

ELLEN G. WHITE ESTATE

# LETTERS AND MANUSCRIPTS VOL. 16 (1901)

*Ellen G. White*

# Table of Contents

Table of Contents	2
1901	12
Letters	12
Lt 1, 1901	12
1901	16
Letters	16
Lt 1, 1901	16
Lt 2, 1901	20
Lt 3, 1901	24
Lt 3a, 1901	31
Lt 4, 1901	39
Lt 5, 1901	42
Lt 6, 1901	46
Lt 7, 1901	49
Lt 8, 1901	55
Medical Missionary Work	57
Lt 9, 1901	64
Lt 10, 1901	70
Lt 11, 1901	73
Lt 12, 1901	78
Lt 13, 1901	85
Lt 14, 1901	88
Lt 14a, 1901	94
Lt 15, 1901	98
Lt 16, 1901	101
Lt 17, 1901	104
Lt 18, 1901	105
Lt 19, 1901	111
Lt 20, 1901	126
Lt 21, 1901	136
Lt 22, 1901	148
Lt 23, 1901	158
Lt 24, 1901	161
Lt 25, 1901	165
Lt 26, 1901	167
Lt 27, 1901	171
Lt 28, 1901	174
Lt 29, 1901	176
Lt 30, 1901	181
Lt 31, 1901	183
Lt 32, 1901	185
Lt 33, 1901	188
Lt 34, 1901	189
Lt 35, 1901	191
Lt 35a, 1901	195
Lt 35b, 1901	198
Lt 36, 1901	201
Lt 37, 1901	204

Lt 38, 1901	213
Lt 39, 1901	220
Lt 40, 1901	225
Lt 41, 1901	231
Lt 42, 1901	232
Lt 43, 1901	234
Lt 44, 1901	237
Lt 45, 1901	239
Lt 46, 1901	241
Lt 47, 1901	248
Lt 48, 1901	252
Lt 49, 1901	256
Lt 50, 1901	259
Lt 51, 1901	263
Lt 52, 1901	271
Lt 53, 1901	277
Lt 54, 1901	279
Lt 55, 1901	285
Lt 56, 1901	288
Lt 57, 1901	293
Lt 58, 1901	295
Lt 59, 1901	303
Lt 60, 1901	311
Lt 61, 1901	316
Lt 62, 1901	322
Lt 63, 1901	325
Lt 64, 1901	327
Lt 65, 1901	329
Lt 66, 1901	336
Lt 67, 1901	345
Lt 68, 1901	349
Lt 69, 1901	351
Lt 70, 1901	357
Lt 71, 1901	361
Lt 72, 1901	364
Lt 73, 1901	365
Lt 74, 1901	376
Lt 75, 1901	382
Lt 76, 1901	387
Lt 77, 1901	388
Lt 78, 1901	391
Lt 79, 1901	396
Lt 80, 1901	405
Lt 81, 1901	410
Lt 82, 1901	415
Lt 83, 1901	418
Lt 84, 1901	420
Lt 85, 1901	423
Lt 86, 1901	426
Lt 87, 1901	428
Lt 88, 1901	436
Lt 89, 1901	438
Lt 90, 1901	439

Lt 91, 1901	441
Lt 92, 1901	443
Lt 93, 1901	448
Lt 94, 1901	453
Lt 95, 1901	457
Lt 96, 1901	464
Lt 97, 1901	467
Lt 97a, 1901	470
Lt 98, 1901	473
Lt 99, 1901	480
Lt 100, 1901	483
Lt 101, 1901	485
Lt 102, 1901	488
Lt 103, 1901	498
Lt 104, 1901	501
Lt 105, 1901	506
Lt 106, 1901	510
Lt 107, 1901	518
Lt 108, 1901	519
Lt 109, 1901	523
Lt 110, 1901	527
Lt 111, 1901	532
Lt 112, 1901	534
Lt 113, 1901	538
Lt 114, 1901	545
Lt 115, 1901	547
Lt 116, 1901	549
Lt 117, 1901	553
Lt 118, 1901	558
Lt 119, 1901	564
Lt 120, 1901	567
Lt 121, 1901	571
Lt 122, 1901	581
Lt 123, 1901	588
Lt 124, 1901	593
Lt 125, 1901	597
Lt 126, 1901	604
Lt 127, 1901	607
Lt 128, 1901	609
Lt 129, 1901	614
Lt 130, 1901	616
Lt 130a, 1901	621
Lt 131, 1901	627
Lt 132, 1901	631
Lt 133, 1901	638
Lt 134, 1901	648
Lt 136, 1901	658
Lt 137, 1901	661
Lt 138, 1901	664
Lt 139, 1901	673
Lt 140, 1901	675
Lt 141, 1901	684
Lt 142, 1901	692



Lt 143, 1901	697
Lt 144, 1901	698
Lt 145, 1901	705
Lt 146, 1901	709
Lt 147, 1901	713
Lt 148, 1901	716
Lt 149, 1901	721
Lt 150, 1901	723
Lt 151, 1901	725
Lt 152, 1901	728
Lt 153, 1901	735
Lt 154, 1901	740
Lt 155, 1901	743
Lt 156, 1901	749
Lt 157, 1901	756
Lt 158, 1901	761
Lt 159, 1901	764
Lt 160, 1901	770
Lt 161, 1901	775
Lt 162, 1901	780
Lt 163, 1901	782
Lt 164, 1901	785
Lt 165, 1901	790
Lt 166, 1901	798
Lt 167, 1901	804
Lt 168, 1901	806
Lt 169, 1901	808
Lt 170, 1901	810
Lt 171, 1901	814
Lt 172, 1901	816
Lt 173, 1901	817
Lt 174, 1901	820
Lt 175, 1901	823
Lt 176, 1901	825
Lt 177, 1901	829
Lt 178, 1901	839
Lt 178a, 1901	842
Lt 179, 1901	846
Lt 180, 1901	848
Lt 181, 1901	854
Lt 182, 1901	857
Lt 183, 1901	861
Lt 184, 1901	869
Lt 185, 1901	875
Lt 186, 1901	879
Lt 187, 1901	881
Lt 188, 1901	884
Lt 191, 1901	890
Lt 192, 1901	894
Lt 193, 1901	900
Lt 194, 1901	908
Lt 195, 1901	911
Lt 196, 1901	916

Lt 197, 1901	924
Lt 198, 1901	927
Lt 199, 1901	933
Lt 200, 1901	944
Lt 201, 1901	945
Lt 202, 1901	946
Lt 203, 1901	952
Lt 204, 1901	955
Lt 205, 1901	957
Lt 206, 1901	963
Lt 207, 1901	965
Lt 208, 1901	971
Lt 209, 1901	972
Lt 210, 1901	974
Lt 211, 1901	976
Lt 212, 1901	977
Lt 213, 1901	981
Lt 214, 1901	984
Lt 215, 1901	986
Lt 216, 1901	989
Lt 217, 1901	990
Lt 218, 1901	992
Lt 219, 1901	998
Lt 220, 1901	999
Lt 221, 1901	1000
Lt 222, 1901	1004
Lt 223, 1901	1006
Lt 224, 1901	1007
Lt 225, 1901	1011
Lt 226, 1901	1012
Lt 227, 1901	1017
Lt 228, 1901	1022
Lt 229, 1901	1024
Lt 230, 1901	1026
Lt 231, 1901	1028
Lt 232, 1901	1030
Lt 233, 1901	1032
<b>Manuscripts</b>	<b>1033</b>
Ms 1, 1901	1033
<b>Manuscripts</b>	<b>1041</b>
Ms 1, 1901	1041
Ms 2, 1901	1049
Ms 3, 1901	1053
Ms 4, 1901	1056
Ms 5, 1901	1064
Ms 6, 1901	1071
Ms 7, 1901	1073
Ms 8, 1901	1075
Ms 9, 1901	1076
Ms 10, 1901	1077
Ms 11, 1901	1083
Ms 12, 1901	1095

Ms 12a, 1901	1103
Ms 13, 1901	1106
Ms 14, 1901	1107
Ms 15, 1901	1121
Ms 16, 1901	1129
Ms 17, 1901	1143
Testimony to the Battle Creek Church. Neglected Duties.	1143
Ms 18, 1901	1149
Ms 18a, 1901	1156
Ms 19, 1901	1159
Ms 20, 1901	1163
Ms 21, 1901	1164
Ms 22, 1901	1169
Ms 23, 1901	1173
Ms 24, 1901	1174
Ms 25, 1901	1186
Ms 26, 1901	1187
Ms 27, 1901	1193
Talk given by Mrs. E. G. White to the church in Vicksburg.	1193
Ms 28, 1901	1199
Talk given by Mrs. E. G. White at the Sanitarium, March 27, 1901.	1199
Ms 29, 1901	1206
Talk by Mrs. White at the Publisher's Convention	1206
Ms 30, 1901	1212
Ms 31, 1901	1216
Sermon by Mrs. E. G. White in the Tabernacle, April 14, 1901.	1216
Ms 32, 1901	1225
Ms 33, 1901	1232
Ms 34, 1901	1241
Ms 35, 1901	1246
Ms 36, 1901	1252
Ms 37, 1901	1257
Ms 38, 1901	1265
Sermon by Mrs. E. G. White in the Des Moines Church.	1265
Ms 39, 1901	1273
Sermon by Mrs. E. G. White in the Denver Church.	1273
Ms 40, 1901	1278
Ms 41, 1901	1282
Ms 42, 1901	1286
Ms 43, 1901	1296
Talk by Mrs. E. G. White in College Library, April 1, 1901.	1296
Ms 43a, 1901	1309
Talk of Mrs. E. G. White.	1310
Ms 43b, 1901	1328
Talk by Mrs. E. G. White in College Library, April 1, 1901.	1328
Ms 43c, 1901	1341
Ms 43d, 1901	1358
Ms 44, 1901	1377
Ms 45, 1901	1383
Ms 46, 1901	1387
Ms 47, 1901	1391
Ms 48, 1901	1399
Ms 49, 1901	1404
Ms 50, 1901	1410

Ms 51, 1901	1417
Ms 52, 1901	1422
Ms 53, 1901	1430
Ms 54, 1901	1433
Ms 54a, 1901	1437
A Wise Distribution of Means.	1437
Ms 55, 1901	1441
Ms 56, 1901	1449
Ms 57, 1901	1452
Ms 58, 1901	1462
A Union of Ministerial and Medical Missionary Work Essential.	1462
Ms 60, 1901	1465
Ms 61, 1901	1469
Ms 62, 1901	1471
Sermon at the General Conference of 1901	1471
Ms 63, 1901	1480
Ms 64, 1901	1487
Ms 65, 1901	1488
Ms 66, 1901	1495
Work in the South.	1495
A Charge of Unfaithfulness.	1495
God's Wonderful Love.	1496
Ms 67, 1901	1500
The Church School. Instruction to Teachers and Parents.	1500
Ms 68, 1901	1507
Ms 69, 1901	1508
Ms 70, 1901	1512
Ms 71, 1901	1521
Ms 72, 1901	1524
Ms 73, 1901	1530
Ms 74, 1901	1538
Ms 75, 1901	1539
Ms 76, 1901	1541
Ms 76a, 1901	1545
Ms 77, 1901	1554
Ms 78, 1901	1557
Ms 79, 1901	1565
Ms 80, 1901	1573
Ms 81, 1901	1576
Talk given by Mrs. E. G. White to Board of Directors of Pacific Press. August 21, 1901.	1576
Ms 81a, 1901	1586
The Work in England. Talk by Mrs. E. G. White at Gen. Conference. Printed in G.C. Bulletin, Vol. 4, Extra, 17.1586	
Ms 82, 1901	1594
Report of Interview of Dr. and Mrs. A. J. Sanderson with Mrs. E. G. White, 7 a.m., August 25, 1901.	1594
Ms 82a, 1901	1628
Report of Interview of Dr. and Mrs. A. J. Sanderson with Mrs. E. G. White, 7 a.m. August 25, 1901.	1628
Ms 83, 1901	1662
Ms 84, 1901	1667
Teachers to Have a Living Experience. Talk at Church School Teachers' Institute.	1667
Ms 85, 1901	1675
Ms 86, 1901	1684
A Reform Needed	1688
Our Talents	1691
Ms 87, 1901	1694

Ms 88, 1901	1696
Ms 89, 1901	1699
Ms 90, 1901	1702
Ms 91, 1901	1708
Ms 92, 1901	1719
Ms 93, 1901	1727
Ms 94, 1901	1735
Ms 95, 1901	1740
Ms 96, 1901	1743
Ms 97, 1901	1749
Ms 98, 1901	1757
Ms 99, 1901	1761
Ms 100, 1901	1766
Ms 101, 1901	1777
Ms 102, 1901	1790
Ms 103, 1901	1801
Ms 104, 1901	1805
Ms 105, 1901	1812
Ms 106, 1901	1822
Ms 107, 1901	1823
Ms 108, 1901	1829
Ms 109, 1901	1837
Ms 110, 1901	1842
Ms 111, 1901	1854
Ms 112, 1901	1862
Ms 113, 1901	1869
Ms 114, 1901	1875
Ms 115, 1901	1878
Ms 116, 1901	1883
Ms 117, 1901	1886
Ms 117a, 1901	1890
Respect for Aged Workers.	1890
Tempted by Satan.	1890
The St. Helena Sanitarium.	1891
Words to Students.	1891
A Message for God's People.	1892
The Value of Industry.	1893
Regarding Buildings Erected by Private Persons for the Work of the Cause.	1893
The Recounting of Past Experiences by Aged Workers.	1894
Disregard of God's Law.	1894
Instruction to Workers.	1895
Paul's Work at Lystra.	1895
Timothy.	1896
The Transfiguration.	1897
Danger of Speculation.	1897
The Lord's Reward.	1898
Directions for Work.	1898
Restoring the Weak.	1900
The Coming Trial.	1900
The Need of Humility.	1901
Ms 118, 1901	1903
Ms 119, 1901	1904
Ms 120, 1901	1909
Ms 120a, 1901	1912
Ms 121, 1901	1915

Ms 122, 1901	1916
Ms 123, 1901	1919
Ms 124, 1901	1922
Ms 125, 1901	1928
Ms 126, 1901	1945
Ms 127, 1901	1959
Ms 128, 1901	1971
Ms 129, 1901	1989
Ms 129a, 1901	2000
Ms 129b, 1901	2002
Ms 130, 1901	2011
Ms 131, 1901	2029
Ms 132, 1901	2031
Ms 133, 1901	2040
Ms 134, 1901	2053
Music. Extracts from the Testimonies.	2053
Ms 135, 1901	2061
Union and Organization.	2061
Unity Among Different Nationalities	2066
Unity and Organization in the Church	2068
Authority of the Church	2070
Unity Essential in the Hour of Danger	2071
Platform of Present Truth	2072
Members of Church Controlled by Majority	2072
Satan is Now Seeking to Bring in Discord	2073
Angels Work in Harmony	2074
All Should Preach the Same Things	2074
Living in Harmony one with Another	2075
Ms 136, 1901	2077
Ms 137, 1901	2078
Ms 138, 1901	2079
Ms 139, 1901	2080
Ms 140, 1901	2090
Ms 141, 1901	2118
Ms 142, 1901	2123
Ms 143, 1901	2126
Ms 144, 1901	2154
Ms 145, 1901	2163
Ms 146, 1901	2164
Talk in Tabernacle	2164
Ms 147, 1901	2177
Ms 148, 1901	2190
Ms 149, 1901	2199
Ms 150, 1901	2206
No Better Way	2212
Ms 151, 1901	2213
Ms 152, 1901	2226
Ms 153, 1901	2236
Ms 154, 1901	2239
Ms 155, 1901	2240
Ms 156, 1901	2241
The Meeting at College View	2246
The Production of Health Foods	2247
Signing Agreements	2250
The Establishment of Sanitariums	2255

Dependence on Christ	2257
Ms 156a, 1901	2260
A Failure to Help	2262
The Meaning of True Beneficence	2264
Ms 156b, 1901	2266
The Signing of Agreements	2266
Ms 157, 1901	2274
Ms 158, 1901	2275
Ms 159, 1901	2276
Ms 160, 1901	2277
Ms 161, 1901	2278
Ms 162, 1901	2279
Ms 163, 1901	2280
Ms 164, 1901	2281
Ms 165, 1901	2282
Ms 166, 1901	2283
Ms 167, 1901	2285
Ms 168, 1901	2290
Ms 169, 1901	2295
Ms 170, 1901	2298
Ms 171, 1901	2301
Ms 172, 1901	2303
Ms 173, 1901	2305
Ms 174, 1901	2309
Ms 175, 1901	2314
Ms 176, 1901	2318
Ms 177, 1901	2321
Ms 178, 1901	2327
Ms 179, 1901	2346
(Sermon by Mrs. E. G. White, delivered in the Healdsburg Church, Sabbath, 3 P.M., September 7, 1901.)	2346
Ms 180, 1901	2353
Ms 181, 1901	2363
Ms 182, 1901	2367
Ms 183, 1901	2371
Ms 184, 1901	2375
Ms 185, 1901	2378
Ms 186, 1901	2381
Ms 187, 1901	2385
Ms 188, 1901	2389
Ms 189, 1901	2393
Ms 190, 1901	2396
Ms 191, 1901	2400
Ms 192, 1901	2402
Ms 193, 1901	2406
Ms 194, 1901	2409
Ms 195, 1901	2413

# 1901

## Letters

### Lt 1, 1901

Conference Officers and Managers of our Schools

St. Helena, California

December 30, 1900

This letter is published in entirety in *19MR 1-4*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To Conference Officers and Managers of our Schools,—

Every department of our work should be planned on considerate, generous lines. Every branch of the work should protect, build up, and strengthen every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work, and each must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member. *16LtMs, Lt 1, 1901, par. 1*

We thank the Lord for the good work being done in behalf of our schools in the publication and sale of the book *Christ's Object Lessons*. We rejoice that so large a number of our people have given themselves to the work and that their efforts are proving so successful. We rejoice that our Conference and Tract Society officers have given their influence and energy to this grand enterprise, and that ministers, Bible-workers, colporteurs, and church members, old and young, have all engaged so heartily in the special effort to speedily relieve our schools. *16LtMs, Lt 1, 1901, par. 2*

Let this good work go forward steadily, perseveringly, grandly, till



the last debt is removed from all our schools and a fund is created for the establishment of schools in important fields where there is great need of educational work.*16LtMs, Lt 1, 1901, par. 3*

As the ministers and Bible workers are called to other labors, let the members of our churches say to them, "Go forward with your appointed work and we will continue to labor for the circulation of 'Object Lessons,' and for the freedom of our schools." Let no one feel that this work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come.*16LtMs, Lt 1, 1901, par. 4*

As our publishing houses have shown themselves exceedingly large-hearted and liberal toward our schools, so let our school managers and teachers be very considerate of the interests of the publishing houses and the Tract Societies.*16LtMs, Lt 1, 1901, par. 5*

The school men should say to the regular canvassers, "We are glad of your interest in this work, and should be glad of your assistance; but the relief of our schools is not the only work in which we are interested. It is not the only work for this time. All our books on present truth, including health reform, are needed by the people. Therefore we urge you to go forward with your regular work. The Tract Societies that are handling *Christ's Object Lessons* without profit need an increased volume of regular business for their support, and the publishing houses that have given so many thousands of dollars in labor need a greatly increased volume of regular business, that they may sustain the strain brought upon them by their liberality. We beg of you therefore to throw your energies into the regular work as never before.*16LtMs, Lt 1, 1901, par. 6*

"On our part we will encourage all our students of sufficient age and experience to work for the schools by selling our book, but we will also work as diligently as in former years to train those specially qualified for the canvassing work to handle other books, so that the schools may do their part in furnishing recruits to the force of regular canvassers."*16LtMs, Lt 1, 1901, par. 7*

Our Conference officers and State canvassing agents should take

comprehensive views of the work in all its phases and all its bearings. They should so foster and guide this work of selling *Christ's Object Lessons* that the regular canvassing force shall not be weakened, but that it shall be strengthened, while the work in behalf of the schools is going steadily forward. *16LtMs, Lt 1, 1901, par. 8*

Our publishing houses have done a noble thing in giving so largely to help in lifting the debts from our schools. Shall we not plan to be considerate of their interests, as they have been so generously considerate of the schools? In all our planning, the principles of honor, justice, and generosity are to be maintained. Judicious plans should be laid to relieve other institutions that are in pressing need of help. The Lord would not have us lose sight of the welfare of any of His appointed instrumentalities for the diffusion of light. *16LtMs, Lt 1, 1901, par. 9*

Let us endeavor then to carry forward the grand and glorious work of lifting the indebtedness from the schools without calling our regular canvassers away from the sale of the precious books they are handling. Let us encourage students who have not made a record as successful canvassers to fit themselves to do acceptable work for the schools during vacations. Let us encourage our church members to go forward nobly with the work they have so well begun. Let us say to the Tract Societies and publishers, "Be patient, and from this number you will have many to enter the general canvassing force." Let us then work diligently to fulfill this expectation. *16LtMs, Lt 1, 1901, par. 10*

Oh that we might view these matters in such a way that all would move in wisdom and in harmony. It was never intended by the framers of the plans that the sale of *Object Lessons* should lead to the neglect of other precious books. We must never repeat the mistakes of past years, when the plea was made that only one book at a time should have the field, and as a result books that had been signified as specially important to come before the people were left idle on the shelves of our publishing houses. Let our state agents with their canvassing forces keep right on with their regular work uninterrupted. *16LtMs, Lt 1, 1901, par. 11*

Let those who handle *Christ's Object Lessons* pray in faith that the Lord will help them to speak words which will be a blessing to those whom they meet while presenting the book for sale. Carefully improve the opportunities to sow the seeds of truth. Do not introduce doctrinal subjects, nor engage in controversy, but speak of the Christian's faith and hope. Thus you will become acquainted with persons whom you may afterward visit, with the Bible in hand, and upon whom you may reflect the light which God has given to you. You will find opportunities to comfort the depressed and discouraged, and to lift up those that are bowed down. *16LtMs, Lt 1, 1901, par. 12*

All the work of canvassing should be considered as evangelistic work. The Lord will give His grace to all who will seek for it in humility, and He will open ways for the dropping of seeds of truth into good soil. We have no time to lose, no hours or moments to devote to selfish pleasure. We, as workers together with God, are to labor with all interest and earnest energy to pull souls out of the fire, hating even the garment spotted with the flesh. *16LtMs, Lt 1, 1901, par. 13*

There have been presented before me the very many precious opportunities to save souls, which have been unheeded and lost. Let us now see how many souls we can save for our Saviour. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." [*Daniel 12:3.*] *16LtMs, Lt 1, 1901, par. 14*

# 1901

## Letters

### Lt 1, 1901

Conference Officers and Managers of our Schools

St. Helena, California

December 30, 1900

This letter is published in entirety in *19MR 1-4*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To Conference Officers and Managers of our Schools,—

Every department of our work should be planned on considerate, generous lines. Every branch of the work should protect, build up, and strengthen every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work, and each must give his own branch special effort; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member. *16LtMs, Lt 1, 1901, par. 1*

We thank the Lord for the good work being done in behalf of our schools in the publication and sale of the book *Christ's Object Lessons*. We rejoice that so large a number of our people have given themselves to the work and that their efforts are proving so successful. We rejoice that our Conference and Tract Society officers have given their influence and energy to this grand enterprise, and that ministers, Bible-workers, colporteurs, and church members, old and young, have all engaged so heartily in the special effort to speedily relieve our schools. *16LtMs, Lt 1, 1901, par. 2*

Let this good work go forward steadily, perseveringly, grandly, till

the last debt is removed from all our schools and a fund is created for the establishment of schools in important fields where there is great need of educational work.*16LtMs, Lt 1, 1901, par. 3*

As the ministers and Bible workers are called to other labors, let the members of our churches say to them, "Go forward with your appointed work and we will continue to labor for the circulation of 'Object Lessons,' and for the freedom of our schools." Let no one feel that this work should stop with the special effort of 1900 and 1901. The field is never exhausted, and this book should be sold for the help of our schools for years to come.*16LtMs, Lt 1, 1901, par. 4*

As our publishing houses have shown themselves exceedingly large-hearted and liberal toward our schools, so let our school managers and teachers be very considerate of the interests of the publishing houses and the Tract Societies.*16LtMs, Lt 1, 1901, par. 5*

The school men should say to the regular canvassers, "We are glad of your interest in this work, and should be glad of your assistance; but the relief of our schools is not the only work in which we are interested. It is not the only work for this time. All our books on present truth, including health reform, are needed by the people. Therefore we urge you to go forward with your regular work. The Tract Societies that are handling *Christ's Object Lessons* without profit need an increased volume of regular business for their support, and the publishing houses that have given so many thousands of dollars in labor need a greatly increased volume of regular business, that they may sustain the strain brought upon them by their liberality. We beg of you therefore to throw your energies into the regular work as never before.*16LtMs, Lt 1, 1901, par. 6*

"On our part we will encourage all our students of sufficient age and experience to work for the schools by selling our book, but we will also work as diligently as in former years to train those specially qualified for the canvassing work to handle other books, so that the schools may do their part in furnishing recruits to the force of regular canvassers."*16LtMs, Lt 1, 1901, par. 7*

Our Conference officers and State canvassing agents should take

comprehensive views of the work in all its phases and all its bearings. They should so foster and guide this work of selling *Christ's Object Lessons* that the regular canvassing force shall not be weakened, but that it shall be strengthened, while the work in behalf of the schools is going steadily forward. *16LtMs, Lt 1, 1901, par. 8*

Our publishing houses have done a noble thing in giving so largely to help in lifting the debts from our schools. Shall we not plan to be considerate of their interests, as they have been so generously considerate of the schools? In all our planning, the principles of honor, justice, and generosity are to be maintained. Judicious plans should be laid to relieve other institutions that are in pressing need of help. The Lord would not have us lose sight of the welfare of any of His appointed instrumentalities for the diffusion of light. *16LtMs, Lt 1, 1901, par. 9*

Let us endeavor then to carry forward the grand and glorious work of lifting the indebtedness from the schools without calling our regular canvassers away from the sale of the precious books they are handling. Let us encourage students who have not made a record as successful canvassers to fit themselves to do acceptable work for the schools during vacations. Let us encourage our church members to go forward nobly with the work they have so well begun. Let us say to the Tract Societies and publishers, "Be patient, and from this number you will have many to enter the general canvassing force." Let us then work diligently to fulfill this expectation. *16LtMs, Lt 1, 1901, par. 10*

Oh that we might view these matters in such a way that all would move in wisdom and in harmony. It was never intended by the framers of the plans that the sale of *Object Lessons* should lead to the neglect of other precious books. We must never repeat the mistakes of past years, when the plea was made that only one book at a time should have the field, and as a result books that had been signified as specially important to come before the people were left idle on the shelves of our publishing houses. Let our state agents with their canvassing forces keep right on with their regular work uninterrupted. *16LtMs, Lt 1, 1901, par. 11*

Let those who handle *Christ's Object Lessons* pray in faith that the Lord will help them to speak words which will be a blessing to those whom they meet while presenting the book for sale. Carefully improve the opportunities to sow the seeds of truth. Do not introduce doctrinal subjects, nor engage in controversy, but speak of the Christian's faith and hope. Thus you will become acquainted with persons whom you may afterward visit, with the Bible in hand, and upon whom you may reflect the light which God has given to you. You will find opportunities to comfort the depressed and discouraged, and to lift up those that are bowed down. *16LtMs, Lt 1, 1901, par. 12*

All the work of canvassing should be considered as evangelistic work. The Lord will give His grace to all who will seek for it in humility, and He will open ways for the dropping of seeds of truth into good soil. We have no time to lose, no hours or moments to devote to selfish pleasure. We, as workers together with God, are to labor with all interest and earnest energy to pull souls out of the fire, hating even the garment spotted with the flesh. *16LtMs, Lt 1, 1901, par. 13*

There have been presented before me the very many precious opportunities to save souls, which have been unheeded and lost. Let us now see how many souls we can save for our Saviour. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." [*Daniel 12:3.*] *16LtMs, Lt 1, 1901, par. 14*

## Lt 2, 1901

White, J. E.; White, Emma

NP

January 2, 1901 [typed]

Portions of this letter are published in *5Bio 51*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear children Edson and Emma,—

I have been sorely tried with affliction. Last Sabbath I spoke to the San Francisco church, which was heated by two stoves, and in which the ventilation was very imperfect. So greatly did I feel the effects of the poison in the air that although I stayed in the church only fifteen minutes, I feared that it would cost me my life. Our churches need to reform in the matter of ventilation. It is dangerous for those whose hearts are weak to speak in churches in which the air is poisoned by the exhalations from human bodies. Our churches should be well ventilated, that the air breathed by those who sit in them for two hours at a time may be as pure as possible.*16LtMs, Lt 2, 1901, par. 1*

After this experience I was so exhausted that on Wednesday, December 26, I thought that my only safety would be in going home the next day. My heart was very weak and my brain was tired. I was unable to converse with any one.*16LtMs, Lt 2, 1901, par. 2*

During the night I tried to cast my helpless soul upon Christ, and I decided to remain in Oakland till after the Sabbath. Sara hired a gentle horse and an easy carriage and kept me out of doors most of Thursday and Friday. I found that I could breathe easier in the open air, and I felt thankful to the Lord that these two days were remarkably pleasant.*16LtMs, Lt 2, 1901, par. 3*

December 29

I have just finished speaking to about six hundred people in the



large room in the basement of the Oakland church. The adjoining rooms were thrown open and additional seats were brought in. The people kept coming till every seat was filled. *16LtMs, Lt 2, 1901, par. 4*

I was still weak, and as I looked over the sea of heads before me, I feared that I would not be able to make my voice heard. I asked the people to pray to the Lord to give me strength, and He heard their petitions. As I advanced, my strength increased. *16LtMs, Lt 2, 1901, par. 5*

I spoke from the *second chapter of first Corinthians*. This chapter had been impressed upon me with great power, and I presented it verse by verse. I felt deeply in earnest. I longed to see the members of the church doing the work the Lord has made it possible for them to do if they will take hold of His strength and make peace with Him. He gave His life that they might be sanctified through the truth. *16LtMs, Lt 2, 1901, par. 6*

We have been given great light in regard to God's law. This law is the standard of character. To it man is now required to conform, and by it he will be judged in the last great day. In that day men will be dealt with according to the light they have received. He who knew his Lord's will, and did it not, will be beaten with many stripes; he who knew it not, yet committed things worthy of stripes, will be beaten with few stripes. The number of talents expected [bestowed (?)] will determine the returns expected. The sinner's guilt will be measured by the opportunities and privileges which he failed to improve. He will not be punished merely for his own rejection of the offer of salvation. He will be called to account for the influence he has exerted in encouraging others in sin. He was given abilities to use for the Lord. He was given opportunity to co-operate with the Redeemer. Had he been true and faithful to Him who gave His life for him, he would not only have won eternal life for himself, but would have drawn others into the kingdom. *16LtMs, Lt 2, 1901, par. 7*

Those who reject Christ place themselves on the side of the great apostate. Those who do not accept the invitation to receive Christ show open contempt for the offer of salvation, and their conduct

makes others more bold and defiant. The punishment of the sinner will be measured by the extent to which he has influenced others in impenitence. His wrong influence on others is the aggravation of his guilt. He refused to wear the yoke of Christ himself, and kept others from becoming laborers together with God in the work of saving souls. By his refusal to wear the yoke of restraint and obedience, to surrender all to God, he placed himself on the side of the enemy of Christ. *16LtMs, Lt 2, 1901, par. 8*

On Sunday I spoke from *Ephesians 6:10-17*. By heart-searching and many prayers, we may be more than conquerors through Him who has loved us. Self-reformation is all-essential. Step by step we must advance heavenward, leading others in safe paths. God is the giver of every good and perfect gift. *16LtMs, Lt 2, 1901, par. 9*

I have not time to give full particulars of this meeting, which was a very important one. Oh, how my heart yearned for those before me. I discerned the presence of Christ and the heavenly angels in the assembly as clearly as though they had stood before me in visible form. I closed my discourse with a feeling of sacred awe, for I knew that we were in the presence of Jesus and the ministering angels. *16LtMs, Lt 2, 1901, par. 10*

Opportunity was given for testimonies, and one after another in quick succession, one hundred people spoke. At times several were standing on their feet at once. We asked those who wished the work of grace to be carried forward in their hearts to arise. Among those who responded were some outsiders who had never made any profession of religion. Those who rose were requested to come forward to the front seats. Nearly all of these bore testimony. The meeting closed with prayer. We had been together for three hours, and the Lord came very near us. The deep moving of His Holy Spirit was felt in the meeting. The good work is going forward as never before among the Office employees. *16LtMs, Lt 2, 1901, par. 11*

On Sunday morning we assembled in the Office chapel. The room was crowded with Office hands, some being unable to find seats. After a hymn was sung, Elder Daniells offered prayer, and we felt the presence of the Lord. God strengthened me to speak for over an hour. I presented to those assembled some things which it was

essential for them to hear. *16LtMs, Lt 2, 1901, par. 12*

I was pleased with the company of fine-looking men before me, to whom the Lord has given the talent of intelligence. I thought of how noble their lifework will be if they truly connect with the Source of all power. I knew that they can gain a full complement of influence if they follow on in the path of self-denial and cross-bearing. I prayed that the rugged path trodden by the Saviour might be followed by the men whose countenances possess a deep interest for me because Christ has graven their names on the palms of His hands. The question is, Will these men meet the high standard of Christian excellence. Will they consecrate themselves to God as vessels into which the heavenly treasures can be received, and from which they can flow forth in rich currents to souls who are starving for an example of righteousness. *16LtMs, Lt 2, 1901, par. 13*

When the mind, instead of being centered upon self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love—the golden oil from the two olive trees—is poured into the heart. Those who impart to others of the riches of the grace of heaven will be themselves enriched. This blessed experience all can obtain who will be channels through which God can impart His grace. It is for all who will dare to be a Daniel, dare to stand alone in Jesus Christ. The ministering angels are waiting, longing for channels through which they can communicate heavenly treasures. Men and women can reach the highest stage of mental and moral development only by co-operating with Jesus Christ, by learning His methods, by accepting His Holy Spirit, by laboring together with Him. The intellect is never so truly enriched as when we are trying to enrich others. *16LtMs, Lt 2, 1901, par. 14*

**Lt 3, 1901**

Caro, E. R.

"Elmshaven," St. Helena, California

January 3, 1901

See variant *Lt 3a, 1901*. This letter is published in entirety in *17MR 87-94*. +Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. E. R. Caro

Dear Brother,—

I have before me a letter expressing the same opinion that you have expressed, that the Newcastle Bath business should not be taken over by the Cooranbong Retreat, but should remain under the control of the Sydney Sanitarium. *16LtMs, Lt 3, 1901, par. 1*

In saying that the Retreat should take over the Newcastle work, I have followed the light given me. The proposition that the Sydney Sanitarium should control the Newcastle work is not in the order of God. Were this proposition followed, the work in Newcastle would be bound about. You should not seek to take this extra responsibility. You have not been appointed to act as a manager, but as a physician. You are not to feel that you are qualified to manage all the sanitariums which may be established in Australia. <This is not> in the order of God. You are to counsel with the officers of the Union Conference. *16LtMs, Lt 3, 1901, par. 2*

You should not feel authorized to follow your own judgment alone in choosing persons to fill positions in the Retreat or the Sanitarium, for you are not the best judge. You fail to read character aright. *16LtMs, Lt 3, 1901, par. 3*

You have asked me in regard to your mother's coming to New South Wales to take part in the work. I respect and love your mother too well to advise her to do this. She cannot read character

or deal safely with human minds. *16LtMs, Lt 3, 1901, par. 4*

You cannot be depended upon as a safe judge of people. You would suppose certain persons fitted to fill certain positions, when older and more experienced men would read beneath the surface and see that if these persons should be placed in these positions, they would either prove inefficient, or would influence others in a way that would bring about results difficult to counteract. *16LtMs, Lt 3, 1901, par. 5*

In your trips through the Colonies, you see certain persons whom you suppose to be just the ones for certain positions. But do not call any such person to fill a position until you have talked the matter over with experienced counsellors. The Lord has men who have an understanding of the work, and with these you should counsel. *16LtMs, Lt 3, 1901, par. 6*

Lay your plans before the men who have carried responsibilities in the work in Australia. This will bring you peace and rest. You and Brother Sharp need to counsel with those who have had an experience <[in] cultivation of lands and> in dealing with human minds, who can better judge of people and their qualifications than it is possible for you to do. Be cautious, Dr. Caro. Do not feel at liberty to move independently, as you have sometimes done in the past, to your <own> hurt and to the injury of the cause of God. There is safety in counselling together. *16LtMs, Lt 3, 1901, par. 7*

I think that this has been presented to you again and again. Again I am instructed to repeat to you, A wrong order of things must not be brought into the institutions erected at so great a cost of money, anxiety, and care. In no case is the work in medical missionary lines, which God has outlined to be done in Australia, to be left for you to manage; for you have not the qualifications which would fit you for this work. The work of a physician is enough for any man to carry. God has given us men who are fitted to act as managers, who have had experience in this line, and who are men of prayer, men who study the Word, and who will, when given a chance, do the work that God has appointed them. Those who are appointed to act as managers in our institutions must be men who will consult their brethren. The very evidence given that one man or two men

who feel that all the responsibility devolves on them, is the sure sign they are not qualified for the work, and cannot discern how much is depending on them. They must be men who will watch unto prayer. God will use men who walk humbly before Him, who keep His fear before them, and who tremble at His word. But self-confidence, if encouraged, will lead to disastrous results.*16LtMs, Lt 3, 1901, par. 8*

Christ's prayer for His disciples, "For their sakes I sanctify myself, that they also may be sanctified through the truth" has been left on record for us. [*John 17:19.*] You need to realize that you have much to learn, that you need a higher, holier sanctification of soul, body, and spirit before you can be a leader. There is great need for you to walk in humility of mind. Do not lay plans in accordance with your own wisdom. Thus you will imperil the cause and hinder its advancement.*16LtMs, Lt 3, 1901, par. 9*

He who assumes the grave responsibilities of a physician needs to take counsel with God and with his older and more experienced brethren. Unless he walks in the light, keeping his soul purified, elevated, and ennobled through the truth, he will reap the consequence of failing to understand his own strength and his need of gaining his reputation by the sanctifying, glorious power of the truth.*16LtMs, Lt 3, 1901, par. 10*

No one can transgress God's laws without suffering the consequence. God calls upon physicians to walk before Him in truth and righteousness. He will co-operate with all who do this. But when a physician trusts in his own sharpness, Satan leads him into strange paths where the footsteps of Christ are not seen.*16LtMs, Lt 3, 1901, par. 11*

God will work with every Christian physician. And to Him the physician is to give the honor and glory for the success that attends his work. The only safety for physicians is in walking and working in humility and faith. The physician who does not put his trust in God will use his profession to hide many unrighteous deeds.*16LtMs, Lt 3, 1901, par. 12*

You must not suppose that because the patients at the Sanitarium have your instruction in regard to present truth, they do not need

the help of God's delegated ministers whom the Lord has used and will still use to do His work. You have not as deep a knowledge of the Scriptures as you should have, because you have not made the work of God your first consideration. If the work of ripening off the people of God were left in your hands, many would bear the impress of half-done, superficial work. *16LtMs, Lt 3, 1901, par. 13*

You are wholly dependent upon the great Physician for the ability and power to do good work. Cling to Jesus. He will give you sharpness of intellect to discern with readiness and steadiness of nerve, to execute with precision. *16LtMs, Lt 3, 1901, par. 14*

I write you this, but I have not liberty at the present time to say all that I might say. Will you read the article entitled, "Responsibilities of Physicians," found in Testimony No. 32, p. 198 [195]. Read this through carefully, and follow the instruction it contains. *16LtMs, Lt 3, 1901, par. 15*

My much-beloved brother, you need to realize that in some respects your ideas are contrary to the lessons God has given in His Word. Our Saviour has left us all an example of self-denial and self-sacrifice. But this lesson you have not learned by experience. You have carried out your own ideas and plans to the injury of the work. <This God has opened before me and I dare not withhold.> *16LtMs, Lt 3, 1901, par. 16*

During your experience in Sydney as a physician, your example has not always been correct. You established yourself in an expensive house. Why?—To make such a display that people would think you a wonderfully successful, <popular> physician. Having started in this way, everything else must correspond. *16LtMs, Lt 3, 1901, par. 17*

While you were at Ann Arbor, you gained wrong ideas in this respect. It would have been better if those sent from our schools to Ann Arbor had never had any connection with that institution. The education in drug medication and the false religious theories have brought forth a class of practitioners who need to unlearn much they have learned. They need to obtain an altogether different experience before they can say in word and in deed, We are medical missionaries. Till they obtain such an experience, the great

Physician does not acknowledge them as medical missionaries. They come on to the platform of action unprepared for the high and holy work which needs to be done at this time.*16LtMs, Lt 3, 1901, par. 18*

The Lord has placed you in a position where you can bear responsibilities if you have that wisdom gained from on high by most earnest prayer, <humility of soul, and diligent practice.> God will hear your supplications if you will seek Him earnestly. You have <at times> made some excellent movements. But again, you are in danger, by your impressions and prejudices, of creating difficulties hard to remedy. Link up with men older and more experienced than yourself, men who can give you advice and counsel, even if you are a physician. Do not feel that it is your work to manage the sanitariums which may be established in Australia. When you reveal by your life and influence that you consider, that you ask wisdom of God, that you have gained an experience different from the experience which you have had in the past, you will be a man who can be depended on in emergencies.*16LtMs, Lt 3, 1901, par. 19*

I am very anxious that you shall not feel that God has given you the work of a director. You are a physician, not a manager. It is possible for a physician to assume far more responsibility than he should. Do not cast aside my words, as some physicians have done. Remember that a refusal to receive light does not alter facts. The truth will stand and will be vindicated. I hope and pray that you will link up with your brethren. Never feel that it is your prerogative to disparage the ministers of the gospel and exalt physicians as infallible. <This has been done repeatedly.> God help you to avoid this fatal mistake.*16LtMs, Lt 3, 1901, par. 20*

The words that some have spoken against the chosen ministers of God have been spoken against Christ. The sarcastic references made by physicians to those ministers who did not entertain the same ideas as they themselves with reference to the so-called medical missionary work have had their influence. So God will work in His own time and in His own way to counteract the leaven that has thus been introduced; but at what a cost has this influence been exerted! The effect of this influence will not be fully known



until the judgment sits and the books are opened. Then it will be seen that souls who might have stood firm as overcomers were confused and led into crooked paths <by physicians>. The sacred truth for this time has been covered with disrespectful statements. Principles have been presented which are entirely contrary to the teaching of Christ. Statements have been made which have confused minds with regard to the truth of God's Word, and some will never disentangle themselves from the seductive error into which they have fallen. They will never see the true bearing of the last closing message. Their influence is lost to the cause at the very time that it is most needed. *16LtMs, Lt 3, 1901, par. 21*

God has given His people talents to use and improve. He desires them by co-operation with Him to grow up into the full stature of men and women in Christ Jesus. Through the testimonies which He has been giving to His people, He has presented truth line upon line. Many rejoiced in the light, but Satan came in, and working through the misnamed medical missionary work, he led them to cast under their feet the work of presenting the truth as it is in Jesus. *16LtMs, Lt 3, 1901, par. 22*

The work of God is a great work. Wise men are needed to keep Bible principles free from a particle of worldly policy. Every worker is being tested. Paul speaks of those who bring to the foundation wood, hay, and stubble. [*1 Corinthians 3:12.*] This represents those who bring in as truth that which is not truth, even their own suppositions and fabrications. If these souls are saved, it will be as by fire, because they conscientiously thought they were working in harmony with the Word. They will <only> be as brands snatched out of the burning. *16LtMs, Lt 3, 1901, par. 23*

The work which might have been pure, elevated, and noble has been mingled with fallacies brought in by men. Thus the beauty of the truth has been marred. Nothing stands forth untainted by selfishness. The mingling of these fallacies with the work of God makes that which should stand out clearly and distinctly before the world a jumble of conflicting principles in its practical working. *16LtMs, Lt 3, 1901, par. 24*

O, how many there are who have yet to learn to manifest Christlike

patience and forbearance in the home and in the church. What is the lesson that should be learned by those connected with our schools, our publishing houses, our sanitariums? "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." [*Philippians 2:3.*] "Be kindly affectioned one to another, with brotherly love, in honor preferring one another." [*Romans 12:10.*]*16LtMs, Lt 3, 1901, par. 25*

My brother, when will you learn this lesson? It is not houses, lands, carriages, expensive furniture, outward display, which make a man stand high in the sight of a holy God and the ministering angels. God looks at the heart. He reads every purpose of the mind. He knows the motives which prompt to action. He reads between every line of writing sent out. He can distinguish between the true and the false. He places His seal upon the deeds that are done and the books that are written in humility and contrition of heart. He values sincerity and purity of principle above everything else.*16LtMs, Lt 3, 1901, par. 26*

## Lt 3a, 1901

Caro, E. R.

"Elmshaven," St. Helena, California

January 3, 1901

Variant of *Lt 3, 1901*. Portions of this letter are published in *5Bio 52*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother,—

I have just returned from Oakland. On Friday, December 21, I went to San Francisco, where I was to spend the Week of Prayer. On Sabbath afternoon I spoke to the church there, although I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the Lord to give me strength to speak to the people. He heard my prayer, and strengthened me. I had great freedom in speaking from *Revelation 2:1-5*.<sup>16</sup>*LtMs, Lt 3a, 1901, par. 1*

The deep moving of the Spirit of God came upon me, and the people were strongly impressed with the message borne. After I had finished speaking, all who desired to give themselves to the Lord were invited to come forward. A large number responded, and prayer was offered for them. Several who came forward were persons who had recently heard the advent message, and were in the valley of decision. May the Lord strengthen the good impression made upon them, and may they give themselves wholly to Him. Oh, how I long to see souls converted and singing a new song, even praise to our God.<sup>16</sup>*LtMs, Lt 3a, 1901, par. 2*

One day Brother Pearson drove us to Strawberry Hill, one of the beautiful parts of the city, and then to our Vegetarian Restaurant, on Market St., near the heart of the city. Here we met Brother E. G. Fulton and his wife, who with a willing company of helpers are serving about five hundred <persons> a day. The building is narrow, and will accommodate about fifty persons at once. But everything about the place was clean, wholesome, and attractive.

We were pleased to see that right principles were observed in the selection and preparation of all the foods. There was not a particle of meat, poultry, fish, or anything that requires the sacrifice of life. We were also pleased to learn that this restaurant is wholly closed on the Sabbath. At first the complaints and pleadings of regular boarders were listened to, and some meals were served on the Sabbath. Many declared that the enterprise could not be maintained if it closed its doors on Saturday. But since the Sabbath closing, a special blessing has manifestly rested upon the work. *16LtMs, Lt 3a, 1901, par. 3*

We are glad that an effort is being made to provide those who wish to change their diet with food which is wholesome, nourishing, and palatable. The only thing I regretted on this occasion was the inability of the managers to accommodate many of those who wished to patronize the institution. If more of these restaurants could be carried on by our people, what a blessing it would be. By the practical demonstration of the best methods of preparing wholesome, palatable food without flesh-meat, many would learn valuable lessons. They would become acquainted with health principles. *16LtMs, Lt 3a, 1901, par. 4*

I wish that some of those who have means tied up in [banks] could be led to study the situation, and devise means whereby this work of establishing vegetarian restaurants could be enlarged, so that more people might be benefited. *16LtMs, Lt 3a, 1901, par. 5*

In saying that the Retreat should take over the Newcastle work, I have followed the light given me. The proposition that the Sydney Sanitarium should control the Newcastle work was not in the order of God. Had this proposition been followed, the work in Newcastle would have been bound about. You should not seek to take this extra responsibility. You have not been appointed to act as a manager, but as a physician. You are not to feel that you are qualified to manage the sanitariums which may be established in Australia. This is not in the order of God. You are to counsel with the officers of the Union Conference. *16LtMs, Lt 3a, 1901, par. 6*

You should not feel authorized to follow your own judgment in choosing persons to fill positions in the Sanitarium or bath-houses;

for you are not the best judge. You fail to read character aright. *16LtMs, Lt 3a, 1901, par. 7*

You cannot be depended on as a safe judge of people. You would suppose certain persons fitted to fill certain positions, when older and more experienced man would read beneath the surface and see that if these persons should be placed in these positions, they would either prove inefficient, or would influence others in a way that would bring about results difficult to counteract. In your trips through the Colonies, you see certain persons whom you suppose to be just the ones for certain positions. But do not call any such person to fill a position until you have talked the matter over with experienced counsellors. The Lord has men who have an understanding of the work, and with these you should counsel. *16LtMs, Lt 3a, 1901, par. 8*

Lay your plans before the men who have carried responsibilities in the work in Australia. This will bring you peace and rest. You and Brother Sharp need to counsel with those who have had an experience in dealing with human minds, who can better judge of people and their qualifications than it is possible for you to. Be cautious, Dr. Caro. Do not feel at liberty to move independently, as you have sometimes done in the past, <to your own hurt and to the injury of the cause of God.> There is safety in counselling together. *16LtMs, Lt 3a, 1901, par. 9*

I think that this has been presented to you again and again. <And again I am instructed to say to you,> a wrong order of things must not be brought into the institutions erected at so great a cost of <money,> anxiety and care. In no case is the work in medical missionary lines, which God has outlined to be done in Australia, to be left for you to manage; for you have not the qualifications which would fit you for this work. The work of a physician is enough for any man to carry. God has given us men who are fitted to act as managers, who have had experience in this line, and who are men of prayer, men who study the Word. Those who are appointed to act as managers in our institutions must be men who will consult their brethren. They must be men who will watch unto prayer. God will use men who walk humbly before Him, who keep His fear before them, and tremble at His word. But self-confidence, if

encouraged, will lead to disastrous results. *16LtMs, Lt 3a, 1901, par. 10*

Christ's prayer for His disciples, "For their sakes I sanctify myself, that they also may be sanctified through the truth" has been left on record for us. [*John 17:19.*] You need to realize that you have much to learn, that you need a higher, holier sanctification of soul, body, and spirit before you can be a leader. There is great need for you to walk in humility of mind. Do not lay plans in accordance with your own wisdom. Thus you will imperil the cause and hinder its advancement. *16LtMs, Lt 3a, 1901, par. 11*

He who assumes the grave responsibilities of a physician needs to take counsel with God and with his older and more experienced brethren. Unless he walks in the light, keeping his soul purified, elevated, and ennobled through the truth, he will reap the consequence of failing to understand his own strength and his need of gaining his reputation by the sanctifying, glorious power of the truth. *16LtMs, Lt 3a, 1901, par. 12*

No one can transgress God's laws without suffering the consequence. God calls upon physicians to walk before Him in truth and righteousness. He will co-operate with all who do this. But when a physician trusts in his own sharpness, Satan leads him into strange paths, where the footsteps of Christ are not seen. *16LtMs, Lt 3a, 1901, par. 13*

God will work with every Christian physician. And to Him the physician is to give the honor and glory for the success that attends his work. The only safety for physicians is in walking and working in humility and faith. The physician who does not put his trust in God will use his profession to hide many unrighteous deeds. *16LtMs, Lt 3a, 1901, par. 14*

You must not suppose that because the patients at the Sanitarium have your instruction in regard to present truth, they do not need the help of God's delegated ministers, whom the Lord has used and will still use to do His work. You have not as deep a knowledge of the Scriptures as you should have, because you have not made the work of God your first consideration. If the work of ripening off the people of God were left in your hands, many would bear the

impress of half-done, superficial work. *16LtMs, Lt 3a, 1901, par. 15*

You are wholly dependent upon the Great Physician for the ability and power to do good work. Cling to Jesus. He will give you sharpness of intellect to discern with readiness, and steadiness of nerve to execute with precision. *16LtMs, Lt 3a, 1901, par. 16*

I write you this, but I have not liberty, at the present time, to say all that I might say. Will you read the article entitled, "Responsibilities of Physicians," found in Testimony No. 32, p. 198 [195]. Read this through carefully, and follow the instruction it contains. *16LtMs, Lt 3a, 1901, par. 17*

My much-beloved brother, you need to realize that in some respects your ideas are contrary to the lessons God has given in His Word. Our Saviour has left us all an example of self-denial and self-sacrifice. But this lesson you have not learned by experience. You have carried out your own ideas and plans, to the injury of the work. <This God has opened before me, and I dare not withhold it.> *16LtMs, Lt 3a, 1901, par. 18*

During your experience in Sydney as a physician, your example has not always been correct. You established yourself in an expensive house. Why?—To make such a display that people would think you a wonderfully successful <and popular> physician. Having started in this way, everything else must correspond. *16LtMs, Lt 3a, 1901, par. 19*

While you were at Ann Arbor, you gained wrong ideas in this respect. It would have been better if those sent from our schools to Ann Arbor had never had any connection with that institution. The education in drug medication, and the false religious theories, have brought forth a class of practitioners who need to unlearn much [that] they have learned. They need to obtain an altogether different experience before they can say in word and in deed, We are medical missionaries. Till they obtain such an experience, the Great Physician does not acknowledge them as medical missionaries. They come onto the platform of action unprepared for the high and holy work which needs to be done at this time. *16LtMs, Lt 3a, 1901, par. 20*

The Lord has placed you in a position where you can bear responsibilities if you have that wisdom gained from on high by most earnest prayer. God will hear your supplications if you will seek Him earnestly. You have made some excellent movements. But again, you are in danger, by your impressions and prejudices, of creating difficulties hard to remedy. Link up with men older and more experienced than yourself, men who can give you advice and counsel, even if you are a physician. Do not feel that it is your work to manage the sanitariums which may be established in Australia. When you reveal by your life and influence that you consider, that you ask wisdom of God, that you have gained an experience different from the experience which you have had in the past, you will be a man who can be depended on in emergencies.*16LtMs, Lt 3a, 1901, par. 21*

I am very anxious that you shall not feel that God has given you the work of a director. You are a physician, not a manager. It is possible for a physician to assume far more responsibility than he should. Do not cast aside my words, as some physicians have done. Remember that a refusal to receive light does not alter facts. The truth will stand and will be vindicated. I hope and pray that you will link up with your brethren. Never feel that it is your prerogative to disparage the ministers of the gospel and exalt physicians as infallible. God help you to avoid this fatal mistake.*16LtMs, Lt 3a, 1901, par. 22*

The words that some have spoken against the chosen ministers of God have been spoken against Christ. The sarcastic references made by physicians to those ministers who did not entertain the same ideas as they themselves, with reference to the so-called medical missionary work, have had their influence. God will work in His own time and His own way to counteract the leaven that has thus been introduced; but at what a cost has this influence been exerted.*16LtMs, Lt 3a, 1901, par. 23*

The effect of this influence will not be fully known until the judgment sits and the books are opened. Then it will be seen that souls who might have stood firm as overcomers were confused and led into crooked paths. The sacred truth for this time has been covered with disrespectful statements. Principles have been presented which are



entirely contrary to the teaching of Christ. Statement have been made which have confused minds with regard to the truth of God's Word, and some will never disentangle themselves from the seductive error into which they have fallen. They will never see the true bearing of the last closing message. Their influence is lost to the cause at the very time that it is most needed. *16LtMs, Lt 3a, 1901, par. 24*

God has given His people talents to use and improve. He desires them by co-operation with Him to grow up into the full stature of men and women in Christ Jesus. Through the testimonies which He has been giving to His people, He has presented truth line upon line. Many rejoiced in the light, but Satan came in; and working through the misnamed medical missionary work, he led them to cast under their feet the work of presenting the truth as it is in Jesus. *16LtMs, Lt 3a, 1901, par. 25*

The work of God is a great work. Wise men are needed to keep Bible principles free from a particle of worldly policy. Every worker is being tested. Paul speaks of those who bring to the foundation wood, hay, and stubble. [*1 Corinthians 3:12.*] This represents those who bring in as truth that which is not truth, even their own suppositions and fabrications. If those souls are saved, it will be as by fire, because they conscientiously thought they were working in harmony with the Word. They will be as brands snatched out of the burning. *16LtMs, Lt 3a, 1901, par. 26*

The work which might have been pure, elevated, and noble has been mingled with fallacies brought in by men. Thus the beauty of the truth has been marred. Nothing stands forth untainted by selfishness. The mingling of these fallacies with the work of God makes that which should stand out clearly and distinctly before the world a jumble of conflicting principles in its practical working. *16LtMs, Lt 3a, 1901, par. 27*

O, how many there are who have yet to learn to manifest Christlike patience and forbearance in the home and in the church. What is the lesson that should be learned by those connected with our schools, our publishing houses, our sanitariums? "Let nothing be done through strife or vainglory, but in lowliness of mind let each

esteem other better than themselves.” [*Philippians 2:3.*] “Be kindly affectioned one to another, with brotherly love, in honor preferring one another.” [*Romans 12:10.*]*16LtMs, Lt 3a, 1901, par. 28*

My brother, when will you learn this lesson? It is not houses, lands, carriages, expensive furniture, outward display, which make a man stand high in the sight of a holy God and the ministering angels. God looks at the heart. He reads every purpose of the mind. He knows the motives which prompt to action. He reads between every line of writing sent out. He can distinguish between the true and the false. He places His seal upon the deeds that are done and the books that are written in humility and contrition of heart. He values sincerity and purity of principle above everything else.*16LtMs, Lt 3a, 1901, par. 29*

**Lt 4, 1901**

Royston, Grant

Crystal Springs, St. Helena, California

January 8, 1901

Portions of this letter are published in *2SM 482, 484*.

My brother,—

I have received a letter from my son, J. W. White, in reference to the step you propose taking in marrying a white girl. If you take this step, it will create great difficulty for the work in the Southern field and great trouble for the colored people.*16LtMs, Lt 4, 1901, par. 1*

From the first of your experience you have not been truly converted. Instead of receiving the Holy Spirit, you have refused to repent of your sins and work diligently for the salvation of your soul. Will you close up your way by your stubborn persistence in following your own will? You have so high an opinion of yourself that you do not know the meaning of the words, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] You need to learn of Christ His meekness and lowliness.*16LtMs, Lt 4, 1901, par. 2*

The Lord has shown me that some, irrespective of consequences, will intermarry with the colored race. God has instructed me to say to such that their lives will always be in danger should they go to the colored districts.*16LtMs, Lt 4, 1901, par. 3*

The marriage you propose is not ordered by the Lord, and the result of it would be to close up many openings in the Southern field. Young man, remember that souls are involved in the step which you propose to take. You cannot now estimate the evil which would result from this step. And if you will not receive counsel and advice, there is only one thing for the church to do, to set you aside because you will not respect or heed its counsels.*16LtMs, Lt 4, 1901, par. 4*

There are some teachers who have taught that no distinction should be made between the white and colored people. Were their teachings followed, the way for missionary work in the South would be hedged up. Some have flattered and petted the colored people, greatly harming those who, with proper treatment and proper education, would have made workers in the good cause of educating others. *16LtMs, Lt 4, 1901, par. 5*

“The fear of the Lord is the beginning of wisdom.” [*Psalm 111:10.*] We can perfect holiness only in the fear of the Lord. Those who are worthy of a place in the cause of God will work and walk in all wisdom, giving heed to instruction. *16LtMs, Lt 4, 1901, par. 6*

My son says that you try to make others believe that what has been written with reference to the colored line means only those in the South. But it means those in the North as well as in the South. *16LtMs, Lt 4, 1901, par. 7*

Were you in a different condition spiritually, you could be a blessing to the Southern field in presenting the message of truth to the colored people. If you will humble your heart before God and work in harmony with His servants, you can be a channel of light. But if you exalt self, the Lord cannot use you in any line of His great work. *16LtMs, Lt 4, 1901, par. 8*

Let this first month in the new century be a month in which you will dedicate yourself to God, saying, Lord, I will yield my will to Thine. Do not unite yourself in marriage with a girl who will have cause to regret the step forever after. It is a serious matter for you to teach a child to disobey her mother. This will stand registered against you unless you repent. *16LtMs, Lt 4, 1901, par. 9*

It is best for you now to stop and consider. Look at the situation as it is. Ask yourself, “In view of the opportunities and advantages granted me, how much do I owe to my Lord? How can I best glorify Him and promote the interests of my people in the colored States? How can I use to the best advantage the knowledge God has been pleased to give me? Should I not open my Bible and teach the truth to my people? Are there not thousands perishing for lack of knowledge whom I could help if I would submit myself to God so that He could use me as His instrument? Have I not a work to do for

my oppressed, discouraged fellows?" *16LtMs, Lt 4, 1901, par. 10*

Take hold of this matter understandingly. There are those of your own race with whom, if united in marriage, you could do a good work for God. But if you should marry as you now intend, you would cut yourself out of the field and out of the work. *16LtMs, Lt 4, 1901, par. 11*

Time is short, and what we do must be done quickly. Resolve to redeem the time. Gather up the fragments, that nothing be lost. Rouse yourself from the paralysis of slumber, and no longer seek your own pleasure. Our Saviour lived not to please Himself. Take hold of the work with a new purpose of heart. Say with David, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee." [*Psalms 5:3.*] If you now draw near to God, He will draw near to you. *16LtMs, Lt 4, 1901, par. 12*

O what covetous, selfish, shortsighted creatures human beings are. Distrust your own judgment, and depend on the judgment of God. Distinguish between what is pleasing and what is profitable. Do God's will submissively. The Southern field is suffering for workers. Will you pass by your people on the other side, or will you with a humble heart work to save the perishing? There is a work you can do if you will humble yourself before God. Trusting in Him, you will find peace and comfort; but following your own way and your own will, you will find thorns and thistles, and you will lose the reward. *16LtMs, Lt 4, 1901, par. 13*

**Lt 5, 1901**

Kellogg, J. H.

St. Helena, California

January 9, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My dear brother,—

A few days ago I sent you a copy of my diary during the Week of Prayer which I spent in San Francisco and Oakland. I had commenced to write to you while there, but after returning from Oakland, I was not able to finish the letter. I caught a severe cold while I was in San Francisco. I came home on Monday. On Friday I was unable to sit up. Sara gave me a bath in the evening, but I was prostrated during the operation. They say that I fainted in the bathtub. Sara and Maggie carried me into my bedroom, and Sara watched me diligently, fearing that I should fall asleep and never waken again. Sabbath was a curious day for me. I did not seem to realize anything. I slept nearly all day. <It was> a sleep of insensibility almost. I had no pain, but was unable to sit up or to think. It is a strange experience for me to be unable to think or remember.<sup>16</sup>*LtMs, Lt 5, 1901, par. 1*

I have not joined the family circle for nearly a week. I did not wish to expose the other members of the family to the influenza which was upon me. I spent a part of yesterday on the lounge, but letters came demanding an immediate answer. I told Sara what to say, but for fear that I had not looked at the matter in all its bearings, I went over it myself, asking the Lord to impress my mind by His Holy Spirit.<sup>16</sup>*LtMs, Lt 5, 1901, par. 2*

Why will our brethren and sisters bring their troubles to me, when the dear, patient Saviour has invited them to come to Him? This has never been so strongly impressed upon my mind as it is now. How sorry it must make our compassionate Redeemer when His people

turn from Him to lay their burdens upon human beings! He has never disappointed them. Oh, why will they show such marked distrust? How much they lose by their unbelief!*16LtMs, Lt 5, 1901, par. 3*

Sister Burnham is with us for a few weeks, to help us in getting *Testimony 34* ready for publication. May the Lord give us wisdom, is my daily prayer.*16LtMs, Lt 5, 1901, par. 4*

I wish to say a word about the Sanitarium here. I have not much hope for the success of this institution until more thorough work is done within its borders. It seems to me with the present inexperienced staff of officials, the institution will never have vital success. I am distressed beyond measure as I see the inefficiency. The present force may do their best, but they have not the experience of years, and I fear they are not controlled by the Holy Spirit. They may keep busy, but that is not all that is needed. The Retreat needs proved, practical men, not striplings, but men who have put away childish things.*16LtMs, Lt 5, 1901, par. 5*

As I have travelled from here to Oakland on the cars, I have heard remarks made with reference to the Retreat. I heard not long ago a conversation about a sick person who is at Vallejo. Someone asked why he did not go to the Retreat. The answer was, "His funds were low, and the prices at the Retreat are high. The facilities there are not the best. The physicians are only boys and do not seem to possess depth of experience and wisdom." "I thought," said one, "that if this were the case, I would not go there, although the atmosphere on the hillside is splendid."*16LtMs, Lt 5, 1901, par. 6*

As I was coming from Oakland a week ago, a Sister Thompson made herself acquainted with me. She told me that her brother had been a missionary in Chicago and had died there while caring for the depraved and corrupted. He contracted a disease from one poor, wretched creature and lost his life. "Oh," she said, "he was such a good man, and could do so much, but he thought that this was his work." I remembered the case. Sister Thompson said that she was not free from disease. She wanted to go to the Retreat, but her sister at Vallejo, whom she was visiting, said that the Retreat was nothing in comparison with the Battle Creek Sanitarium. There

were not many facilities or conveniences, and the physicians were but boys.*16LtMs, Lt 5, 1901, par. 7*

We needed Brother and Sister Kress here. But they were needed also in Australia. What shall we do? In the night season I am going over this ground, telling what could be done. But when I look upon the men here to do it, a hopelessness comes over me, and I feel like weeping bitterly. How long shall we stand in the do-nothing position we are in?*16LtMs, Lt 5, 1901, par. 8*

The men we have here have not the proper qualifications to make the needed changes. Dr. Sanderson is a man who could accomplish a good work in connection with Brother and Sister Kress, but never, never, never alone. He has not the make-up of character to warrant the hope you expressed regarding him, unless the transforming power of God shall create him a new man. In connection with physicians of a different make-up, he could act a good part; but where are our directors, where are our managers? The physicians here have not the wisdom to plan.*16LtMs, Lt 5, 1901, par. 9*

Now I have said enough on this point. More would not help the matter. I have conversed plainly with Dr. Sanderson, and have said everything but that which I shall not say unless compelled to: "You are not qualified to be managing physician of the Retreat. A physician is needed who has qualifications altogether different from those which you possess. You do not move onward and upward in progressive work."*16LtMs, Lt 5, 1901, par. 10*

Years ago I wrote out the showing at the Retreat. I have these Testimonies in my possession, but did not feel at liberty to read them, lest I should judge of the present by the light given me of the past. But now that the matter is more clearly defined, I see that these Testimonies are an index of the present situation.*16LtMs, Lt 5, 1901, par. 11*

I will now hunt up these Testimonies and read them through carefully. They were given when Dr. Maxson was at the Retreat. Had he received the light given, had he placed himself submissively in the hands of God, he would have been fitted up for the work. But Dr. Maxson's will was like granite. He would not give in. He will



surely feel the consequence of his rejection of the Word of the Lord.*16LtMs, Lt 5, 1901, par. 12*

The case at present is as hopeless as possible unless a different staff of management is appointed. Something must be done, and that without delay. Can you not send us a physician who can take up the work and carry it forward solidly?*16LtMs, Lt 5, 1901, par. 13*

Brother Burden's qualifications would have been of great value here, but when he was connected with the Retreat, his labors were not appreciated. He was regarded somewhat as Ahab regarded Elijah when he asked him, "Art thou he that troubleth Israel?" [*1 Kings 18:17.*] We knew that we could not change the sentiments of those at the Retreat regarding Brother Burden, and that Australia greatly needed him, so we reluctantly let him go.*16LtMs, Lt 5, 1901, par. 14*

December [January] 10

I rode to St. Helena this morning. The fog has cleared away, and the sunshine is warm and health-giving.*16LtMs, Lt 5, 1901, par. 15*

The carriage you sent me has come, and with it two folding tables, all of which we greatly appreciate. The carriage is in the shop, being put together.*16LtMs, Lt 5, 1901, par. 16*

Later. The carriage is in good condition. Sara and W. C. White rode up to the Sanitarium in it this evening. I shall ride in it today, and then I shall be able to speak about it from experience. We thank you for sending it.*16LtMs, Lt 5, 1901, par. 17*

Lately we have had some very heavy frosts and more fog than I have ever known in California. All say they have never seen so much fog in this part of the country. But I think we shall soon be able to sing, "When the mists have cleared away."*16LtMs, Lt 5, 1901, par. 18*

**Lt 6, 1901**

Brethren in Positions of Responsibility

St. Helena, California

January 16, 1901

Previously unpublished.

To my brethren in positions of responsibility,—

I have just received a letter from Edson in which he gives an account of the colored brother, Barry, and asks my advice as to what he shall do with him. I shall advise him to put into practice the lesson Christ gave in answer to the question, Who is my neighbor? I advise all who have anything to do with the Lord's service to read this instruction, and then go and do likewise. Let those who have had better advantages and more favorable circumstances than the colored race, praise the Lord for His goodness, and show the most tender, pitying love for the poor souls Satan has tried to discourage and draw under his banner. *16LtMs, Lt 6, 1901, par. 1*

It is proper that Brother Barry should be encouraged and set to work. The Lord will test those who are in responsible positions, to see if they will yoke up with Christ and manifest His compassion and love. Those in whose hearts Christ is an abiding guest will surely reveal the fruits of righteousness in their lives. "By their fruits ye shall know them." [*Matthew 7:20.*] *16LtMs, Lt 6, 1901, par. 2*

The priest and the Levite saw the wounded, suffering man, but they passed by on the other side. The Samaritan, when he saw him, "had compassion on him," and cared for him. [*Luke 10:33, 34.*] Those who are following in the footsteps of Jesus will act the part of the good Samaritan in their dealings with the discouraged and oppressed. *16LtMs, Lt 6, 1901, par. 3*

I will try to act my part by giving one hundred dollars to clear Brother Barry's path. There is hope for the man. I am instructed by Christ, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold

on it, and lift it out? How much is a man better than a sheep?" [Matthew 12:11, 12.] We cannot afford to imperil one soul for whom Christ has paid so great a price. *16LtMs, Lt 6, 1901, par. 4*

To those who may look on, not caring to go to Brother Barry as a brother should go to a brother, to learn the particulars of the case and where he made mistakes, I would say, Be sure he feels his position more keenly than even you would make him feel it. My brethren, put yourselves in his place. When, after you have gone out of the way and done wickedly, you repent, does not God pardon your transgressions? Here is a colored man, who has passed through severe trials. Do you suppose that God has no helping hand for him? He says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] *16LtMs, Lt 6, 1901, par. 5*

If we turn from those who err, having no heart to feel for them, the time will come when we shall be in distress, not knowing which way to turn. We shall be brought over the same ground over which we have caused our brethren to pass. *16LtMs, Lt 6, 1901, par. 6*

Let those in responsible positions think of the past chapters in the experience of those who have robbed the Southern field and never, never repeat this experience. Let them rather make restitution, restoring fourfold to the Southern field. Let them do this heartily, as a mistake that must be remedied. Let them not multiply robbery toward a people already robbed and trodden underfoot of men. *16LtMs, Lt 6, 1901, par. 7*

It becomes you who are stewards of the Lord's goods to make a clean record, showing that repentance which needeth not to be repented of. I know just how the Lord looks upon the transactions of the past as regards the Southern field. O that these transactions might be blotted out, that the actors may not have their names blotted from the Book of Life. *16LtMs, Lt 6, 1901, par. 8*

God looks at the Southern field in a light in which very few look at it. Men have done this field a great wrong, and as a result, their beclouded sense of right will not allow them to regard their transactions and the sure consequence of these transactions as God regards them. *16LtMs, Lt 6, 1901, par. 9*

If in the first place the error had been corrected in the right way, if restitution had been made to the Southern field of the money taken from it by selfishness and covetousness, how different would be the showing today. But thorough repentance, which leads to purifying, cleansing work, has not yet been shown, and I dare not hold my peace. I am determined to do all in my power to help the Southern field, that it may suffer as little as possible from the misappropriation of the means which it should have had, by which the work for the whites as well as the blacks in the South would have been advanced. The result of hindering this work, eternity alone will reveal. It would be very proper for our brethren to make every effort toward restitution, instead of letting it be seen that they think the course pursued in the past was justifiable. *16LtMs, Lt 6, 1901, par. 10*

If possible, wipe out that disgraceful blot. Be sure that your repentance is of the kind that needeth not to be repented of. Why should you not act toward Brother Barry the part of forgiveness which Christ has told you to act. Are you not God's stewards, dealing with His goods? "Ye are not your own; for ye are bought with a price." [*1 Corinthians 6:19, 20.*] Brother Barry also has been bought with a price. He is God's property. It is the duty of those in responsible positions to make straight paths for their feet, lest the lame be turned out of the way. God beholds every transaction of our lives. Nothing is hidden from His eye. He is merciful and forbearing, having long forbearance with the impenitent and stubborn. He does not readily give them up. Nothing so greatly displeases Him as for men to act in a hard, unforgiving manner toward one who has acknowledged his wrong. To those who stand by and say to such a one, "I will not help you in any way," God will say, "I will punish you." "He shall have judgment without mercy that hath showed no mercy." [*James 2:13.*] *16LtMs, Lt 6, 1901, par. 11*

## Lt 7, 1901

Brethren Who Occupy Positions of Trust

St. Helena, California

January 17, 1901

This letter is published in entirety in *16MR 68-75*.

I cannot sleep after half past two o'clock. I wish to speak to my brethren who occupy positions of trust. As God's husbandry you are invested with the responsibility of acting in His stead, as His helping hand. Those who are placed in positions of trust must have the authority of action, but they are never to use this authority as a power to refuse help to the needy and helpless. It is never to be exercised to discourage or depress one struggling soul. Let those to whom have been given positions of influence ever remember that God desires them to carry out the mind of Christ, who, by creation and redemption, is the owner of all men. Just as long as a man is imbued with the Spirit of Christ, he is registered in the books of heaven as a co-partner with God. He is God's helping hand. *16LtMs, Lt 7, 1901, par. 1*

As the disciples received bread from the hands of the Saviour to give to the people, so he receives divine grace to impart to those in need. And in the distribution, the gift is increased. *16LtMs, Lt 7, 1901, par. 2*

I wish we could appreciate more fully the value of the lesson taught by the miracle of feeding the five thousand. He who makes it his lifework to labor together with God, not apart from Him, is carrying out the purposes of Christ. It is only such who are fit to be entrusted with the work of dealing with human minds. Those who are not partakers of the divine nature cannot properly estimate the value of the human soul. They do not share in Christ's deep, earnest longing for the souls which cost such an immense price. They have not a personal piety. They cannot be trusted to work in Christ's lines, to lift up, not to tear down; to encourage, not to depress; to restore, not to mar and deface by their own imperfection. They are not safe, accurate judges of the necessities of the soul; they have not the

pure, unselfish Spirit of Christ; and therefore they are not qualified to judge of human merit in cases that present peculiar difficulties. *16LtMs, Lt 7, 1901, par. 3*

By the great law of God man is bound up with his fellow man. To the answer given by the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Christ said, "Thou hast answered right; this do, and thou shalt live." [*Luke 10:27, 28.*] *16LtMs, Lt 7, 1901, par. 4*

In these few words are laid down the terms of eternal life. True godliness is measured by the work done. Profession is nothing; position is nothing; a character like the character of Christ is the evidence we are to bear that God has sent His Son into the world. Those who profess to be Christians, yet do not act as Christ would were He in their place, greatly injure the cause of God. They misrepresent their Saviour, and are standing under false colors. *16LtMs, Lt 7, 1901, par. 5*

The true disciple, in whose heart Christ abides, shows forth to the world Christ's love for humanity. He is God's helping hand. The glow of spiritual health thrills his whole being as he receives from the Saviour grace to give to others. This is medical missionary work. Its performance heals the wounds inflicted upon disordered human nature by the one who was once a covering cherub, but who through self-exaltation lost his high and holy estate, and took up a warfare against God and man. By his subtlety he led human beings into the pit of degradation, and it cost the life of the Son of God to redeem them. Christ gave His life to save every sinner. He is the light and life of men. He came as a mighty physician, a great medical missionary, to heal the wounds sin had made in the human family. His mighty healing power sends a glow of spiritual health into the soul. *16LtMs, Lt 7, 1901, par. 6*

Pure and undefiled religion is not a sentiment, but a doing of works of love and mercy. This religion is necessary to health and happiness. It enters the polluted soul-temple and with a scourge drives out the sinful intruder. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun

of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory. *16LtMs, Lt 7, 1901, par. 7*

God calls upon us to show, by the exercise of true piety, that we are under divine enlightenment. When those connected with the service of God center their hopes on Jesus, a change will be seen in their deportment. Supreme love for God and unselfish love for their fellow men will place them on vantage ground. *16LtMs, Lt 7, 1901, par. 8*

The gospel is good tidings of great joy. Its promises bring light to the soul and shine forth as light to the world. Therefore Christ says to those who have received the gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*] *16LtMs, Lt 7, 1901, par. 9*

Again, He illustrates the living reality of a Christian life by the saving properties of salt. "Ye are the salt of the earth," He says, "but if the salt have lost his savor, wherewith shall it be salted?" Solemn question! If the saving principles of truth are not exemplified by professing Christians, what benefit does the world derive from their lives? When salt has lost its savor, "it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." [*Verse 13.*] When Christians do not reveal Christ, of what value are they? Are they not like savorless salt, "good for nothing?" But when they reveal in their lives the saving properties of the truth, poor, sin-hardened souls are not left to perish in corruption. Good works are seen; for the living principles of righteousness cannot be hidden. The gospel acted is like salt which contains all its savor. It is powerful in the saving of souls. *16LtMs, Lt 7, 1901, par. 10*

Christ inculcates the value of obedience, saying, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of the least of

these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [*Verses 17-19.*] Is it not best for us to keep the commandments, so that through us God can reveal His power? If all God’s people were obeying His commandments, they would indeed be lights in the world. *16LtMs, Lt 7, 1901, par. 11*

God’s promises to the obedient are “good tidings of great joy.” [*Luke 2:10.*] They are gladdening to the humble, contrite soul. The life of the true Christian is radiant with the bright beams of the Sun of Righteousness. If men and women would act as the Lord’s helping hand, doing deeds of love and kindness, uplifting the oppressed, rescuing those ready to perish, the glory of the Lord would be their rereward. Then they would not send thousands of miles to learn from human beings their duty. They would call, and the Lord would answer, “Here am I.” They would turn to the One close beside them, who has given them the promise, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] *16LtMs, Lt 7, 1901, par. 12*

Look, thirsty, bewildered souls! Can ye not see the fountain of life opened for the weary, wayworn traveller? Can ye not hear the voice of mercy as she beckons to you saying, “Ho, every one that thirsteth, come ye to the waters.” [*Isaiah 55:1.*] “Whosoever will, let him take the water of life freely.” [*Revelation 22:17.*] The waters of this fountain contain medicinal properties which will heal spiritual and physical infirmities. All are invited to wash away their pollution in this fountain. Drink deeply from the fountain opened for Judah and Jerusalem. Then you can take the refreshing cup to parched, fainting souls. *16LtMs, Lt 7, 1901, par. 13*

Christ said of His work, “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to preach liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.” [*Isaiah 61:1, 2.*] Notice; you are not to comfort only the few whom you are inclined to regard with favor, but all that mourn, all who apply to you for help



and relief; and more, you are to search for the needy. Job says, "The cause that I knew not, I searched out." [*Job 29:16.*] He did not wait to be urged, and then turn away, saying, "I will not help him." *16LtMs, Lt 7, 1901, par. 14*

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." [*Isaiah 61:3.*] *16LtMs, Lt 7, 1901, par. 15*

Wake up, wake up, my brethren and sisters. You must do the work that Christ did when He was upon this earth. Remember that you may act as God's helping hand in opening the prison doors to those that are bound. Wonderful is the work that God desires to accomplish through His servants, that His name may constantly be glorified. He is waiting to work through His people. Those who are willing to be used will obtain a rich experience, an experience of the goodness of God. *16LtMs, Lt 7, 1901, par. 16*

Of those who act as His helping hand, the Lord says, "Ye shall be named Priests of the Lord; men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among all the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. ... And the Gentiles shall see thy righteousness and all kings thy glory; and thou shalt be called by a new name, which

the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” [*Isaiah 61:6-11; 62:2-3.*]*16LtMs, Lt 7, 1901, par. 17*

Shall we not try to crowd all the goodness and love and compassion we can into our lives, that these words may be said of us?*16LtMs, Lt 7, 1901, par. 18*

**Lt 8, 1901**

Kress, Brother and Sister

St. Helena, California

November, 1900

Portions of this letter are published in *HP 318*; *SD 272*; *3BC 1151-1152*, *1160*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Kress,—

I very much wished to see you before you sailed for Australia, but it may be in the providence of God that I did not; therefore I shall not complain. I wish now to write you a few lines, which in the end may be more than a few lines. I am much relieved to know that you are in Australia, to take part in the work of our Sanitarium. Brethren Sharp and Caro are bearing heavier responsibilities than they have ability to carry forward solidly. Both need instruction.<sup>16</sup>*LtMs, Lt 8, 1901, par. 1*

I know of no one who could stand in the Sanitarium, to give the work there the character it so much needs, as well as yourselves. Your experience will be of great value. You are to hold the fort and be guided by the Lord. Do not let any one plan for you to commence a new work in Sydney. Our brethren are not ready for this. Let the work on the Sanitarium building be advanced as quickly as possible. And let the work in this new building begin on well-established principles.<sup>16</sup>*LtMs, Lt 8, 1901, par. 2*

Orphan asylums and similar enterprises, which will draw upon the funds, should not be established now. The work in this line, which was started by Dr. Caro, was premature. He entered into it without consulting his brethren, and at a time when he had all the work in other lines which he could possibly do. The work of making the Sanitarium a success required all there was of him. It would be altogether out of place to attach an orphan asylum to the Sanitarium. The correct management of the Sanitarium will require

all the tact, ingenuity, and ability that can at present be brought into the work. *16LtMs, Lt 8, 1901, par. 3*

Sanitariums are not to be rushed into existence, while as yet the Sydney Sanitarium is in need of facilities with which to carry forward successfully its work of building. Let all the energies of our people be bent to the establishment of this institution. I earnestly hope that in the providence of God our people will be stirred to make a success of this work. *16LtMs, Lt 8, 1901, par. 4*

Light was given me that the Retreat should take over the Hamilton Bath Business. Dr. Rand can do a good work if he will allow himself to be influenced by the Holy Spirit. God has given me these words to speak to Dr. Caro and Brother Sharp: "Keep your hands off Dr. Rand. He is not to be under your control. He has a work to do for the Master. He must look to the Lord and trust in the Lord. He has a deeper and higher experience to gain in health reform, especially in regard to the question of diet. He will surely mislead minds in regard to diet unless he is converted in this respect and obtains a deeper and higher experience in regard to the proper food to be eaten. But he must never, never be left to the dictation of people who care but little for his success. He must not be left to struggle alone with difficulties and become discouraged." *16LtMs, Lt 8, 1901, par. 5*

What our physicians in Australia need is to heed the Saviour's words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What are the conditions? "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] Christ promises to give rest to all who will comply with the conditions. These lessons are large with important results. As they are brought into the daily life, the learner finds rest. *16LtMs, Lt 8, 1901, par. 6*

Christ's yoke is a yoke of restraint from self-exaltation and evil practices. Those who wear it find that it does not gall the neck and that the burdens the Saviour imposes are not heavy. And those who continue to wear this yoke and to learn Christ's meekness and lowliness, looking to Him and practicing His lessons, will constantly grow in grace. *16LtMs, Lt 8, 1901, par. 7*

The great danger of physicians is in feeling competent to do anything they please. When they cherish this feeling, the divine principles of strict integrity are not brought into their daily practice. The work for these last days is a very sacred, solemn work, and into it not one thread of selfishness is to be drawn. Physicians, nurses, and all who shall act a part in the Sanitarium are to learn of Christ. O, how much farther advanced we should be if we would only walk humbly before God, in meekness and lowliness of heart, wearing Christ's yoke, not a yoke of our own manufacturing.*16LtMs, Lt 8, 1901, par. 8*

### **Medical Missionary Work**

Who are standing as decidedly as they should under this banner, especially under the missionary phase of it? Those who take the name of medical missionaries pledge themselves to work in humility, mercy, and the love of God, to be His helping hand in restoring the divine image in humanity.*16LtMs, Lt 8, 1901, par. 9*

But God is not pleased with many of the things that have been done and are being done under the name of medical missionary work. Too often the work is contrary to the name assumed. At times our physicians may be seized with a desire to be liberal, to do benevolent deeds. Then again, if this does not suit them, they are oppressive and exacting, manipulating matters in a way directly contrary to the Lord's command. It is the fashion among the physicians of the world to charge any price they please for operations. In many cases these charges are exorbitant. This fashion has been followed by our physicians in Australia. This kind of work is falsifying to the name of medical missionary. There is in it no true missionary spirit. I have been shown that many things have been done of a character to hurt our position as Seventh-day Adventists.*16LtMs, Lt 8, 1901, par. 10*

We are not to give one occasion to the enemy to point out to the world and the popular churches the inconsistency of our bearing the name medical missionary. Let us never give our enemies the slightest excuse for saying that the missionary part of the name is a blind to secure practice. The Lord would not have us inscribe the words Medical Missionary on our banners if we cannot do it

truthfully. When we lift the standard on which these words are engraved, we should carry out in our practice all they signify, or else we should choose a name which corresponds to our practice. *16LtMs, Lt 8, 1901, par. 11*

I can see, through divine enlightenment, one straightforward, conscientious, righteous principle to be carried out in our work for this time. We are not to follow the practices followed by worldly physicians for gain. Every physician either has or has not the good hand of the Lord with him. God will not serve with physicians who charge exorbitant prices for operations. The plea "It is customary" is not the least excuse in His sight. *16LtMs, Lt 8, 1901, par. 12*

God is not deceived by the plea that worldly customs have been conformed to for the sake of obtaining patronage and gaining a standing. He is attentive to the real necessities of all physicians, but He will not bless any physician who demands a heavy reward for a few minutes' work done to relieve a suffering fellow being. He has not given any man license to rob another man of his money because he can do this under the name of medical missionary work. *16LtMs, Lt 8, 1901, par. 13*

How terribly inconsistent it is to take the name medical missionary and then work contrary to Bible principles. I am distressed beyond measure to see the stamp of the world being placed on our medical work in Australia. Too often the name, instead of being medical missionary, might better be medical robbery and extortion. I know that greed and selfishness have been shown by those who have stood under the banner of medical missionary work. Deeds have been done that will not bear the test of the judgment. Exorbitant fees have been charged, fees which have dishonored the work. There is not a vestige of medical missionary work in many of the transactions done under this name. And people are not so easily hoodwinked as many suppose. Think you that they cannot read fraud in many of the actions of those who profess so much? *16LtMs, Lt 8, 1901, par. 14*

Medical missionary work means much more than is represented by the service of many. If medical missionaries are not going to do work that will correspond with the name, let them, for Christ's sake,

leave out the word missionary. *16LtMs, Lt 8, 1901, par. 15*

The truth of God for this time is testing character. The time has come when the lives of all are to be examined in the light of God's law. Those who are following the example of men who are not following the example of Christ will have to meet a plain "Thus saith the Lord" in the day of final accounts. Those who have trusted in their own righteousness, who have thought they could be a law to themselves, who have refused to submit to God's will, will find themselves weighed in the balances of the sanctuary and found wanting. God calls upon all to meet His standard of righteousness. All must bow to His authority. Fathers, ministers, physicians, men in authority, those who have positions of responsibility, will be held accountable for the influence their position gives them over other minds. *16LtMs, Lt 8, 1901, par. 16*

When Christ abides in the hearts of His people, they will discern far more clearly the meaning of true missionary work. He whose heart is enlightened by God's grace will not detract from the value of His gifts by subjecting them to the criticism and scorn of obdurate and rebellious worldlings. *16LtMs, Lt 8, 1901, par. 17*

If there were more prayers ascending to God that our physicians and ministers might understand spiritual things, it would be wholly appropriate. Before the heart can be accepted by God, it must be cleansed from all impurity. In order to understand the mercy and love of God, the heart must be enlightened by divine grace. Every motive and every word must be examined in the light of the Word. We must be cleansed in the fountain opened for all uncleanness. Let us pray with unfeigned lips, "Create in me a clean heart, O God; and renew a right spirit within me. ... Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." [*Psalm 51:10, 7.*] *16LtMs, Lt 8, 1901, par. 18*

When the lawyer came to Christ with the question, "What shall I do to inherit eternal life," the Saviour laid the burden of the answer on the questioner. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered

right,” Christ said; “this do, and thou shalt live.” [*Luke 10:25-28.*]*16LtMs, Lt 8, 1901, par. 19*

This instruction is for every individual. Only by complying with these conditions can we gain eternal life. Supreme love for God and unselfish love for our neighbor, this is the foundation of all true godliness. The greatest in the kingdom of God are those who love the Saviour too well to misrepresent Him, who love their fellow men too well to imperil their souls by setting them a wrong example. To do good to all, to encourage and strengthen instead of discouraging and weakening, this is true missionary work.*16LtMs, Lt 8, 1901, par. 20*

Please read attentively the *sixth chapter of Micah*. “Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” [*Verses 6-8.*]*16LtMs, Lt 8, 1901, par. 21*

God does not ask us to purchase His favor by any costly sacrifice. He asks only for the service of a humble, contrite heart which has gladly and thankfully accepted His free gift. The one who receives Christ as his personal Saviour has in his possession the salvation provided by Christ. And he is never to forget that as he has freely received, so he is freely to impart. When there is a failure to appreciate the necessities of humanity, an unwillingness to be God’s helping hand, the most costly offerings, the grandest display of liberality, are abominable in His sight.*16LtMs, Lt 8, 1901, par. 22*

Fraud in any business transaction is a grievous sin in God’s sight; for the goods men are handling belong to Him and must be used to the glory of His name, if men would be pure and clean in His sight. The religion that carries in its hand the scant measure and the deceitful balance is an abomination in the sight of God. He who cherishes such a religion will be brought to confusion; for God is a jealous God. The end of all things is at hand. If we walk humbly



before God we may claim the promise, “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [*Isaiah 27:5.*]*16LtMs, Lt 8, 1901, par. 23*

Christ was the Majesty of heaven, the Commander of the angelic host. But He laid aside His royal robe and kingly crown; and clothing His divinity with humanity, He humbled Himself to become a helpless babe, to be born in a stable, to be brought up in the despised town of Nazareth. Thus at the very beginning of the gospel age, God sought to teach His church not to rely on worldly rank or grandeur, not on outward appearance or display, but on the Lord God of Israel. And again and again in the history of the Israelites, by long periods of humiliation, God sought to teach His people this lesson.*16LtMs, Lt 8, 1901, par. 24*

The words and works of the Lord harmonize. His words are gracious and His works bountiful. “He causeth grass to grow for the cattle, and herb for the service of man.” [*Psalms 104:14.*] How liberal are the provisions He has made for us. How wonderfully He has displayed His munificence and power in our behalf. Should our gracious benefactor treat us as we treat one another, where would we be? Shall we not strive earnestly to follow the golden rule, “All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.” [*Matthew 7:12.*]*16LtMs, Lt 8, 1901, par. 25*

Our physicians who come from America and profess to know how to treat the sick without drugs are watched closely by other physicians. Jealousy comes in to rule them out and to prevent them from obtaining standing room. If they do not show the true missionary spirit, if their prices do not correspond with their profession, but with worldly policy, their claim to be medical missionaries is an injury to the third angel’s message. Let us remember the words, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” [*1 Corinthians 10:31.*] He is too wise to err and too good to do us harm.*16LtMs, Lt 8, 1901, par. 26*

Let ministers and physicians and all who have received the light of present truth contemplate the wonders of redeeming love. What

marvellous condescension the Saviour showed in His work! How graciously, without prejudice or partiality, He received all who came to Him, rich or poor, white or black. With Him there is no caste. "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." [*Acts 10:34, 35.*] "He is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." [*Romans 2:28, 29.*]*16LtMs, Lt 8, 1901, par. 27*

God sent Christ to our world to redeem man, to bring him back to his highest excellence, to restore in him the perfection which Adam lost. The love which is shown in this gift defies all computation, and should bind us to God with cords of gratitude. In this gift God has given His people an unfailing pledge that they have a very present help in all their trials and difficulties. Christ will watch over and guard them; for to Him has been given all power in heaven and earth. When men turn from the Source of their strength to confederate with worldly power, they have what they have chosen, the help of erring human beings.*16LtMs, Lt 8, 1901, par. 28*

Varied were the circumstances and needs of those who besought Christ for aid. One came in behalf of his son, another in behalf of his daughter. A generous, compassionate master came to ask help for his servant who was stricken with the palsy. He had done all he could for him, but he saw that there was need of a healing power which he did not possess. He came to the great Physician saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented." [*Matthew 8:6.*] Christ did not turn the earnest petitioner away. His great heart of infinite love responded to the anxious interest and compassion evinced by the master. He is always pleased to see that the superior position of the master has not led him to neglect those connected with him in service. He needed no further entreaty, but gladly responded, "I will come and heal him." [*Verse 7.*]*16LtMs, Lt 8, 1901, par. 29*

Did we individually plead with God with the earnestness and fervency shown by the nobleman in behalf of his servant, think you that our petitions would not be heard and answered? It is no marvel

that we do not receive rich endowments of spiritual blessing; for we do not take the trouble to ask. How much whole-souled earnestness and entreaty do we put into our petitions? We have not, because we ask not. We ask and receive not, because we ask amiss. Oh, how little genuine faith we possess!*16LtMs, Lt 8, 1901, par. 30*

O that we poor unworthy creatures, sick unto death, might learn that there is life in Christ. From His heavenly home the Redeemer beheld humanity in suffering and misery, and coming to this earth to be one with us, He found a ransom for us, even through great humiliation and sacrifice. The Lord of glory sacrificed His life to save us. In our behalf He submitted to scorn, derision, and rejection. He was a man of sorrows and acquainted with grief. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." [*Isaiah 53:5.*]*16LtMs, Lt 8, 1901, par. 31*

With this example before them, why do our physicians deny Christ by following their own devising and the policy of the world. Under the plea of trying to reach the higher classes, why do they put on outward show and appear as physicians of the world? I am filled with distress as I see physicians exalting themselves and departing from the principles of godliness.*16LtMs, Lt 8, 1901, par. 32*

They have the Word of God in their possession, yet they live lives widely separated from the life of Christ. By their works they say to the Saviour, "We want not thy way, but our own way."*16LtMs, Lt 8, 1901, par. 33*

**Lt 9, 1901**

Farnsworth, Brother and Sister [E. W.]

"Elmshaven," St. Helena, California

January 18, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Farnsworth,—

Your letters have been received and are very much appreciated. I have not answered them as I should, for lately I have been unable to write. I attended the Week of Prayer meetings in San Francisco, and during the first meeting was struck nearly breathless. I felt unusually well that Sabbath morning as I entered the church. But there were two stoves in the building, and in each a fire was burning. Sabbath school had just been held in the room, and as the ventilation was imperfect, the air was full of poison from the many breaths and the exhalations from the bodies of the people.<sup>16</sup>*LtMs, Lt 9, 1901, par. 1*

Elder Corliss was speaking when I entered, and his face was very red from the heat. The day was not a cold one, and no fires should have been lit in the stoves. If this was the usual temperature of the room, I do not wonder that so many of the people had colds and coughs.<sup>16</sup>*LtMs, Lt 9, 1901, par. 2*

As soon as I entered the room, I felt an exhaustion coming over me, and I told Brother Corliss that I would not be able to speak because I had been poisoned by the deadly atmosphere. I thought that I would remain and hear Brother Corliss speak, but I was soon convinced that if I stayed, I should fall to the floor. I felt myself growing worse and worse, when a hand was laid on my shoulder. It was Sara. I thought she was away, as she had purposed to be; but when she put her hand on my shoulder saying, "Well, mother, how is it?" a thrill of joy came over me and tided me past the crisis. Sara helped me off the platform, into an adjoining room, and out into the

fresh air, and I felt better; but the poison was working in my system.*16LtMs, Lt 9, 1901, par. 3*

I spoke on Sabbath, Sunday, Monday, and Tuesday afternoons in San Francisco. Then I went to Oakland and spoke on Sabbath and Sunday to the church there. I came home on Monday and kept thinking I would get rested, but there was much to do, and I neglected myself.*16LtMs, Lt 9, 1901, par. 4*

On Friday I fainted as Sara was giving me a bath. Sara and Maggie lifted me out of the tub and carried me to my bedroom. All that night and all the next day I lay in a half-unconscious state; and for nearly three weeks I have hardly left my room. For the last day or two I have been better. Last night I had a hard time. But I told the Lord how much I needed strength, and He heard my prayer. Today by request I spoke in the Sanitarium chapel. The room was full, and many of those present were not of our faith. The Lord strengthened me and gave me great freedom in speaking.*16LtMs, Lt 9, 1901, par. 5*

Yesterday I took breakfast with the family and united with them in morning and evening worship. But I suffered for this venturesome act and shall take my meals in my room till I grow stronger.*16LtMs, Lt 9, 1901, par. 6*

Thus severely has the poison air affected me. I have coughed a great deal—a nervous, continuous cough, which has been a great strain upon me. But I have nearly recovered from this, I think. Now I want to gather up my strength for letter writing; for the Australian mail goes in two or three days.*16LtMs, Lt 9, 1901, par. 7*

We were very glad to hear of the camp-meeting in Bendigo. On no account must our camp-meetings be hindered or carried forward weakly. Each year camp-meetings must be held in new places where the truth has never been heard. Aggressive warfare must be carried forward. The Lord said, “Add new territory.” Now is the time to take hold of this work. Now is the time to bear a decided message.*16LtMs, Lt 9, 1901, par. 8*

I am very glad that in this camp-meeting you presented the third angel’s message and all it embraces, without beating about the

bush, and leaving the decisive question till the end of the meeting. It should be a matter of the very first consideration, that the people may have time to think of it and of the evidences which substantiate the truth. The Lord help us to do this work as it should be done, is my prayer.*16LtMs, Lt 9, 1901, par. 9*

Brother Farnsworth, in one of your letters you spoke of my place here, saying that you did not suppose that I would ever take upon me the burden and perplexity of another farm. This is the way I felt when I left Australia. We had no more idea of settling here than you had. We did not seek this place. The Lord was in the matter of our getting it. He placed us here. Brother Burden can tell you all about this.*16LtMs, Lt 9, 1901, par. 10*

The place cost me in all about six thousand three hundred dollars, which is to be paid off in instalments of one thousand dollars a year, with interest of 6 1/4%.*16LtMs, Lt 9, 1901, par. 11*

There are fifty-five acres in the place, most of which is planted with prunes and grapes. There is also a small orchard of different kinds of fruit. We shall not try to dry the prunes, but shall sell them by the ton. The grapes we shall treat in the same way.*16LtMs, Lt 9, 1901, par. 12*

There are some things I wish to say to those in Australia upon whom the burden of responsibility rests. I very much desire that Brother Burden and his family shall be appreciated. Had it not been for the knowledge I have of the situation in Australia and the need of consecrated workers there, and had it not been that I know that Brother Burden could not carry the burdens at the Retreat without endangering his life, we could not have been prevailed upon to send Brother Burden away from the hillside. The entire working-force at the Retreat is in a dyspeptic condition and needs renewing with new blood.*16LtMs, Lt 9, 1901, par. 13*

In advising Brother and Sister Burden to go to Australia, I followed the light given me by the Lord; and I want you to use your influence to prevent Brother Sharp, whom I sympathize with, and love in the Lord, from making the mistake the sanitarium at the Retreat made, of thinking they could do without Brother Burden.*16LtMs, Lt 9, 1901, par. 14*

One thing you must guard against. Dr. Caro and Brother Sharp are not to unite as superintendents of the new Sanitarium. I have been instructed to say that Brother Sharp is making a mistake in supposing that he can do all the work connected with the management of the Sanitarium. No one man should carry all these responsibilities. *16LtMs, Lt 9, 1901, par. 15*

I wish to tell you in confidence that Brother Sharp is not a level thinker. I fear that he will be permitted to take responsibilities which he cannot possibly carry, thereby doing himself harm, and leaving many things undone which should be done, but which Brother Sharp is not willing that anyone shall do but himself. I write this because I know Brother Sharp's peril. In the night season I was in council meetings where decisions were being made, and my heart was faint within me. Brother Sharp was represented to me as grasping several lines of work, and in a very spirited manner refusing to let others share these responsibilities with him. *16LtMs, Lt 9, 1901, par. 16*

Brother Sharp does not know what he is doing when he holds to these varied responsibilities. If he continues to cling to them, he will imperil his life, depriving himself of power to do the work which he could do without breaking down. *16LtMs, Lt 9, 1901, par. 17*

The Lord is not in this. Brother Sharp's family needs more of his care. What would his children do if he should lose his health? *16LtMs, Lt 9, 1901, par. 18*

Not only will Brother Sharp lose his health in trying to carry so many responsibilities, but the cause will suffer loss, because he will not be able to do the right things at the right time. But I shall write no more on this subject now. I am fearful that what I might write would cause confusion. *16LtMs, Lt 9, 1901, par. 19*

More sanitariums should not be established in Australia until the one now in process of erection is finished. With regard to your sending the one hundred pounds to New Zealand, I think you did what you thought was best, but I cannot see the wisdom of sending the money there when the Sydney Sanitarium is in such great need. It requires all the money that can be raised. If sum after sum is diverted, the prospect is poor for its completion. *16LtMs, Lt 9, 1901,*

*par. 20*

As to the loan of \$10,000 from Sister Gotzian, this is still in a doubtful position. Sister Gotzian has done all she could and we have done all we could, but the money was loaned to the Battle Creek Sanitarium, and the time of the loan will not expire for a year. How the matter will come out, I cannot now say.<sup>16LtMs, Lt 9, 1901, par. 21</sup>

We are now straining every energy to save the institutions in Denmark and Norway. These institutions must be helped to their feet, or the cause of God will be disgraced.<sup>16LtMs, Lt 9, 1901, par. 22</sup>

I wish to speak a word with reference to Dr. Caro. I feel very tender toward him. I am so sorry that in some respects, by trying to keep up appearances for the sake of outward show, he has spoiled his record. He has made a mistake in thinking he has been given the work of establishing sanitariums throughout Australia. He is not fitted for any such responsibility. When he felt humble, the Lord gave him His Holy Spirit to enable him to reach the higher classes by his work in connection with the camp-meetings. But his work after the Maitland camp-meeting resembled the action of the Israelites in asking for a king. They desired an earthly king, that they might be like the nations round them, and a king they would have, notwithstanding the warning of the Lord. They renounced the divine theocracy for the sake of being like other nations.<sup>16LtMs, Lt 9, 1901, par. 23</sup>

When I saw Dr. Caro's course after the Maitland camp-meeting, I was strongly impressed that he had been weighed in the balance and found wanting, and that unless he changed, he would imperil the cause. Had he followed the light given him, had he let God be his helper and sufficiency, he would have come out after the Maitland camp-meeting humble and grateful, with a bright experience. But he took himself out of the hands of God, and put himself under worldly, fashionable influence. Thus he thought to raise himself, but instead, he lowered himself in the estimation of the people. He acted like a man dazed, unable to comprehend spiritual things. He looked at things from a worldly standpoint, and



his work did just what Satan desired it to. It was of a character to lessen his influence. Had he realized that he was sacrificing his influence and imperilling the work, he would have humbled his soul before God. The work is not to be endangered a second time as it was after the Maitland camp-meeting. *16LtMs, Lt 9, 1901, par. 24*

I do not see a particle of light in Dr. Caro making his home at Sister Tuxford's. She is not a health reformer, and neither is he, in the fullest sense of the word. I am not in favor of Sister Tuxford taking a prominent part in giving cooking lessons, as one who is representing our people. I am a friend to Sister Tuxford, but I know that Dr. Caro's mixing up with her is not good, and will be no benefit to either of them. Poor souls, they both need the deep moving of the Spirit of God. *16LtMs, Lt 9, 1901, par. 25*

**Lt 10, 1901**

Palmer, Brother and Sister [E. R.]

“Elmshaven,” St. Helena, California

January 21, 1901

Portions of this letter are published in *PM* 298-299; *5Bio* 36.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Palmer,—

I was pleased to learn by letters from Cooranbong that Brother Palmer had decided to accept the position of General Canvassing Agent for Australia during the year 1901. This is in accordance with the light which has been given me. I know that you are needed in Australia until there is a better educated force to carry forward the canvassing work in that field. We would have been pleased to have had you work in America, but you are greatly needed in Australia, and we are pleased with your decision. The Lord will help you and bless you as you try to educate canvassers to work intelligently.<sup>16</sup>*LtMs, Lt 10, 1901, par. 1*

Canvassing is an important work, a work equal in importance to the ministry of the Word. Matters must be so arranged that canvassers shall have enough to live on without over-drawing. This door of temptation must be closed and barred. However honest a canvasser may be, circumstances will arise in his work which will be a sore temptation to him. Let the barn be locked before the horse is stolen. This is the best way.<sup>16</sup>*LtMs, Lt 10, 1901, par. 2*

I hope that some means will be devised to make canvassing a more safe and successful business. In the past much trouble has been caused and much money has been lost through the actions of our tract societies and publishing houses. Thousands of dollars have thus been consumed which might have been saved to advance the work of God. And the loss of the money is not the greatest calamity. The worst of it is that very often the poor canvasser loses his

reputation and the confidence of his brethren, and has to hobble through life with this drawback. *16LtMs, Lt 10, 1901, par. 3*

Much is said after the mistake has been made, but sanctified foresight would have saved much money and preserved the reputation of the canvasser. *16LtMs, Lt 10, 1901, par. 4*

It is our work to bar every path that leads to temptation. The Lord desires us to close the door against Satan's entrance. I fear that we do not always remember the wiliness of the foe with whom we have to contend. He has a masterly mind and a keen insight. Let us in our work remember the harm it is in his power to do if we give him the opportunity. Let us take warning from the way in which things were allowed to run in Scandinavia until now. When means are needed for aggressive work, all the money that can be raised must be used to save the institutions in Denmark and Norway. We are trying in every way to lift the load of debt from the publishing house in Norway and the sanitarium in Denmark, and we hope and pray that the Lord will open the way so that relief will come. He will, we believe, if we do our part. *16LtMs, Lt 10, 1901, par. 5*

Some may ask, "Why, if there is such need of money in the work, did Sister White purchase a house and farm?" This was not my planning. The Lord placed me here. We should not have had enough money to make the first payment, only that the Sanitarium purchased land to the amount of one thousand dollars. *16LtMs, Lt 10, 1901, par. 6*

This covered the first payment. The next one will soon be due, and I expect to have enough to meet it. This home was provided for us by the Lord, and I have not a doubt but that He will enable us to meet the payments as they fall due. I shall not worry or fret over this matter. And when the Lord signifies that it is our duty to turn this place over to the Sanitarium, we shall be ready to obey. *16LtMs, Lt 10, 1901, par. 7*

We have all been astonished at the low price for which I bought this place. The house all furnished, with carriages, horses, farm implements, and fifty-five acres of land, most of which is planted with prunes and grapes, cost six thousand three hundred dollars, which is to be paid in instalments of one thousand dollars. *16LtMs,*

*Lt 10, 1901, par. 8*

We could not possibly have found a place better fitted for our work. The Lord has certainly favored us, and I am greatly encouraged, because I know that the good hand of the Lord has been with me. The knowledge of the working of Providence in our behalf is worth more to me than gold and silver and precious stones.*16LtMs, Lt 10, 1901, par. 9*

I sold all that I had in Australia. I came here and found in waiting for me a house more valuable than “Sunnyside,” and more completely furnished.*16LtMs, Lt 10, 1901, par. 10*

I will leave Brother Burden to tell the rest. But I thought that if you had this written statement from me, it might be a help to you in meeting questions.*16LtMs, Lt 10, 1901, par. 11*

There is a good orchard of prunes on the place, and in the season I shall ship quantities of these to the Southern field. There are two springs on the place. The water comes from the mountains, and is pure and sweet and refreshing. The springs have been so developed that we shall always have all the water we need. The water is laid on all over the house. We greatly enjoy our quiet home in the valley, and we thank the Lord for all His great blessings.*16LtMs, Lt 10, 1901, par. 12*

**Lt 11, 1901**

Kellogg, M. G.

“Elmshaven,” St. Helena, California

January 21, 1901

Portions of this letter are published in *TDG 29, 2MR 182-183, 187.*

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. M. G. Kellogg

My dear brother,—

I have an earnest desire to hear from you as to how you are progressing in your work. I am anxious that you shall succeed in superintending the work on the new Sanitarium. May the Lord be manifestly with you. If you succeed, it will be through His blessing.*16LtMs, Lt 11, 1901, par. 1*

Do not speak words that will irritate or offend. The Lord desires you to guard every point in your character. You can be a blessing in communicating to others your knowledge of the truth and of health reform, but do not enter into a detailed explanation of the bodily functions as you have often done in the past. Dwell on that which it is necessary to know in order to preserve health, using such simple language that children can understand you. But the intricacies that a physician must know in his profession do not interest those who are profoundly ignorant.*16LtMs, Lt 11, 1901, par. 2*

The Lord loves you, and He desires you to do with power the work given you. When speaking to the people, do not seek to present something original and new. Give short talks, right to the point, on practical subjects. Thus you can feed starving souls.*16LtMs, Lt 11, 1901, par. 3*

I feel anxious that in our old age we who have known the truth for so long shall become mellow in spirit and in our methods of labor;

that we shall understand the simple, yet important and comprehensive truths of the third angel's message; and that we shall receive these truths in the love of God and impart them to others. *16LtMs, Lt 11, 1901, par. 4*

My brother, you need not feel that you are too old to train your voice. You talk in too low a tone. Open your mouth and use your abdominal muscles in sending forth the sound. Just now you are excellently situated for learning to talk clearly and distinctly. When talking to the workmen, take in deep inspirations, and let your tones be full and round. Thus you will gain in health. Your delivery will improve, and your effort to help the people will be crowned with success. *16LtMs, Lt 11, 1901, par. 5*

During your lifetime you have been impatient of cautions. When your brethren advised, you thought they were dictating. Lay off this coat of masterly self-confidence, and be willing to be advised. Learn in humility. Take heed to words of caution and do not fail or become discouraged. Every day put on Christ. Hold the beginning of your confidence firm unto the end. The Lord has not forsaken you. He desires you to grow in grace, to increase in ability to help the people. But if you interest them, you must speak right to the point, and you must stop before you think you are half through. *16LtMs, Lt 11, 1901, par. 6*

I cannot endure the thought of any of our aged believers decreasing in influence and efficiency. The Lord wants you to co-operate with him in making all you can of yourself. If you will unite willingly with the Lord in this work, your last days will be your brightest and best. Heed the cautions which I have given you. Keep close to the clear lines of truth, and do not let your voice sink so low that the hearers can scarcely catch the sound. You will be much benefited healthwise if you will put forth determined effort to make your voice heard. It is a God-given duty to improve in speech, and this you can do if you will try with determination. *16LtMs, Lt 11, 1901, par. 7*

There is need of faith in hearing the Word. We read in Hebrews: "The word preached did not profit them, not being mixed with faith in them that heard it." [*Hebrews 4:2.*] This is the secret of profitable hearing. It makes every difference whether the hearer hears with

faith. The children of Israel were given glad tidings of their future home in Canaan, but it did not profit them; for they did not mix faith with their hearing. *16LtMs, Lt 11, 1901, par. 8*

I have the word of the Lord to give to those who are preaching the gospel, the glad tidings of our future rest. Urge your hearers to mix faith with their hearing. Only as they do this will the promise be of any avail to them. "For this cause also," Paul says, "thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." [*1 Thessalonians 2:13.*] When the Word is not received in faith, there will be no effectual working. Where there is living faith, there will be good works. If therefore there is a lack of good works, we may know the cause. *16LtMs, Lt 11, 1901, par. 9*

God uses human instrumentalities to communicate His will to those who need help. By preaching and reading and praying, a constant communication is to be kept up between earth and heaven. To His disciples and to us Christ gave the commission: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." [*Matthew 28:19, 20.*] "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." [*Mark 16:16-18.*] *16LtMs, Lt 11, 1901, par. 10*

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God; and they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." [*Verses 19, 20.*] The preaching of the gospel is the Lord's great method of saving souls. All other methods are to be united with this as the arms are united with the body. The pulpit and the press are to unite in the work of winning souls to Christ. The work must not be centralized in the large cities. The standard of the gospel is to be planted in every

town and city and country. The glad tidings that eternal life is offered to all are to be carried to the perishing, in harmony with the divine command. *16LtMs, Lt 11, 1901, par. 11*

The Lord calls upon His instrumentalities to place themselves where they will be able to communicate the truth in the most acceptable manner, so that His work shall be a complete success. God's workers are to come close to the hearts of the people, that their words may be a power in winning souls to Christ. I would that those who preach the Word were vivified by the Holy Spirit, that beyond the veil they could see by faith Him who is invisible. *16LtMs, Lt 11, 1901, par. 12*

By earnest appeals God's ministers are to arouse the people to show increased confidence in the Word. As this Word is received into good and honest hearts, it brings increased Christian intelligence and practical holiness, in the home and in the church. God's Word needs to be stamped upon hearts. Then we shall see transformation of character. The entire being, heart, mind, soul, and strength will be wrought upon by the Holy Spirit. *16LtMs, Lt 11, 1901, par. 13*

Wake up, Dr. Kellogg, wake up. Follow the suggestions I have given you regarding yourself. Do you not see your deficiency in voice power? As a physician do you not realize that you should train your vocal organs? You can do this if you will begin in earnest. Talk as loud as you can. Make yourself strong where you are weak. *16LtMs, Lt 11, 1901, par. 14*

Again, do not allow your mind to wander from the main points of the truth for this time, to grasp unimportant theories and problems. If anyone gives you unessential problems to solve, tell him that God has placed in your hands a work to be done. Tell him that you are doing a great work and cannot come down to try to solve the problem of the day line. You have the message for this time—the third angel's message—to give to the people. This is your work. Hold the beginning of your confidence firm unto the end. The truth are to be repeated, line upon line, precept upon precept. *16LtMs, Lt 11, 1901, par. 15*

Open the windows of your soul heavenward and close them



earthward. Let the rays of the Sun of Righteousness shine into the chambers of the mind. To cultivate the meekness and lowliness of Christ, to wear His yoke and bear His burdens, this is the lesson before you, and it concerns you and all with whom you are brought in contact. Cultivate the heavenly virtues. Purify your soul from all defilement. Obtain a fitness to be received as a member of the royal family. *16LtMs, Lt 11, 1901, par. 16*

Instruction from the Word of God, right amid the cares of building, will keep the minds of the workers sweetened with grace, and will help them to accomplish their work. As the Lord impresses their minds, they will catch the most precious ideas from one another. Angels of God are on the Sanitarium ground. Then let the workers speak words that will be a blessing to those around them. Act your part, my brother, in the love of the truth. Have faith in the Scriptures as the Word of the living God. *16LtMs, Lt 11, 1901, par. 17*

**Lt 12, 1901**

Brethren and Sisters in Australia

St. Helena, California

January 21, 1901

This letter is published in entirety in *AUCR 04/1901*. <sup>+NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren and sisters in Australia,—

I write to ask you to arouse our church members to take a decided interest in the sale of *Christ's Object Lessons* that our school may be freed from debt. Let the publishing house do what it can to defray the cost of printing the book, and let the people take hold with vigor and earnestness of the work of selling it. I am sorry that this work has been delayed. May the Lord help you to do it now, is my prayer. Cherish steady, persevering faith, faith that takes hold of the arm of infinite power. *16LtMs, Lt 12, 1901, par. 1*

We hope that you will all give Brother Burden and his family a hearty welcome to Australia. We saw in Brother and Sister Burden talents that would be of the greatest value to the work in Australia. For a time I was inclined to halt between two opinions, not knowing whether to keep Brother Burden here or to send him to the Sydney Sanitarium. But we decided that it would not be just to you to keep him here, so we urged him to go. We need Brother and Sister Burden here; they could have done a good work here; but we know that you need solid, trustworthy helpers in Australia, and so we sent them to you. In doing this, we acted in accordance with the light given me by God. *16LtMs, Lt 12, 1901, par. 2*

We have the most lively interest in the work in Australia, and we earnestly desire to see it advancing along its different lines. And especially do we desire to see the successful establishment of the Sydney Sanitarium. This work has been long delayed, and should now be pushed forward with vigor. The Lord has repeatedly given

instruction regarding the importance of this institution and the necessity for its establishment. He desires the Sanitarium to be built, that He may co-operate with His instrumentalities in relieving the sufferings of humanity. *16LtMs, Lt 12, 1901, par. 3*

In the work in the Sanitarium, physicians, matron and nurses are to co-operate with God in restoring the sick to health. In doing this, they co-operate with Him in restoring His image in the soul. Let us not limit the Holy One of Israel. Is not Christ officiating for us in the sanctuary above, at the right hand of God? Is He not making intercession for those who are suffering physically and those who are suffering spiritually? He invites them to come to Him, who was dead, but is alive forevermore. *16LtMs, Lt 12, 1901, par. 4*

God desires suffering human beings to be taught how to avoid sickness by the practice of correct habits of eating, drinking, and dressing. Many are suffering under the oppressive power of sinful practices who might be restored to health by an intelligent observation of the laws of life and health, by co-operating with Him who died that they might have eternal life. This is the knowledge that men and women need. They need to be taught how to study the divine laws given by Christ for the good of all mankind. This is the work that is to be done in our Sanitarium in Australia. *16LtMs, Lt 12, 1901, par. 5*

God's instrumentalities should seek to follow in the footsteps of the divine Healer. Those who come to the Sanitarium should be taught how to take care of the body, remembering the words, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] Yes, we are God's property, and the path of obedience to nature's laws is the direct path to heaven. He who is converted from errors in eating, drinking, and dressing is being prepared to hear and receive the truth into a good and willing heart. Many, by practicing the laws of nature and by receiving the renovating grace of God into the soul, obtain a new lease of physical and spiritual life. "The fear of the Lord is the beginning of wisdom." [*Proverbs 9:10.*] Let wisdom's voice be heard, for "her ways are ways of pleasantness, and all her paths are peace." [*Proverbs 3:17.*] *16LtMs, Lt 12, 1901, par. 6*

I feel a special burden for the Sanitarium in Sydney. Let our brethren and sisters study carefully and prayerfully the present situation. There is need for them to do all they can to advance the work on the Sanitarium. They must depend largely upon themselves; for the brethren and sisters in America have been drawn upon heavily, and just now they are straining every nerve to relieve the embarrassed institutions in Scandinavia. We are doing our utmost to relieve the emergencies in Norway, Denmark, and Australia.*16LtMs, Lt 12, 1901, par. 7*

The inhabitants of the heavenly universe are looking with intense interest upon God's enterprises in different parts of the world. Let our people in Australia awake and rally to the help of the Sydney Sanitarium. Let them do all in their power to set this institution in operation as soon as possible. God says, "Whom shall I send, and who will go for us?" Take this Word as a message from heaven, to which you are to pay profound attention, that you may understand the heavenly mandate and be prepared to answer, "Here am I; send me." [*Isaiah 6:8.*]*16LtMs, Lt 12, 1901, par. 8*

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*]*16LtMs, Lt 12, 1901, par. 9*

The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love?*16LtMs, Lt 12, 1901, par. 10*

God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting.*16LtMs, Lt 12, 1901, par. 11*

Here is love—the contemplation of which should fill the soul with inexpressible gratitude!*16LtMs, Lt 12, 1901, par. 12*

While we were yet sinners, the Son of God died for us. Laying aside His royal robe and kingly crown, and clothing His divinity with humanity, He stooped to our estate to rescue us from the thralldom of sin. For our sakes He became poor, that we through His poverty might be made rich. He came to this earth to take His position at the head of humanity. In our behalf He bore the stroke of divine justice. Because He was just, He became the justifier of all who believe in Him. He assumed human nature that for the transgressor He might suffer the penalty of transgression. He took the place of the sinner, and died that we might live, making His soul an offering for sin.*16LtMs, Lt 12, 1901, par. 13*

Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer.*16LtMs, Lt 12, 1901, par. 14*

The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed His church here below for the express purpose of showing forth through the members the grace of God. Throughout the world His people are to raise memorials of His Sabbath—the sign between Him and them that He is the one who sanctifies them. Thus they are to show that they have returned to their loyalty and stand firmly for the principles of His law.*16LtMs, Lt 12, 1901, par. 15*

Sanitariums are to be so established and conducted that they will be educational in character. They are to show forth to the world the benevolence of heaven, and though Christ's visible presence is not discerned in the building, yet the workers may claim the promise, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] He has assured us that to those who love and fear Him, He will give power to continue the work He began on this earth. He went about doing good, teaching the ignorant and healing the sick. And His work never stopped with an exhibition of His power to heal physical disease. He made each work of healing an occasion of

implanting in the heart the divine principles of His love and benevolence. Thus His followers are to work.*16LtMs, Lt 12, 1901, par. 16*

The inhabitants of the heavenly universe are appointed to go forth to come into close touch with human instrumentalities who act as God's helping hand. In the performance of this mission of love, angels mingle with the fallen race, ministering to those who shall be heirs of salvation. Divine and human agencies unite in the work of restoring the image of God in man. All who partake of the divine nature are appointed with God to unite with the angels in carrying forward with untiring zeal the plan of redemption.*16LtMs, Lt 12, 1901, par. 17*

Shall we not as a people awaken to our responsibility? Shall we not manifest our love for God and our fellow men by giving of our means to carry forward the work for this time, while the way is still open for work to be done?*16LtMs, Lt 12, 1901, par. 18*

The principles of Christ's love demand action. When this appeal shall come to you, let no one show his lack of faith by objecting to send the money raised to the place where it is most needed. Let no one raise an unbelieving hand to say that money shall not be sent to the Sydney Sanitarium. Do not conspire to quench the spark of benevolence; rather unite to fan it to a strong, steady flame.*16LtMs, Lt 12, 1901, par. 19*

All the money is the Lord's, and we now call upon our people in Australia to unite in carrying to a successful completion the work on the Sydney Sanitarium. The light given me is that this work can and must be done. Let not the work on the Sanitarium be hindered for lack of means. Let not this institution stand unfinished, as a reproach to our churches. Let those to whom the Lord has given the talent of means help to accomplish this work. Carry the work through in the name of the Lord. Let all our people arise and see what they can do. Let them show that the Spirit of God is moving them to action.*16LtMs, Lt 12, 1901, par. 20*

I also call upon those who can to help in lifting the burden of debt from our institutions in Scandinavia. Several, without special invitation, have said that they had gifts for these institutions. From

the light I have received from the Lord, I know that we can raise these institutions from the pit of financial embarrassment. *16LtMs, Lt 12, 1901, par. 21*

Let there be in the hearts of our people a revival of the love shown on Calvary for fallen humanity. Behold the King of glory giving His life for a sinful world. Calvary speaks in language more forcible than any I can use: "I gave my life for thee; what hast thou given for me?" *16LtMs, Lt 12, 1901, par. 22*

As you consider the situation, return to the Lord His own in gifts and offerings. The love of Christ demands your offerings. He whose heart is filled with the love of Jesus will behold in every fellow being a memorial of the love expressed by Christ for the human race. This love will cause their gratitude to flow forth in words and deeds of mercy and benevolence. Receiving and giving, they work in harmony with Christ's example. *16LtMs, Lt 12, 1901, par. 23*

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate His love. This love is to draw them together round the cross. It is to divest them of all selfishness, and bind them to God and to one another. *16LtMs, Lt 12, 1901, par. 24*

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the royal Prince of heaven dying for you, can you seal your heart, saying, "No, I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world. *16LtMs, Lt 12, 1901, par. 25*

God help us to feel that now, just now, is our time and opportunity to work for the Master. As we see the love that has been shown for us, shall not our love be awakened and enlarged, so that nothing

will seem too much for us to do for God? Let us do something, and do it now. Let us arouse from our apathy, and catching the inspiration of God's love, work as never before for the Master.<sup>16</sup>*LtMs, Lt 12, 1901, par. 26*



**Lt 13, 1901**

Burden, Brother and Sister and Family

NP

January 22, 1901 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother. and Sister Burden and Family,—

I have been sick for three weeks. I spent the Week of Prayer in San Francisco and Oakland, and the strain upon me was severe. The church was heated by stoves and was imperfectly ventilated. The poison in the air from the breaths of the people and the exhalations from the bodies poisoned me when I went into the church on Sabbath morning so that I could not speak, but had to leave the room. I spoke in the afternoon, and though I had to hold fast to the desk to steady myself, the Lord strengthened me to speak. On Sunday I was enabled to speak clearly with the Spirit and power of the Lord upon me. His presence and power were in the meeting. The congregation was large beyond my expectation. I also spoke on Monday and Tuesday in the San Francisco church.<sup>16</sup>*LtMs, Lt 13, 1901, par. 1*

On Wednesday I went to Oakland and spoke on Sabbath in the church there. On Sunday we had a remarkable meeting of the office hands. O, it was a remarkable meeting, a decided revival. The testimony given me by the Lord was received, and God made an impression on hearts. One hundred and twenty testimonies were borne, and many unconverted sought the Lord. No one could doubt for a moment that the Lord was in the meeting. The meeting lasted three hours, and we felt that it was three hours well spent. I have never addressed a more intelligent audience or met with a better response.<sup>16</sup>*LtMs, Lt 13, 1901, par. 2*

After the meeting I felt that my work was done and on Monday I hastened home. Ever since that time I have been seriously ill, but I

do not regret the effort made. It paid, oh it paid; for the Lord God of Israel gave us the victory.*16LtMs, Lt 13, 1901, par. 3*

The Friday after coming home I fainted in the bathtub, and all that night <and the next day> I lay in a half-unconscious state. I am still confined to my room, but am improving.*16LtMs, Lt 13, 1901, par. 4*

On Sabbath I consented to speak in the Sanitarium chapel. Many not of our faith were present. One, a stranger from Oregon, said that he had come hoping to hear Mrs. White.*16LtMs, Lt 13, 1901, par. 5*

I stood up in much feebleness, but the good hand of the Lord was with me. I was glad to be able to speak.*16LtMs, Lt 13, 1901, par. 6*

I am recovering, but it has been a severe pull for me. I would have gone to the Retreat to take treatment, but it would have been of little use for my heart is so weak that it is dangerous for me to take much water treatment.*16LtMs, Lt 13, 1901, par. 7*

I thank the Lord for His blessings to me. He is good and His mercy endureth forever.*16LtMs, Lt 13, 1901, par. 8*

I am anxious to hear from you as to how you are getting on. I feel linked up in heart interest with you all. We miss you so much. It was a great struggle to consent to let you go for we need your help right here in the Retreat. But I knew that you were needed in the Sanitarium in Australia so I could not detain you here. May the Lord give you much of His grace that you may use aright the talents He has given you.*16LtMs, Lt 13, 1901, par. 9*

The Lord has given to each man his work. Bro. and Sr. Burden, you are not to look [to] or depend on any human being. Look in faith to our precious Leader, the Captain of the Lord's host. Armed and equipped by His grace and His keeping power, you may be a great help to the cause in the Sanitarium. It gives me courage to know that you and Bro. <and Sr.> Kress are where you are. With the good hand of the Lord with you, you can hold the fort. Looking unto Jesus, you can daily receive wisdom to impart to the poor, sin-sick souls who need light. May God give you largely of His Holy Spirit that by precept and example you may help those who need

help. *16LtMs, Lt 13, 1901, par. 10*

Try in every way to help Merritt Kellogg. Be his friend. His trials have been deep and keen, but we sincerely hope that he will be all that God desires him to be. *16LtMs, Lt 13, 1901, par. 11*

You must not expect that your path in Australia will be a smooth one. No, you will have trials, but you must carry your troubles to One who knows. Always keep your armor on. Let not the enemy gain any advantage. You are where the Lord would have you. Lift with all the power the Lord has given you. But be sure not to take too many burdens. Nothing is gained in doing this. To every man God has given his work. All have not the same line of work to do. Learn what your part is and then act. Be not at all afraid to speak the truth plainly and distinctly. Cling to the mighty One. He is your Counselor. Look not to man, neither make flesh your arm. "Learn of me," says the greatest Teacher the world has ever seen; "for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] *16LtMs, Lt 13, 1901, par. 12*

O what a helper we have in our Saviour. Let us trust Him implicitly and never lose our grasp on Him. Encourage all to have faith in the One who is honored by our confidence in Him. Courage in the Lord we must have. *16LtMs, Lt 13, 1901, par. 13*

I have written this propped up in bed with pillows. Write freely to me, and when I can I will respond. Keep fast hold of God, and He will lead you safely over the difficult places so that you will not stumble or fall. Look up. Believe, believe in Jesus. Every hour believe that He is your helper. *16LtMs, Lt 13, 1901, par. 14*

In much love. *16LtMs, Lt 13, 1901, par. 15*

**Lt 14, 1901**

Rand, Doctor S.

St. Helena, California

January 22, 1901

This letter is published in entirety in *21MR 285-288*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. S. Rand  
Hamilton, Newcastle

My dear brother,—

I wish to express to you my satisfaction at your connection with the Hamilton Bath Business and the Retreat. There is a large and progressive work to be done in Newcastle and Maitland. I look upon this work as a growing work, and if it is not hindered by unwise movements, it will do much good. *16LtMs, Lt 14, 1901, par. 1*

My brother, I wish your ideas upon health reform to be more clear and pronounced. Your advice in regard to the eating of meat and butter is not as it should be. In many cases the result of eating these articles has been to bring more suffering upon the patients. *16LtMs, Lt 14, 1901, par. 2*

I have received letters from New Zealand in which the writers stated that nut foods do not agree with them. I did not know just how to answer these letters. In the night season I was instructed that the nut foods need reforming, that too large a quantity of nut food is used when nuts are cooked with other food, and that some nuts are not as wholesome as others. A reform must be made in the matter of health foods. *16LtMs, Lt 14, 1901, par. 3*

The foods used should correspond to the climate. Some foods suitable for one country would not do at all in another place. And the nut foods should be made as inexpensive as possible so that

they can be procured by the poor. Light has been given me that almonds are preferable to peanuts, but peanuts in limited quantities may be used in connection with grains to make nourishing food, which can be cared for by the digestive organs.*16LtMs, Lt 14, 1901, par. 4*

But let all who can eat freely of fruit. Fruits and grains are preferable to nuts.*16LtMs, Lt 14, 1901, par. 5*

Olives may be prepared in such a way that they will be superior to any drug in helping consumptives and those who have inflamed, irritated stomachs. Olives might be eaten with good results at every meal. The advantage supposed to be gained by the eating of butter may be obtained by eating properly prepared olives. The oil in olives is a remedy for constipation and kidney diseases.*16LtMs, Lt 14, 1901, par. 6*

It would be well for us to do less cooking and to eat more fruit in its natural state. Let us eat freely of fresh grapes, apples, peaches, oranges, blackberries, and all other kinds of fruit which can be obtained. Let these be prepared for winter use by canning, always using glass instead of tin.*16LtMs, Lt 14, 1901, par. 7*

Dr. Rand, educate yourself to discard all flesh meat. Soon butter will never be recommended, and milk will be entirely discarded; for disease in animals is increasing in proportion to the increase of wickedness among men. Soon there will be no safety in using eggs, milk, cream, or butter.*16LtMs, Lt 14, 1901, par. 8*

God will give His people ability and tact to prepare wholesome food without these things. Let our people in Australia discard all unwholesome recipes and learn how to live healthfully in accordance with the directions God has given. Let them impart this knowledge as they would Bible instruction. Let them preserve the health and increase the strength by avoiding the large amount of cooking which has filled the world with chronic invalids. We are coming to the time when recipes for cooking will not be needed, for God's people will learn that the food God gave Adam in his sinless state is the best for keeping the body in a sinless state.*16LtMs, Lt 14, 1901, par. 9*

Hot drinks are not required, except as a medicine. The stomach is greatly injured by a large quantity of hot food and hot drink. Thus the throat and digestive organs, and through them the other organs of the body, are enfeebled.*16LtMs, Lt 14, 1901, par. 10*

The Lord would be pleased to see His people intelligent upon many matters where they are now ignorant. Let those who have obtained knowledge of how to eat and drink and dress, so as to preserve health, impart this knowledge to others. Let the poor have the gospel of good health preached unto them from a practical standpoint, that they may know how to care properly for the body.*16LtMs, Lt 14, 1901, par. 11*

Our people should be experiment how to prepare food without the use of milk or butter. The time is near when the whole animal creation will groan under the disease which curses our earth because of the iniquity of the fallen race.*16LtMs, Lt 14, 1901, par. 12*

How safe is it now to use these articles? We may not with certainty say, for it is difficult to know which cattle are diseased and which are not. One thing we do know. The physicians connected with our sanitariums should be health reformers in every respect. They should never prescribe flesh meat or butter for their patients. Let them prescribe instead a diet of bread and fruit.*16LtMs, Lt 14, 1901, par. 13*

Now, my brother, you are suffering from dyspepsia. This should not be. In the institution with which you are connected, you should see that the table is provided with the best food that can be prepared. And as regularly as possible take your seat at the table with the family. Association with others at the meal and pleasant, cheerful conversation will be a great blessing to you.*16LtMs, Lt 14, 1901, par. 14*

You should have your office in the institution. In the providence of God your business may become much larger than it is. God may provide for you a more suitable location. But if He does not, do the best you can, and above all, be a health reformer. Do not think that you must blanket your faith in order to obtain patronage. The reason that we as a people establish sanitariums is that the souls

as well as the bodies of men and women may be saved. The truth is never to be concealed, for we are to be God's light-bearers to the world. Christ says, "Ye are the salt of the earth." By your pure doctrines, your correct deportment, your prayers, your Christlike example, you are to exert a preserving influence in the world. "But if the salt have lost his savor, wherewith shall it be salted?" [*Matthew 5:13.*]*16LtMs, Lt 14, 1901, par. 15*

The Jewish leaders had hidden the truth by a mass of tradition. Christ pronounced their teachings of no value. They were as salt which has lost its savor. Christ came to this world to rescue the jewels of truth from the rubbish of falsehood and tradition, and give them back to the world clothed with their original purity and life-giving power, that the souls and bodies of men might be preserved from corruption. And He desires His people in this age to present the truth in all its freshness, that it may stand out in marked contrast with the customs and practices of the world.*16LtMs, Lt 14, 1901, par. 16*

All human thought is but a fractional part of what is comprehended in the mind of Christ. He caused the truth to stand out superior to the most learned lore of the rabbis. He made the truth appear in its original excellence, for He is the Author of all truth. In His hands truth was simplified, dignified, and ennobled.*16LtMs, Lt 14, 1901, par. 17*

"Ye are the light of the world." [*Verse 14.*] Thus He regards those who believe and practice the truth. When truth is mingled with error, its saving properties are destroyed. God calls upon the people on whom His light has shone to present the truth as it is in Jesus, to show by their genuine goodness the power of truth, to reveal in their lives the saving principles of the gospel. By their words and actions they are to cause to appear with distinctness the preserving qualities of truth. Let them remember that the men and women in the world form their opinion of God by the characters of those who profess to serve Him.*16LtMs, Lt 14, 1901, par. 18*

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and

glorify your Father which is in heaven.” [Verses 15, 16.] *16LtMs, Lt 14, 1901, par. 19*

“Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [Verses 17-19.] *16LtMs, Lt 14, 1901, par. 20*

It is our work to give this message. We are to teach men and women not to regard lightly one principle of the law of God. By precept and example we are to explain the nature of God’s holy requirements. Thus we shall be in the world a savor of life unto life. *16LtMs, Lt 14, 1901, par. 21*

Physicians are inclined to feel justified in doing many things on the Sabbath which they should refrain from doing. The needs of suffering humanity are never to be neglected. But as far as possible, all work should be laid aside on the Sabbath. At this time we should do all in our power to let light shine to a benighted world, for Satan is doing his utmost to cast his hellish shadow across the pathway of every soul. *16LtMs, Lt 14, 1901, par. 22*

Please read *Exodus 31:12-18*. Could anything be more positive than this? The Sabbath of the fourth commandment is not to be hidden under a bushel. In all our sanitariums the light on this question is to shine forth. By our methods of work we are to exalt God’s memorial. We are ever to acknowledge the binding claims of the Sabbath command. This, God declares, is a sign between Him and us throughout our generations forever. *16LtMs, Lt 14, 1901, par. 23*

Let us remember that it means much to the educators and those being educated in our sanitariums to keep the Sabbath aright. This should be regarded as much more important and essential than it has been in the past. Testing truth is to be given to the world. Men are to be taught that the seventh day is God’s memorial of creation. Yet this truth is not to be presented in such a way as to render it



offensive. The light is to shine forth in such a way that it will illuminate the minds of all.<sup>16</sup>*LtMs, Lt 14, 1901, par. 24*

## Lt 14a, 1901

Starr, Brother and Sister [G. B.]

Crystal Springs, St. Helena, California

January 22, 1901

Portions of this letter are published in *5Bio 51*.

Dear Brother and Sister Starr,—

I thank you for the letters you kindly write me. Since coming to America I have labored continuously in speaking and in writing. I have become often wearied, but I have been sick for three weeks, poisoned in San Francisco with the ill-ventilated house and two stoves midway in the church where the people assemble to worship. I determined to bear it, but in fifteen minutes I was unable to scarcely get a breath; the exhalations from the lungs and eliminations from the bodies were more than my afflicted heart could endure.*16LtMs, Lt 14a, 1901, par. 1*

I thought Sara had left the church. I told Elder Corliss I could not speak; it would be presumption for me to attempt it. I pressed close behind the organ but expected any moment to fall prostrate, when someone touched my shoulder and said, “Mother, how do you feel?” The unexpected voice gave me a surprise and tided me over the almost desperate exhaustion upon me. She helped me into the anteroom and got me in the open air, and I was saved a humiliation which I had decided must come.*16LtMs, Lt 14a, 1901, par. 2*

In the afternoon there was no fire—the house had been ventilated the best they could do—and I, clinging to the pulpit with both hands, was able to speak because the Lord helped me.*16LtMs, Lt 14a, 1901, par. 3*

We had a most decided, victorious meeting. The Lord gave me a testimony for the house full of people in regard to our silence in not giving God thanks for His great goodness and mercy and love toward us. I presented before them how readily murmuring and complaining came from our lips if everything did not go pleasantly,

and when the blessings of God are given us daily to enjoy, we scarcely recognize the goodness and love of God. We did not praise and glorify His holy name. We are to lift the windows of the soul heavenward and close the windows of the soul earthward. We need a much deeper experience and let the peace of God rule in our hearts. If we are sunshiny Christians, then we reveal the truth in its uplifting, brightening, sanctifying influence. *16LtMs, Lt 14a, 1901, par. 4*

What a different showing we ought to make to our world of our superior faith in Bible truth that has an influence to uplift the soul above the annoyances of this life. The words are a talent and should ever be employed in saying right things and those things that will strengthen and bless, and not weaken and discourage. *16LtMs, Lt 14a, 1901, par. 5*

The testimony borne was straightforward and presented the matter of our churches who have had every spiritual advantage, [who] should bear the living testimony in words, in praise offerings, and in thanksgiving—that all with whom we associate will have evidence that we love God and are feeling honored to do Him service. *16LtMs, Lt 14a, 1901, par. 6*

Oh how I do long to see the church members with cheerful, thankful expressions in their hearts! Well, what a satisfaction it would be to the universe of heaven to have the sons and daughters of God meet one another with joy and thanksgiving, making mention of the Lord's mercies, His longsuffering, His patience with His erring children for their own sake. This would be an experience for them that would affect their growth in grace, increase their faith, and they [would] have consolation to give to others [that] wherewith they themselves have been blessed. *16LtMs, Lt 14a, 1901, par. 7*

I tried to impress upon every soul that holiness and usefulness should be our constant, persevering, and untiring effort. We must elevate the standard. We are laborers together with God. *16LtMs, Lt 14a, 1901, par. 8*

Well, the countenance of the congregation was lighted up, and many testimonies were borne, and they were right to the point—testimonies of thanksgiving and joy in the truth. Then I requested all

to rise up and pour forth from grateful hearts their testimony —“Praise God from whom all blessings flow,” etc. It was a wonderful, blessed meeting. Let the theme of every prayer be, “Nearer to Thee, my God, nearer to Thee.” Oh what a work is before us!*16LtMs, Lt 14a, 1901, par. 9*

I could not write more; my head pained me, so Sara had the horse and phaeton brought around for me to ride. We went to St. Helena, and I became rested some and by lamplight I finish this letter. We would be so glad to see you and have a visit with your family. Dear Mother Sisley, we aged ones will soon lay off our armor. Let us be of good courage in the Lord.*16LtMs, Lt 14a, 1901, par. 10*

I send you a copy of a letter from Brother Daniells. I was very feeble when we went in the meeting Sunday morning. I labored right through that meeting, after speaking more than an hour and engaging in prayer for a company who came forward for prayers.*16LtMs, Lt 14a, 1901, par. 11*

While bearing a straightforward testimony, it seemed that I could endure seeing Him who is invisible. I know angels of God were in that meeting and all, I know, felt their presence. There were one hundred and twenty excellent testimonies borne. Praise the Lord, praise the Lord with heart and soul and voice! Three hours the meeting was in session. Then I knew God had given me strength to bear my testimony.*16LtMs, Lt 14a, 1901, par. 12*

I left Monday morning for the cars and was on my journey to St. Helena. Have been quite ill, apparently with la grippe. I have kept my room but cannot take treatment, my heart is so weak. I tried a good hot bath and fainted in the tub. But I am now improving and have sat in bed bolstered up with pillows. Have written all of sixty pages of letter paper in three days, and the Lord has helped me. I have not regretted my labor in San Francisco and Oakland during the Week of Prayer. Although some have felt it their duty to censure me severely when they saw me suffering so severely, I told them they hurt my soul for the Lord sustained me to do the work and strengthened me to speak in power to the people, and I would not murmur or complain, for the results justified the labor I did.*16LtMs, Lt 14a, 1901, par. 13*

When shall we meet again, meet ne'er to sever? Only a little while and then we shall see the King in His beauty. Be of good courage! You are just as near and dear to me as at any period we have been acquainted. You must not be surprised if the letters from me are far apart, for I cannot do the work demanding to be done and yet write many letters. *16LtMs, Lt 14a, 1901, par. 14*

In much love. *16LtMs, Lt 14a, 1901, par. 15*

**Lt 15, 1901**

James, Brother and Sister [G.]

“Elmshaven,” St. Helena, California

January 22, 1901

Previously unpublished.

Dear brother and sister James,—

We were much pleased to receive from you a letter containing so much good news. We rejoice to know that the work in Maitland is still progressive. It will continue to be so if you will walk humbly with God. I have been very sick for three weeks. The Australian mail goes in a day or two. I had to write some letters for this, and I am now weary. *16LtMs, Lt 15, 1901, par. 1*

In regard to Brother James taking his time to obtain an education to better fit him for the work, you are on the ground, and you can decide better than I whether it will be wise for you to break into your work of laboring for the people. The Lord must be your wisdom. Ask Him for light. Then carefully consider the question on all sides. I would be pleased to answer you more definitely, but cannot, as I have no particular light on this question. God will be your adviser. He will not leave you in darkness. He desires you to go to Him in all your perplexities. You can honor Him by asking in faith, and believing that you will receive an answer to your prayers. *16LtMs, Lt 15, 1901, par. 2*

Let us take all our burdens and perplexities to the One who has given us the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” *[Matthew 11:28-30.]* We should believe this without one questioning doubt. *16LtMs, Lt 15, 1901, par. 3*

God will never fail those who trust in Him. We may lay hold of Him by virtue of a double claim, a claim that we have complied with the

invitation, and a claim to the promise, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." [*Isaiah 26:3.*] If you take God at His Word, and cling closely to Him, He will honor your faith. *16LtMs, Lt 15, 1901, par. 4*

I pray constantly for the workers in Newcastle and Maitland. I have a deep soul-longing for the salvation of those in the regions beyond. As you see the work to be done, ask God for wisdom to make right decisions. How thankful you should be that God is nigh and not afar off. *16LtMs, Lt 15, 1901, par. 5*

I hope that every believer in the truth will become a healthy Christian. There are too many sickly Christians in our world. Christ, the great Medical Missionary, came to this earth to give spiritual health to all. His remedy is all-sufficient for those who will comply with the conditions. We must make Christ a personal Saviour. He must be to us our wisdom and righteousness and sanctification and redemption. Oh, we who have Bibles should each day be obtaining an experience that will enable us to be burning and shining lights in the world. The church should be alive at every point. The members, their hearts filled with the Holy Spirit, should reveal a longing for the souls in darkness. "Arise; shine; for thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*]*16LtMs, Lt 15, 1901, par. 6*

Again I say to you, Believe, trust. Work and pray and watch and wait for the coming of our Lord. *16LtMs, Lt 15, 1901, par. 7*

We are now passing through our second winter. We have much rain, but from May to December no rain will fall. The Lord is sending the rain now that the trees may draw in their nourishment and yield their treasure of fruit in its season. *16LtMs, Lt 15, 1901, par. 8*

Brother and Sister Iram James, with their family of little ones, have arrived from Cooranbong. They had a very smooth sea all the way and reached us in good condition. I need not tell you that we were as pleased to see them as if they were members of our own family. We have plenty for Brother James to do, and we are very glad that he is here; for we can trust him. *16LtMs, Lt 15, 1901, par. 9*

Be assured that we feel a deep interest in Australia, our field of labor for nine years. My brother and sister, remember that just as long as you work humbly and in faith, you will have success. Through your efforts precious souls will confess their belief in the truth, and will take their stand under the blood-stained banner of Prince Emmanuel. Realize your own weakness. Join your weakness to His strength, your ignorance to His wisdom, your unworthiness to His merit, your frailty to His enduring might, your poverty to His boundless wealth. Then you will be overcomers. Be of good courage in the Lord. Tell Sister Baker that I will write to her as soon as I am stronger. We are praying for you all, that the rich blessing of God may rest upon you.*16LtMs, Lt 15, 1901, par. 10*

In much love.*16LtMs, Lt 15, 1901, par. 11*



**Lt 16, 1901**

Jones, C. H.

St. Helena, California

January 23, 1901

Portions of this letter are published in *12MR 139*.

C. H. Jones  
Pacific Press

My dear brother,—

I thank you for the extracts from letters which you sent me. What they contain removes a burden from my mind.*16LtMs, Lt 16, 1901, par. 1*

I believe with all my heart that the Lord has the supervision of the sale of *Christ's Object Lessons*, and my heart is being deeply stirred to make an effort for the relief of the institutions in Denmark and Norway. I wish to donate the proceeds from *Testimony 34* to this work. Will our publishing houses act in harmony with me in this matter? Shall we not do our best to lift the burden of debt from these institutions? Those who take part in such an effort will not lose, but gain; for this effort will bear God's endorsement. A manifestation of liberality now will win His approval.*16LtMs, Lt 16, 1901, par. 2*

The light God has given me for years is that all jealousy and selfishness must be purged from our institutions, because they are engaged in God's work and are representing His character to the world.*16LtMs, Lt 16, 1901, par. 3*

I would have those in our publishing houses remember that God expects them at this time to help those who are in distress. There is to be no smiting of our fellow servants. Let us look at this matter from all sides and see if there is not genuine Christian excellence in assisting those who are in need. Let us, as God's stewards, show a lively interest in helping God's institutions which, if we do nothing,

will be in danger of extinction. *16LtMs, Lt 16, 1901, par. 4*

Christ gave His life to save a perishing world. Shall we look on with indifference when we should work earnestly to restore health, activity, and prosperity to God's sick and feeble institutions? "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." [*1 John 3:16.*] What an opportunity is opened before us to do a good and generous work in behalf of those of the household of faith! *16LtMs, Lt 16, 1901, par. 5*

Paul enjoined the Philippians: "Look not every man on his own things, but every man also on the things of others." And as their example he points them to Christ, "who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [*Philippians 2:4, 6-8.*] *16LtMs, Lt 16, 1901, par. 6*

So deeply was Paul impressed with the Saviour's condescension that he traces His earthly history from stage to stage, as if the immensity of the sacrifice were too great to be taken in all at once by the human mind. Step by step he leads us downward until the lowest depths of humiliation are reached, and we see the Saviour hanging on the cross, while the priests and rulers say tauntingly, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." [*Matthew 27:42.*] *16LtMs, Lt 16, 1901, par. 7*

We present this wonderful picture to those who are working in our institutions. If it is beheld with clear discernment, will it not annihilate selfishness? As we see the royal Sufferer hanging on the cross, let our thoughts go back to the heights from which He descended in our behalf. The Lord of life and glory humbled Himself to take up the position and duties of a servant. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [*2 Corinthians 8:9.*] *16LtMs, Lt 16, 1901, par. 8*

Christ did not merely come to this earth. He descended to the depths of humiliation, becoming obedient to a shameful,

ignominious death, even death by crucifixion. *16LtMs, Lt 16, 1901, par. 9*

Shall we disregard this infinite sacrifice? Shall it make no impression on our minds? Shall those who take the name of Christian be selfishly inconsiderate of the wants of those of the household of faith? Shall they dishonor their Saviour by selfishness and covetousness? *16LtMs, Lt 16, 1901, par. 10*

Before angels and before men we are representing Christ. Shall we not, by our self-denial and self-sacrifice, strive to represent Him aright? Shall we not love one another as He has loved us? Let not those who have been redeemed by the shedding of Christ's precious blood, spoil by their selfishness the working out of His great plan for their salvation and the salvation of their fellow men. Let us not thus misrepresent the Saviour. Let us not become so attached to earthly considerations that we shall fail to see the necessities of suffering humanity. Let us become God's helping hand to restore, to heal, and to bless. *16LtMs, Lt 16, 1901, par. 11*

**Lt 17, 1901**

Reaser, G. W.; Nichols, G. A.

St. Helena, California

January 23, 1901

Previously unpublished.

G. W. Reaser and G. A. Nichols  
College Place, Washington

My dear brethren,—

I am pleased to see by your letters to W. C. White that you are taking steps to release, for the benefit of the Sydney Sanitarium, Brother Baker's loan of \$5,000. I know that this money is greatly needed by the Sanitarium. The workers there are in pressing need of funds to carry on the work on the new building. *16LtMs, Lt 17, 1901, par. 1*

Because we have left Australia, we have not lost our burden for that field, the scene of our labors for nine years. We feel a deep interest in our institutions through the world and are intensely anxious that they shall prosper. *16LtMs, Lt 17, 1901, par. 2*

We ask you to make arrangements, if possible, to have the money sent to Australia by the next boat. Do not wait for Brother Baker's note. That will be sent you without any delay. I am very much relieved to know that you can send this money over, and thank you in behalf of the Sydney Sanitarium. *16LtMs, Lt 17, 1901, par. 3*

Yours in the Master's service. *16LtMs, Lt 17, 1901, par. 4*

**Lt 18, 1901**

Henry, A. R.

St. Helena, California

January 20, 1901

Portions of this letter are published in *5MR 443-445*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

A. R. Henry

Dear brother,—

I have received your letter. I am glad you have written to me. I have been unable to answer you, because for several weeks I have been quite sick. But I am now improving and will respond to your letter.*16LtMs, Lt 18, 1901, par. 1*

The light we have from the Word of God is plain and distinct. There is no question in this matter to any soul who loves and fears God. Please read this Word. "Is it because there is no God in Israel that ye have gone to the gods of Ekron to inquire?" [*2 Kings 1:3.*] Please read the *sixth chapter of first Corinthians*.*16LtMs, Lt 18, 1901, par. 2*

I have a deep interest in you. I love the souls of those in whose behalf Christ died on the cross of Calvary. What are you about to do? Be assured that you are not setting yourself against men, but against God. If you realized what this means, you would no more do the work you are purposing to do than you would sever your right hand from your body.*16LtMs, Lt 18, 1901, par. 3*

You may plead that your brethren have not treated you as they should. No, in all things they have not done as they should. You yourself, in connection with others, have departed from pure principles. As a result of this, a strange spirit has entered the institution with which you were connected. Human principles have

taken the place of justice, mercy, and the love of God. This inauguration of wrong principles has been an offence to God, and His work in the institution has gone crookedly; for He cannot serve with the sins of any man. *16LtMs, Lt 18, 1901, par. 4*

In connection with others you have swayed things in wrong lines. God gave me cautions and warnings, and these I placed in the hands of those at the head of the work, with the special charge that they be read and acted upon. But the warnings and rebukes sent by God to bar the way against the entrance of wrong principles were ignored. This has brought about a very unhappy state of things; the evil principles thus brought in are not yet eradicated, or their defiling influence cleansed away. *16LtMs, Lt 18, 1901, par. 5*

The Lord Jesus has been wounded in the house of His supposed friends. The unjust, selfish course which was followed has brought a cloud over God's institution, and this cloud has not yet been dispelled by the bright beams of the Sun of Righteousness. Will those who acted a prominent part in this wrong course, instead of repenting, that their sins may be blotted out, continue to add to their transgression? Will they continue not only to wound Christ in the house of His friends, but to betray Him into the hands of His enemies? *16LtMs, Lt 18, 1901, par. 6*

Men have followed their own unsanctified judgment in regard to the use of means, and have thus brought embarrassment upon the Lord's cause. My brother, will you increase the wrong you have done by robbing the cause of God of money to which you have no right? Are you willing to make yourself responsible for all that this action will entail? Satan has such control over your mind that in your own strength you have no power from the snare to go. You think that if you follow his suggestions, you will increase your means. *16LtMs, Lt 18, 1901, par. 7*

But every dollar thus extorted means robbery of God. The course you have planned, if followed, will place you where no one will envy you. It will be disastrous to your eternal destiny. *16LtMs, Lt 18, 1901, par. 8*

When your spiritual eyesight is clear, you will repent before God for all the evil you have done to His institution. You will abhor and put

away the leaven of sin. The Lord wants you to open the windows of your soul heavenward and close them earthward. Now, while probation is still yours, will you not work earnestly to correct the past? Will you not manifest that repentance that needeth not to be repented of?*16LtMs, Lt 18, 1901, par. 9*

If you had any realization of what is involved in the suit for which you are planning, you would not advance one step farther. I have an earnest desire for the salvation of your soul. I want you to change your course of action. Then you will be at peace and rest, knowing that the Lord has had compassion on you, and has cleansed you from the sins so grievous in His sight. But if you do as you have purposed, you will not only betray yourself, you will betray the cause of God into the hands of its enemies, and you will crucify the Son of God afresh and put Him to an open shame. If you do this, how will you meet your record in the day of judgment?*16LtMs, Lt 18, 1901, par. 10*

We are living in the last days of this earth's history. If you have any desire for the salvation of your soul, go no farther in your plan to injure the cause of God. Satan, as a strong man armed, is on your track, as he is on the track of every one who has been corrupted by false principles. He is determined to hold dominion over you as he holds dominion over the world. He knows that his time for destroying is short, and during this time he will use every deception he can devise to ensnare souls. Every inroad into his dominion is met by the greatest opposition from the apostate army. But as the last conflict with Satan will be terrible, so his overthrow will be complete.*16LtMs, Lt 18, 1901, par. 11*

No work is so excellent in God's sight as that of turning souls to righteousness. The greatest reward in the kingdom of heaven will be given to the one who accomplishes this work.*16LtMs, Lt 18, 1901, par. 12*

Remember that you are making a mistake when you think that your conflict is with human agencies. Will a man rob God? Will you in a court of unbelievers carry on a trial against one of God's institutions, saying that it has injured you? Soon, in a higher court than any on this earth, all will see that by the inauguration of wrong principles,

God's institution has been crippled, bruised, and wounded. It will be seen that you, in association with others, by injustice and wrong management have hurt the Lord's instrumentalities; and that thus the work which should have gone forward in prosperity was brought into confusion.*16LtMs, Lt 18, 1901, par. 13*

Has not enough been done in this line? When those in positions of trust strive fiercely to control matters in accordance with their own ideas, they lead the people into strange paths, to the ruin of many.*16LtMs, Lt 18, 1901, par. 14*

I cannot endure the thought of your closing against yourself the gates of the Holy City. I earnestly desire that you shall return to the Lord. Do not continue to increase the weight of your transgression. Will you not now return to the Lord and be converted?*16LtMs, Lt 18, 1901, par. 15*

He who allows the commandments of men to place their seal upon him, in opposition to the law of God, does this to his ruin. Those who vindicate and justify injustice and double-dealing become Satan's helping hand in oppression. In their turn they will feel the fullest weight of their merciless principles. They will be sorrowful and distressed just to that degree to which they have caused sorrow and distress.*16LtMs, Lt 18, 1901, par. 16*

It is God, my brother, and one of His institutions against whom you are instituting a suit. If those who are stewards of this institution make a compromise that is unjust to the institution, if they allow the Lord's instrumentality to be robbed without doing all in their power to save His property, they will be held accountable.*16LtMs, Lt 18, 1901, par. 17*

Those who betray the cause of God will have an account to meet in the day of judgment which they will not care to see. It is not a light thing to rob God.*16LtMs, Lt 18, 1901, par. 18*

The time is close upon us when, in the alliance of wicked powers, no help or relief will be found. Then those who have in any way betrayed the cause of God, who have acted the part of Judas, will wish they had never been born, rather than [to] have done as they have.*16LtMs, Lt 18, 1901, par. 19*



Again I say to you, Take not one step farther in the course you have planned. Leave not one door open for the temptation to inflict harm on God's institutions. O that I could hear you, my brother, saying from the heart, "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up." [*Hosea 6:1.*] *16LtMs, Lt 18, 1901, par. 20*

I repeat, I have a love for your soul. Do not, in excuse for your sin, array before you the sins of others. Say, I want to be saved, and I now return to the Lord. There are those who have not been true and faithful in warning you in regard to your danger. Some were afraid; others had linked up with you, and therefore were guilty of the same sins. But leave the wrongs of these men, and strive earnestly for the salvation of your <own> soul. The future must be met. Will you wish to meet in the great day of the Lord the consequence of the injury you now purpose to do to His cause? If you take this step, you will lose all self-respect. *16LtMs, Lt 18, 1901, par. 21*

There is a most solemn, decisive work yet to be done in our world. As the men in responsible positions in God's cause have been in disagreement, Satan has held a jubilee over his success in captivating mind, soul, and body. God says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place." [*Revelation 2:4, 5.*] Even while uttering a rebuke, God encourages us to repent. I hold fast to you, my brother. I greatly desire that you shall not perish. Stirring times are before us, and we cannot afford to give ourselves and the cause of God up to reproach. *16LtMs, Lt 18, 1901, par. 22*

God is infinitely gracious, and He waits only for our return to Him by confession and repentance, to have mercy upon us and save us from the ruin into which we have fallen because of iniquity. The moment that we renounce our idols God is to us an all-sufficient Helper, our confidence and hope. *16LtMs, Lt 18, 1901, par. 23*

Let not Satan throw his hellish shadow across your pathway. Remember the promise, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me."

[Isaiah 27:5.]<sup>16</sup>*LtMs, Lt 18, 1901, par. 24*

Brother Henry, are you going to strive for eternal life, or are you going to accept the enemy's policy and stand under his banner? God calls for sincere repentance from nations, institutions, and individuals, that He may remove from them His judgments.<sup>16</sup>*LtMs, Lt 18, 1901, par. 25*

**Lt 19, 1901**

Franke, E. E.

St. Helena, California

January, 1901

This letter is published in entirety in *21MR 269-279*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder E. E. Franke

My brother,—

I am awakened this morning with a burden to write to you. I have a message for you from the Lord. At the present time you are in serious peril healthwise, and this involves more than you realize. You are becoming a religious dyspeptic. God sees that you are in danger of making shipwreck of the faith, and thus greatly dishonoring the Lord Jesus Christ, who bought you with His own precious blood. If you will not heed counsel, you will be left to become the sport of Satan's temptations.<sup>16</sup>*LtMs, Lt 19, 1901, par.*

*1*

The Lord did give you a message for the people, and so long as you worked as His servant, He sustained you. He says, "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." [*John 15:14-17.*]<sup>16</sup>*LtMs, Lt 19, 1901, par. 2*

God commands His agencies to work in perfect harmony. Nothing in this world is so dear to God as His church; nothing is guarded by

Him with such jealous care; nothing so offends Him as when an injury is inflicted on His <servants and His> church.*16LtMs, Lt 19, 1901, par. 3*

Christ says to His undershepherds, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." [*Verse 16.*] How can we do a work that will bear the test and strain of trial? By directing the people to the source of all power. Christ does not say, If any man thirst, let him go to Brother ----- or some other disciple. No, He says, "Let him come unto me and drink." [*John 7:37.*] God does not say of the sinner, "Let him take hold of the strength of some human being." No, no. He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*]*16LtMs, Lt 19, 1901, par. 4*

The messengers sent by God are to act as true undershepherds. They are not true undershepherds who care only for those who do as they direct, who say of the people, They must do precisely as I command. If they do not follow my voice, I will have no love or care for them.*16LtMs, Lt 19, 1901, par. 5*

My brother, you have a misconception of your position. You are not to treat those to whom you are sent to minister as your heritage. You must not seek to take the place of God, teaching the people that you are to be conscience for them. You are not their sin-bearer. You cannot take away your own sins or atone for your own inconsistencies. If in the future you follow the same course that you have followed in the past, the Lord will not, cannot accept you as a shepherd of His flock. He will surely remove you.*16LtMs, Lt 19, 1901, par. 6*

God only can forgive sins. In Micah the question is asked, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; thou wilt cast all their sins into the depths of the sea; thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." [*Micah 7:18-*

20.]16LtMs, Lt 19, 1901, par. 7

God has given to no man the power to bless or curse. This is God's prerogative. You are not to feel at liberty to rule or oppress His heritage, <to set up or cast down as you please.> You are but a man, compassed with infirmities. The power which you have thought was yours to exercise is God's power. You cannot, like God, read the hearts of men <and know who to favor or condemn>. You cannot be conscience for them. God has not given you any such work. You <are only a human agent. You> have taken burdens <on you> which do not belong to you, and have presented in word and spirit an objectionable representation of Christ.16LtMs, Lt 19, 1901, par. 8

Jesus came to this earth to stand at the head of humanity. He passed through all the phases of human experience, and at the end died on the cross that we might be saved. He became poor that we by following in His steps, in meekness and lowliness of heart, might become wise unto salvation and rich with the eternal reward that is for everyone who will accept the invitation, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:29, 30.]16LtMs, Lt 19, 1901, par. 9

Christ, and Christ alone, knows the value of the souls He has purchased. He declares that He has graven them upon the palms of His hands. [Isaiah 49:16.] The marks of the crucifixion upon the body of the Redeemer speak in behalf of every truly repentant soul.16LtMs, Lt 19, 1901, par. 10

Christ tells us not to depend for help upon those who themselves bear the defects of humanity, but to come to Him. He promises to give us rest. The condition upon which rest may be obtained is obedience to His words, "Take my yoke upon you and learn of me." [Matthew 11:29.] This, my brother, is the experience you need. If you do not comply with the conditions Christ has laid down, you will never know the joy of rest in Christ. You are now fretting over that which you can no more bring about than you can make a world. Because you suppose that you must be conscience for your brethren, you are taking upon yourself burdens which will crush

you. *16LtMs, Lt 19, 1901, par. 11*

As soon as human beings are converted by receiving Christ as a personal Saviour, they belong to Him; for He has redeemed them by the sacrifice of His life. He does not give them up to any man. God has not given any man the work of ruling over His heritage. He has given His shepherds direction to feed His sheep and His lambs, but not to whip them or drive them. *16LtMs, Lt 19, 1901, par. 12*

God is omniscient. No sin escapes His notice. He has given to no human being the work of judging the hearts and motives of His blood-bought heritage. He has given all judgment into the hands of His Son, whom He placed at the head of humanity, to live in our behalf a life pure and undefiled, without a trace of sin. Christ knows every temptation to which the human soul is subjected. He has been tempted in all points like as we are, only with as much greater force as He is greater than us. Against the Redeemer, Satan, once a covering cherub, directed his fiercest attacks. Christ knows how to meet every device and artifice of the enemy. *16LtMs, Lt 19, 1901, par. 13*

To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of life could subject Himself. Thus He measured His strength with Satan. He who [had] been expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony. And as they learn what it means to overcome, they will endure the seeing of Him who is invisible. *16LtMs, Lt 19, 1901, par. 14*

To Christ has been committed all judgment, because He is the Son of man. Nothing escapes His knowledge. However high the rank and great the power of spiritual apostates, One higher and greater has borne the sin of the whole world. He is infinite in righteousness, in goodness, and in truth. He has power to withstand principalities and powers and spiritual wickedness in high places. Armed and equipped as the Captain of the Lord's host, He comes to the front in defense of His people. His righteousness covers all who love and

trust Him. The General of armies, He leads out the heavenly host to stand as a wall of fire about His people. He alone is the judge of their righteousness, for He created them, and at infinite cost to Himself, redeemed them. He will see that obedience to God's commandments is rewarded, and that transgressors receive according to their works. *16LtMs, Lt 19, 1901, par. 15*

In the future, there will be perplexity and trouble and deception. The only safety of God's people is their unity in the work He has given them to do, over which He alone can act as supervisor. All who hold the beginning of their confidence firm unto the end will receive in their foreheads the mark of God. Of them He will say, "I have a few names even in Sardis which have not defiled their garments, and they shall walk with me in white; for they are worthy." [*Revelation 3:4.*] At the appointed time the glad tidings of their deliverance will come, filling their hearts with gladness and their lips with joyful praise. *16LtMs, Lt 19, 1901, par. 16*

At this time, the only safety of those who are keeping God's commandments is in being of one heart, bound up with Christ and with one another, hid with Christ in God. *John 13:33-35.* The Saviour looks upon the coming conflict, and He calls upon His people to strengthen themselves by taking hold of His strength, by making peace with Him, so that when they are challenged, as they will be, God can give them the experience of Jacob, enabling them to claim the words of the promise: "Moreover I will make a covenant of peace with them! it shall be an everlasting covenant; and I will place them, and multiply them, and set my sanctuary in the midst of them forevermore. Yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them." [*Ezekiel 37:26-28.*] *16LtMs, Lt 19, 1901, par. 17*

Oh, my brother, do not interpose <yourself> between God and His heritage. God desires His people to look to Him for guidance, that they may be led by His Spirit. He is the eternal, self-existent source of all life, physical and spiritual. No man is to condemn and denounce His brethren because they do not entertain the ideas and plans that he has worked out. God gives to every man His work. He has given different ones different endowments. All must work

according to the ability God has given them. No man has a right to condemn and denounce His fellow man. Those who are seeking for light and truth are not to be treated indifferently; for they are Christ's purchased possession. He can read the heart. He only can rightly estimate the human soul. He says to men, "Keep your hands off My blood-bought heritage. All human beings make mistakes, but I will receive and forgive everyone who comes to Me. No one is beyond My saving power."*16LtMs, Lt 19, 1901, par. 18*

He alone who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life" [*John 11:25*], who is able when the last trump shall sound to raise His saints from the grave and clothe them with immortality, giving them everlasting victory over death and the grave, is able now to keep the souls of all committed to His trust against that day and to deliver them in their perplexities. He has invited them to come to Him, and He has promised to help them, whatever their extremity, and to give them peace and rest as they wear His yoke and learn of Him lessons of meekness and lowliness. He leaves not His heritage to the judgment of any man.*16LtMs, Lt 19, 1901, par. 19*

It is not according to God's order for His people to break up into separate parties. His ministers are not to follow their own impulses and feelings, <doing as the human impulse dictates,> as though they were not under God's authority. Every minister of God is to live in the strictest obedience to His Word, following the example of Christ. In his dealing with his fellow men he is to put on Christ. Those newly come to the faith are to be instructed <from the Word of God,> line upon line, precept upon precept. They are to be taught to seek wisdom from God, to go for help to the Source of all efficiency, that they may be strong, to be guided by the unerring Mind, that they may reach sound conclusions. All should be educated and trained to think for themselves, to seek guidance from God's Word.*16LtMs, Lt 19, 1901, par. 20*

Man has a character to form for Himself. This character must be formed in accordance with the <elevated,> divine standard. No human mold will satisfy the measurement of God. He is the essence of all goodness and truth. There is need for every human being to obtain as fast as possible an understanding of his relation



to his Creator and Redeemer. Daily the life should be assimilated to the Christ-life. Daily the will and the affections should be brought into subjection to the Saviour. *16LtMs, Lt 19, 1901, par. 21*

The will <of God> is man's life. The understanding is only the means by which the love of the human agent for God is brought into activity. The will power is to be under God's control. One <human> mind is not to be a power to control all other minds. The fact that one man, through much study, has received advanced ideas to give to others, is no evidence that he is to tie other minds to his mind, keeping them under his influence, doing all in his power to prevent others from influencing them. *16LtMs, Lt 19, 1901, par. 22*

Christ is the only Head of the church. He only has the right to demand of man unlimited obedience to His requirements. *16LtMs, Lt 19, 1901, par. 23*

The ministers of God must be ministers of righteousness, who always wear the yoke of Christ and always follow the path of justice and integrity. No words caused by religious dyspepsia should be spoken. God has a people on this earth, and those who minister in Word and doctrine must be one, as Christ is one with the Father. The Lord desires all to draw together in even cords as they engage in the solemn services of His sanctuary. As God meets with His people, let not those who are leading the service seek to draw the people to themselves. Let them say instead, "God is among us. We are in the presence of Him whom we have come to worship." It is His will that all who worship Him shall respect and love one another, carrying out the instruction given by Christ just before His crucifixion. *John 17:19-26. 16LtMs, Lt 19, 1901, par. 24*

It is God's will that all parts of His service shall be managed in an orderly becoming manner, which will impress those strangers who may attend, as well as the regular attendants, with the elevated, ennobling character of the truth and its power to cleanse the heart. *16LtMs, Lt 19, 1901, par. 25*

In His providence, God impresses people to attend our tent meetings and church services. Some come from curiosity, others to criticize or ridicule. Often they are convicted of sin. The Word spoken in the spirit of love makes a lasting impression on them.

How carefully then should these meetings be conducted. The words spoken should be such that the Holy Spirit can impress them on minds. The speaker who is controlled by the Spirit of God has a sacred dignity, and his words are a savor of life unto life. Let not unsuitable illustrations or anecdotes be introduced into the discourse. Let the words spoken be for the edification of the hearers.*16LtMs, Lt 19, 1901, par. 26*

Those in the household of faith should cherish love for one another, praying with and for one another. "A new commandment I give unto you," Christ said, "that ye love one another. ... By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:34, 35.*] Thus a living, practical testimony is to be borne in favor of the truth. There is not one thread of selfishness woven into this web.*16LtMs, Lt 19, 1901, par. 27*

Schisms and divisions in the household of faith are not of God. Let us study the prayer which Christ offered for the unity of His followers, and let us make earnest efforts to answer this prayer. Christ said, "For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:19-23.*]*16LtMs, Lt 19, 1901, par. 28*

Those who serve in Christ's army are to present an unbroken front. They are to love one another as Christ loves them.*16LtMs, Lt 19, 1901, par. 29*

The presence of God will be recognized by the world when His people reveal in their lives the sanctifying power of the truth, when they show respect and love for one another. Then God will enter the assembly of His people to commune with and bless them.*16LtMs, Lt 19, 1901, par. 30*

Supreme love for God and unselfish love for one another, this is the

best gift that the heavenly Father can bestow. Let all believers draw near to God and to one another that God may draw near to them. No man is to be exalted as supreme. No man is to suppose that he is infallible, because he has been enlightened by God and used by Him in bringing souls to the truth. Our endowments are valuable only as they are used as God's entrusted talents to magnify the truth. The one through whom God works is never to exalt himself, never to seek to rule. As a wise steward, he is to do his work in sincerity and humility. He is to do God service by imparting what he has received, by speaking the truth in love, in a clear, decided manner. Thus he is to enlighten others, remembering always that God only can impress the mind and purify the heart.*16LtMs, Lt 19, 1901, par. 31*

Paul writes to the Corinthians, "As God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." [*2 Corinthians 1:18-24.*]*16LtMs, Lt 19, 1901, par. 32*

"Not for that we have dominion over your faith." [*Verse 24.*] The apostles wished it to be understood that they did not set themselves up as lords over the faith and consciences of the believers. They avoided all the severity they possibly could, and labored to promote the joy of the believers, leading them by kindly persuasion to renounce their errors. Thus we are to work, by faith in God fulfilling our duty, not by exercising authority or dominion, but by revealing Christlikeness of character.*16LtMs, Lt 19, 1901, par. 33*

"The elders which are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not

for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but as being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder, Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." [1 Peter 5:1-5.] *16LtMs, Lt 19, 1901, par. 34*

"Likewise, ye younger, submit yourselves to the elder." [Verse 5.] Those who have had a long experience in the work of the third angel's message are to be highly respected and esteemed. *16LtMs, Lt 19, 1901, par. 35*

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." [Verses 6-10.] *16LtMs, Lt 19, 1901, par. 36*

I have but partially brought out a portion of the many things which need to be written. My brother, the Lord desires you to take a different position in your ministry. In some things your labors are in need of reform. God has not given you the work of being conscience for any man. You have not been guided by the Holy Spirit in your decisions regarding those whom you fancied were not right because they did not heed all your words and follow all your plans. God does not require anyone to follow implicitly the ideas of another man <unless he brings "It is written">. By your influence you are closing doors which would be open if you would walk before God with humility. *16LtMs, Lt 19, 1901, par. 37*

My heart is drawn out to write these things to you this morning. There is a great and solemn work before us, and we all need to seek to answer Christ's prayer for unity. The Lord has given you a work to do, but He has not given you liberty to do just as you

please, to act in accordance with your independent judgment. *16LtMs, Lt 19, 1901, par. 38*

The *twelfth chapter of first Corinthians* contains instruction for all who minister before God. The apostle says, "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. ... For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ." [*Verses 4-6, 12.*] *16LtMs, Lt 19, 1901, par. 39*

The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity. All the branches obtain their nourishment from one source. This is an illustration of the unity that is to exist among Christ's followers. In their different lines of work they all have but one Head. The same Spirit, in different ways, works through them. There is harmonious action, though the gifts differ. Study this chapter. You will see from it that the man who is truly united with Christ will never act as though he were a complete whole in himself. *16LtMs, Lt 19, 1901, par. 40*

God will use you when you are willing to be used in His appointed way. Remember that the church of believers constitutes the body of Christ and "that there should be no schism in the body; but that the members should have the same care one for another." [*Verse 25.*] God calls upon you to unite with your brethren. He has assigned different gifts to the different members of His body. He has given them such talents and opportunities as will best promote His glory and the advancement of His kingdom. He is put to shame when the members of His body work contrary one to the other. *16LtMs, Lt 19, 1901, par. 41*

A man does not gain perfection and influence by doing the work of another, but by faithfully discharging his own duties, as a part of the great whole. All the members of Christ's body are to be united by sympathy for one another and by fidelity to Christ. *16LtMs, Lt 19, 1901, par. 42*

With humble faith they are to do their work, laboring in Christ's lines. The man who walks and works away from Christ will finally

reach the lowest place, whatever his position and influence may now be.*16LtMs, Lt 19, 1901, par. 43*

Christ has spoken to the whole world, saying, “Whosoever will come after me, let him deny himself, and take up his cross”—and run ahead of Me in his manner of ministering? No—“follow me.” *[Mark 8:34.]16LtMs, Lt 19, 1901, par. 44*

My brother, you are not working in the Lord’s appointed way. You handle a large amount of the Lord’s money as you please. This does not exert a right influence. Should all use money as extravagantly as you have done, what would be our showing in missionary lines of work? The Lord has not given you any permission to work contrary to the example He has left for His people.*16LtMs, Lt 19, 1901, par. 45*

God desires you to unite with your brethren in your work. If you do not do this, Satan will surely ensnare you. You will fall through the carrying out of your own plans and ideas. Success will not attend your efforts. You will reveal a spirit uncontrolled by God. If you continue to strive to be a distinct whole, refusing to co-operate with your brethren, working away from the directions God has given, you will bring ruin upon yourself. The sin will lie at your own door.*16LtMs, Lt 19, 1901, par. 46*

It is the duty of yourself and your wife to think soberly, to wear Christ’s yoke, and to draw under His leadership. Remember that the perfection of the physical body depends on the perfection of the individual organs. Thus it is also with the spiritual body.*16LtMs, Lt 19, 1901, par. 47*

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think.” *[Romans 12:1-3.]* This you are constantly doing. “But to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members

have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.” [*Verses 3-16.*]*16LtMs, Lt 19, 1901, par. 48*

Practice the instruction given in this chapter. If you continue in usefulness, you must change your attitude. You must keep E. E. Franke under control. It is possible for you to reach the standard of perfection. The success which you have had in the past will not be lost if you will heed the warning now given you. The intelligent, pure, cordial belief in the grace of Christ which brings salvation to all will place your feet on the eternal Rock.*16LtMs, Lt 19, 1901, par. 49*

The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, <to stand in his lot,> to do his appointed work according to the ability which has been given him.*16LtMs, Lt 19, 1901, par. 50*

To do unto others as you would they should do to you, this rule we must follow, or we are none of Christ's. My brother, study the words spoken by Christ from the Mount of Blessing: “Blessed are the poor in spirit; for theirs is the kingdom of heaven.” [*Matthew 5:3.*] The poor in spirit are the ones whom Christ loves. They are humble; they feel their dependence upon the Lord for all temporal and spiritual blessings. They do not trust in themselves, but depend on

their Redeemer, the Alpha and Omega.*16LtMs, Lt 19, 1901, par. 51*

There is to be no self-exaltation among God's people. He will not tolerate self-righteousness. "Thus saith the Lord, the heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [*Isaiah 66:1, 2.*] The Lord is to be glorified and adored, but man is never to seek to be glorified by man or to glorify himself.*16LtMs, Lt 19, 1901, par. 52*

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." [*Hosea 13:1.*] Just as long as you seek the Lord earnestly and humble yourself before Him as a little child, He will use you to the glory of His name. But when self-sufficiency takes possession of any minister, when he dictates to his brethren and acts in a masterly manner as though he could read hearts, when he feels it his prerogative to praise or censure as he pleases, let him know that the Lord is not working with him, <but Satan has the mind and heart under his control.>*16LtMs, Lt 19, 1901, par. 53*

My dear brother, you are in ill-health. You have not peace and rest in the Lord. Your spiritual experience is not healthy. You do not do the good you might if you would place yourself as a learner in the school of Christ. The Lord cannot prosper you while you continue to seek for authority. Your passionate outbursts <against your brethren> hurt your influence and grieve your Redeemer. Thus you misrepresent Him.*16LtMs, Lt 19, 1901, par. 54*

God has not given you the work of forming a separate party with yourself as leader. God's people are to be one. They are to blend with one another in their service for God. They are to link up with Christ.*16LtMs, Lt 19, 1901, par. 55*

"Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy. I will heal their



backsliding; I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." [*Hosea 14:2-9*].*16LtMs, Lt 19, 1901, par. 56*

My brother, you need the blessing of the Lord in your home. This is necessary if you would be a wholesome, healthy Christian. Keep yourself under control, or else you will kill your influence for good. Eat daily of the leaves of the tree of life. Thus you will be enabled to glorify God. Speak no hasty, overbearing, dictatorial words; for thus you misrepresent Christ. Strive to reveal in your life the fruits of righteousness. Make earnest efforts, by a well-ordered life and a godly conversation, to perfect the church. Remember that God is looking on, and that the world is taking knowledge of you, to discern in you the Christlikeness.*16LtMs, Lt 19, 1901, par. 57*

Do you love God supremely and your neighbor as yourself? This is the whole duty of man. On these two principles hang all the law and the prophets. If you fulfil them, light and joy and peace and gladness will come into your life.*16LtMs, Lt 19, 1901, par. 58*

Show by your life your preparedness for the inheritance of the saints in light. In word, in spirit, in action, be a true representative of Christ. Then you will be rich for all eternity.*16LtMs, Lt 19, 1901, par. 59*

My brother, will you wear Christ's yoke? Doing this, your peace will be as a river and your righteousness as the waves of the sea. Will you not take right hold and wrestle for the victory?*16LtMs, Lt 19, 1901, par. 60*

**Lt 20, 1901**

Kellogg, J. H.

Crystal Springs, St. Helena, California

January 28, 1901

This letter is published in entirety in *14MR 139-149*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg

Dear brother,—

I received your letter yesterday. Thank you for your advice and counsel. I have not been as well as before I was poisoned <by the ill-ventilated meeting rooms for worship>, because I have not had time to rest. I have had many letters to write to our people in Australia on matters that deserve immediate attention. In three days before the Australian mail my hand penned seventy-five pages of letter paper which were copied and ten which were not copied.*16LtMs, Lt 20, 1901, par. 1*

I have kept closely to my room, and though I could walk downstairs I did not consider it advisable. I have thought, Where shall I go to obtain a genuine rest? I cannot go to any church; for then I must speak. How to manage the matter, I know not. When summer comes, I may go to Lake County, in response to an urgent invitation from a wealthy lady, Mrs. Hurlbutt by name. She is a Sabbath-keeper, and although her husband is not, yet all his sympathies are with her, though he has not made a public profession of religion. Mrs. Hurlbutt has taken orphan children to her home, with the full consent of her husband. Now, she informs me, she is building a larger house, which will accommodate more children. This house is to be opened in May, and I had promised to visit there then, for I had no thought but that I could do this. But this will have to wait.*16LtMs, Lt 20, 1901, par. 2*

Dr. Kellogg, there is a field that should be worked, but where are the workers? As locality after locality has been presented to me in different parts of the Lord's <world> vineyard, the words have been spoken, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." [*John 4:35-38.*]*16LtMs, Lt 20, 1901, par. 3*

Say not ye when ye have committed your seed to the ground, There are yet four months—the usual time between seed-sowing and harvest—and then cometh harvest. Christ was referring to the Samaritans. The woman to whom He had been talking had left her waterpot and gone into the city to say to the people there, "Come, see a man which told me all things that ever I did: is not this the Christ?" "Then they went out of the city and came unto Him." [*Verses 29, 30.*]*16LtMs, Lt 20, 1901, par. 4*

The coming of these people to Christ was an object-lesson to the disciples, and it should teach important lessons to all who are interested in the salvation of souls. "Many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all things that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." [*Verses 39-42.*]*16LtMs, Lt 20, 1901, par. 5*

This is the lesson the ministers must learn before they can accomplish the work God has appointed them. God has not given those who know the truth the work of hovering over the churches, when there are souls close by them who are perishing for lack of knowledge.*16LtMs, Lt 20, 1901, par. 6*

“He that soweth and he that reapeth.” [Verse 36.] Christ had been sowing the seeds of truth in the streets of the cities and in the synagogues. The truth had been presented to the people. The conditions of salvation had been outlined clearly and distinctly; for the truth never languished on the Saviour’s lips. As the result of His words an interest had been created, and the disciples were to follow up the work of the great Sower, that both Sower and reapers might unitedly rejoice. *16LtMs, Lt 20, 1901, par. 7*

“I sent you to reap that whereon ye bestowed no labor.” [Verse 38.] These words were spoken in anticipation of the ordination and sending forth of the disciples. The earthly work of the great Leader and Teacher was soon to close, but He had prepared the way by sending holy men before Him, and the apostles were to follow after to perfect the work by reaping the harvest. *16LtMs, Lt 20, 1901, par. 8*

All parts of God’s vineyard are to be worked. There is need of wise men and wise women, who will labor unitedly to accomplish the work committed to them. *16LtMs, Lt 20, 1901, par. 9*

God will use them as His instruments in the conversion of souls. They will reap the harvest of the seed sown by the great Teacher. Let those who go forth into the great harvest field, some to sow and some to reap, ever remember that they are not to take to themselves the glory of the result of their work. God’s appointed agencies have been at work before them, preparing the way for the sowing of the seed and the reaping of the harvest. “I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors.” [Verse 38.] *16LtMs, Lt 20, 1901, par. 10*

Those who sow the seed, who present before large and small gatherings the testing truths for this time, at the cost of much labor, may not always gather the harvest. After they have done their work and rest from their labors, other men of God’s appointment may go over the ground, and under their labors many souls may see the truth. Adversity, sorrow, loss of property, changes of God’s providence, recall to their minds with vivid distinctness the words spoken by the faithful servants of God many years before. Thus the

way is prepared for the finishing of the work of the sower, for the reaping of the harvest. There is much rejoicing as the precious fruit is gathered. *16LtMs, Lt 20, 1901, par. 11*

Let every laborer do his very best to improve his talents that he may be a successful sower as well as a successful reaper of the harvest which other men of God's appointment have sown. *16LtMs, Lt 20, 1901, par. 12*

Read these verses carefully. Take in their meaning; for in them the plan of God is revealed. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." [*Verse 36.*] Often God's workers are opposed in the place where they labor, and thus their usefulness is hindered. They <may> have done their best in all wisdom. They have sown good and precious seed. But the opposing elements become fiercer and more discouraging, and it may be wise for them to go to another place, for even though some are convinced of the truth, they are intimidated by the opposition. They have not the courage to acknowledge that their reason is convinced. *16LtMs, Lt 20, 1901, par. 13*

Let the messengers of truth pass on to another field. Here they may [meet] a more favorable class of people, and may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where God's work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. First will appear the blade, then the ear, then the full corn in the ear. *16LtMs, Lt 20, 1901, par. 14*

The rejection of the truth of the gospel by some prepares the way for its reception by others who can see the weakness and inconsistency of the arguments used to make the truth of none effect. Thus those who oppose the counsel of God are by their inconsistency advancing the truth rather than hindering it. <One thing we must be prepared to encounter—the enemy's determined resistance. He works through human agencies whom he can use to hold the people in ignorance of the Word of the Lord.> *16LtMs, Lt*

In some places where the opposition is very pronounced, the lives of God's messengers may be endangered. It is then their privilege to follow the example of their Master and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come." [*Matthew 10:23.*] *16LtMs, Lt 20, 1901, par. 16*

As food to the hungry and water to the thirsty, so is the doing of God's work to those who obey His will because they love Him. Those who are engaged in the work of the ministry are to give evidence that God has a message for them to bear and a work for them to do. They are to labor in the spirit of meekness, showing that they have learned in the school of Christ His lowliness of heart. Those who are ever humble and contrite carry with them the evidence that they have been with Jesus and learned of Him. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] "The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [*Isaiah 66:1, 2.*] God knows how to distinguish between the righteous and the wicked in His church. To those who do righteously He will give peace and comfort and a good hope in this life, because they are partakers of the divine nature, and are striving to overcome the corruption that is in the world through lust. *16LtMs, Lt 20, 1901, par. 17*

"Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election

sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [2 *Peter* 1:5-11.] *16LtMs, Lt 20, 1901, par. 18*

Let us strive with persevering energy for the life to come. The shame and guilt of selfishness and covetousness belong to man alone. The glory of his repentance belongs to God alone. The best religious culture and the highest advantages have no power to sanctify or to preserve nations or individuals from degeneracy. By uncontrollable fits of passion, man at times gives evidence that he cannot be trusted, that he would sell his Lord as did Judas for thirty pieces of silver. The sinfulness of the members of God's church is not chargeable to any neglect on the part of God. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John* 3:16.] The Lord of heaven has bestowed abundant labor upon the human race. The Holy Spirit operates upon the man as the leaven operates upon the meal. It is man's part to submit to be operated upon, to allow his will to be brought into conformity to the will of God. *16LtMs, Lt 20, 1901, par. 19*

Man cannot change one attribute of his diseased character. Man aspired to be as God, and from that fatal moment the originator of evil began to alienate him from God. Satan is the author of all envy, all jealousy, all deception, and all strife. He erected the traitor's ensign of revolt upon this earth. He manifested his apostasy by his insane effort to create an empire governed by himself. He is the author of every sin which has cursed the earth. *16LtMs, Lt 20, 1901, par. 20*

God has shown His great and marvelous love by providing, in His only begotten Son, a remedy for sin. Christ came to bear the sin of the whole world, that whosoever believeth in Him should not perish, but have everlasting life. *16LtMs, Lt 20, 1901, par. 21*

There is a power in the association of man with man, and Satan uses this power for the carrying out of his principles. He strives to lead men to strive, as he did, for the supremacy, for preeminence, for recognition, and power. Those who yield to these temptations

will go over the same ground that he did. He has cut himself away from God. He acts as though he were God to himself. He is his own king, his own ruler, his own sufficiency. Thus it will be with those who choose, as he did, to have their own way. *16LtMs, Lt 20, 1901, par. 22*

Those who are under Satan's rules and laws suppose themselves to be independent atoms. Each follows his own human passions. It is Satan's principles which have placed men in collision with their fellow men. They lead men to draw apart from one another in suspicion, jealousy, and evil-surmising. Under the power of these principles, violence, crime, and every species of iniquity are steadily increasing. *16LtMs, Lt 20, 1901, par. 23*

Should not these things be object lessons to those who claim to be Christians, leading them to avoid the first step that will open the way for the entrance of these principles into the church? Why are those who claim to be the people of God so deceived? *16LtMs, Lt 20, 1901, par. 24*

Love to God and <love> for one another are the two great principles which are to bind us in union with one another and the whole in oneness with Christ in God. The world is discarding these principles. It is catching the sophistries of the great deceiver. If these sophistries are introduced into the church they will bring discouragement and spiritual ill health. Those in the world, having lost their connection with God, are making desperate, insane efforts to make centers of themselves. This causes distrust of one another, which is followed by crime. The kingdoms of the world will be divided against themselves. Fewer and fewer will become the sympathetic cords which bind man in brotherhood to his fellow man. The natural egotism of the human heart will be worked upon by Satan. He will use the uncontrolled wills and violent passions which were never brought under the control of God's will. *16LtMs, Lt 20, 1901, par. 25*

This man wants his own way; the next man wants his own way. Every man's hand will be against his fellow man. Brother will rise against brother, sister against sister, parents against children, and children against parents. All will be in confusion. Relatives will



betray one another. There will be secret plotting to destroy life. Destruction, misery, and death will be seen on every hand. Men will follow the unrestrained bent of their hereditary and cultivated tendency to evil.*16LtMs, Lt 20, 1901, par. 26*

What is any stage or feature of prodigality but selfishness? The world is full of it. It leads to the decoration of the graves of the dead with monuments, and to thousands and tens of thousands of selfish indulgences. <While widows and orphans and so many are suffering for food to satisfy hunger, [the money spent for] these memorials created over the dead might be used to relieve the living sufferers. Why cannot people act reasonably, and expend means for the living sufferers? This would be more sensible. [It] will show honor to God to lessen the suffering [of the] living with the Lord's goods.> It leads man to sacrifice to himself as a god. Man is worshipping the reflection of his own image. He is setting his own practices and the peculiar tendencies of his nature where God's law should be. This is the world picture. What is the representation in the church?*16LtMs, Lt 20, 1901, par. 27*

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." [2 Timothy 3:1-5.]*16LtMs, Lt 20, 1901, par. 28*

These are the things which we must see and understand and turn away from. We are to work entirely contrary to them. God has a storehouse of retributive judgments, which He permits to fall upon those who have continued in sin in the face of great light. I have seen the most costly structures <in buildings> erected and supposed to be fireproof. And just as Sodom perished in the flames of God's vengeance, so will these proud structures become ashes. I have seen vessels which cost immense sums of money wrestling with the mighty waters, seeking to breast the angry billows. But with all their treasures of gold and silver, and with their human freight, they sink into a watery grave. Man's pride will be buried with the

treasures he has accumulated by fraud. God will avenge the widows and orphans who in hunger and nakedness have cried to Him for help from oppression and abuse. <And the Lord keeps a record of every action for good or evil.>16LtMs, Lt 20, 1901, par. 29

The time is right upon us when there will be sorrow in the world that no human balm can heal. The flattering monuments of men's greatness will be crumbled in the dust, even before the last great destruction comes upon the world.16LtMs, Lt 20, 1901, par. 30

The words of (*Revelation 18*) will be fulfilled. Is not this description enough to cause all who read it to fear and tremble? But those who do not love the light, who will not come to the light lest their deeds shall be reproved, will not follow on to know the Lord. By their attitude they say, I want not Thy way, O Lord; I want my own way.16LtMs, Lt 20, 1901, par. 31

God has given His object lesson. If the world will not heed, will not the people of God take heed? In the *twenty-first chapter of Luke* Christ foretold what was to come upon Jerusalem, and with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Mark the words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [Verses 34-36.]16LtMs, Lt 20, 1901, par. 32

This is a warning to those who claim to be Christians. Those who have had light upon the important, testing truths for this time, and yet are not making ready for the coming of the Son of man, are not taking heed. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." [Verse 34.] There is no period of time when spiritual slothfulness is excusable.16LtMs, Lt 20, 1901, par. 33

Only by being clothed with the robe of Christ's righteousness can

we escape the judgments that are coming upon the earth. Let all remember that these words were among the last that Christ gave His disciples. If this instruction were often repeated in our papers and publications, and less space were taken for matter which is not one-hundredth part so important, it would be more appropriate. In these sacred, solemn warnings the danger signal is lifted. It is this instruction that church members and the people of the world need; for it is present truth.<sup>16</sup>*LtMs, Lt 20, 1901, par. 34*

**Lt 21, 1901**

Franke, E. E.

St. Helena, California

October 5, 1900

Portions of this letter are published in *HP 286; ML 74; TDG 287; OHC 117; 1MCP 324; 2MCP 792; 3MR 277-278; 4MR 350.*

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder E. E. Franke

My dear brother,—

Teachers, ministers, leaders, all who are in responsible places in God's work are to be His light-bearers <to the world>. They are to receive and impart light. Christ says, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*] Christians have been redeemed from Satan's bondage, and they are to stand under the blood-stained banner of Prince Emmanuel, working with unselfishness and fidelity for the One who owns them. Ever they are to remember the words, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] They are under obligation to devote the powers of body, soul, and spirit to His service. By doing this they show to angels and to men that they are worthy of the sacred trust conferred upon them, that they have been born again, not of the flesh, but of the Spirit, that they no more live to self, but to God, whose they are and whom they serve.<sup>16</sup>*LtMs, Lt 21, 1901, par. 1*

Paul says, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither

labored in vain.” [*Philippians 2:14-16.*]*16LtMs, Lt 21, 1901, par. 2*

Those who take the name of Christian pledge themselves to be true to God. They are bound up with Him and the heavenly angels in family relation because Jesus has delivered them from a tyrant's oppression. Their actions in every respect are to be such as become saints. All that is unbecoming is to be discarded. They are to live a new and holy life, for they are no longer their own property.*16LtMs, Lt 21, 1901, par. 3*

My brother, like a brave soldier you are to obey your Captain's orders, even if in so doing you sacrifice your life, for you have made a most sacred pledge to rule yourself well, to overcome everything that would hinder you from fulfilling your high and holy resolves. Mind and body are now to be treated with the greatest respect; for they are Christ's. Day by day they are to be improved, that to the earnest gaze of the heavenly angels they may reveal that Christ has not died for you in vain. When you took the name of Christian you promised in this life to prepare for the higher life in the kingdom of God.*16LtMs, Lt 21, 1901, par. 4*

To be a Christian means to be Christlike. Not a Satanic feature is to remain on mind or body, which are to reveal comeliness, purity, integrity, and dignity. Take the Christlife as your pattern. Keep eternity before your view. Then you will in some degree approach Christ's appreciations of the heritage which cost Him so much.*16LtMs, Lt 21, 1901, par. 5*

Let those who work for Christ keep their principles pure. Let the life be untainted by any polluting practice. All heaven is interested in the restoration of the moral image of God in man. All heaven is working to this end. God and the holy angels have an intense desire that human beings shall reach the standard of perfection which Christ died to make it possible for them to reach. It is His desire that we shall be one with Christ, <complete in Christ,> that we shall be heirs of heaven; but we are left free to choose. God calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles which have a reviving, restoring influence, which will restore in us the <moral> image lost through disobedience. As by faith we adopt the principles which

characterize the life of Christ, they are in the soul as a well of water, springing up unto everlasting life. The soul overflows with the riches of the grace of Christ, and this overflow refreshes other souls.*16LtMs, Lt 21, 1901, par. 6*

Thus may the human agent by his good works show that he is improving the talents God has given him. Thus may he work in partnership with Christ, uniting with Him in ministry.*16LtMs, Lt 21, 1901, par. 7*

Righteous principles of action are ever to be revered and obeyed; for they are an expression of the holy character of Christ. By living out these principles, we represent Christ, showing to the world what it means to be a Christian. Thus we become bright lights, shining amid the moral darkness of the world. By our good works we present the truth in contrast with Satan's principles.*16LtMs, Lt 21, 1901, par. 8*

Let every Christian be determined that he will not, in word or action, dishonor the law of God. This law is an expression of the character of God, an expression of what every minister of the gospel, every teacher, every man, woman, and child is to become. The Christian will become excellent in wisdom if he will surrender himself to the guidance of the principles of God's law. This is not to be an influence among many influences. The heaven-born principles of the law of God are designed by Him to sanctify and purify in all the walks of life, to be the all-powerful influence in the lives of His children. They produce the atmosphere of heaven. It is God's purpose that they shall be followed in our homes, our institutions, our churches. Those who, because the Lord has blessed them with success, tamper with the attributes of Satan, cut themselves away from God.*16LtMs, Lt 21, 1901, par. 9*

As a people we have holy, heavenly light shining upon our pathway. Shall we not walk in this light? Shall we not turn away from the practices which will certainly separate us from God? Shall we not stand committed to the right; for only the right will bear God's scrutiny in the last great day.*16LtMs, Lt 21, 1901, par. 10*

No one can remain neutral. Let us not, who have received the light of sacred trust, be timeservers. Profession is not of the least value

to save any soul. Are we honest believers? Then let us show that we are living according to principles of heavenly origin, principles which never outgrow their value, never need to be changed or modified. *16LtMs, Lt 21, 1901, par. 11*

Each soul has an individuality. Each soul must live in hourly communion with Christ; for He says, "Without me ye can do nothing." [*John 15:5.*] His principles are to be our principles; for these principles are the everlasting truth, proclaimed in righteousness, goodness, mercy, and love. *16LtMs, Lt 21, 1901, par. 12*

Supreme love for God and unselfish love for one another, these are the two great arms upon which hang all the law and the prophets. A good tree produces good fruit. The evidence of love for Christ is the manifestation of love for one another. Unselfish love for those around us is placed among the brightest evidences of true religion. By it a daily witness in Christ's favor is borne to the world. *16LtMs, Lt 21, 1901, par. 13*

The appetites and passions must be subdued and controlled, that the nerves may be steady and the brain able to see duty clearly. This can be done through divine grace. The gospel of Christ is the voice of duty and the voice of God. What is meant by a failure to obey it is seen in the history of Satan, who for his disobedience was cast out of heaven. The greatest talents and the highest gifts that could be bestowed on a created being were given to Lucifer, the covering cherub. Before his fall he was a glorious being, occupying a position next to Christ. But he sought to be equal with God, and brought upon himself irretrievable ruin. *16LtMs, Lt 21, 1901, par. 14*

With this lesson before us, let us hide ourselves in Christ. He is the source of all wisdom, all intelligence, all power. Behold in the cross of Christ the only guarantee for our salvation. Behold the Saviour giving His life for us, that we might be Christians. Those who strive to live the life of a Christian are battling against the devil's lie. Can we doubt the result of this conflict? God lives, God reigns, and daily He is working His miracles. "They that are Christ's have crucified the flesh with the affections and lusts." [*Galatians 5:24.*] *16LtMs, Lt 21, 1901, par. 15*

Before the world and the heavenly universe they give evidence that they are trying to live out the words, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, ... think on these things." [*Philippians 4:8*.] *16LtMs, Lt 21, 1901, par. 16*

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [*Galatians 5:22, 23*.] These are the fruits of the Christian tree. The tree which bears only leaves, the life which has only profession, must be withered by the curse of God, even as the fruitless tree which flaunted its abundant foliage in the face of the Saviour. *16LtMs, Lt 21, 1901, par. 17*

My brother, I feel deeply grieved that you have misrepresented Christ in character. You need to give a different representation of Christ in the family circle. The church needs an altogether different example from that which you and your family have set in spirit and deportment. You have been acting more and more like a man bereft of reason. God cannot serve with any one who manifests such a masterful, overbearing, dictatorial spirit. *16LtMs, Lt 21, 1901, par. 18*

On one occasion John, in company with the other disciples, solicited the hospitality of the Samaritans who, however, refused to entertain them. This so aroused the indignation of the disciples that John said, "Lord, wilt thou that we command fire to come down from heaven and devour them, even as Elias did? But he turned and rebuked them, and said, Ye know not what spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." [*Luke 9:54-56*.] *16LtMs, Lt 21, 1901, par. 19*

You are dishonoring God. If you do not change, He will not be with you, but will leave you to be controlled by your harsh, perverse, unchristlike spirit. You glorify the enemy by your denunciatory actions. Your spirit needs to be rebuked in the name of the Lord. Your wilful, unchristlike course is a great injury to souls. They cannot harmonize your works with your profession <and the solemn sacred truth which you give to the people>. *16LtMs, Lt 21, 1901, par. 20*

God gives to no minister, to no man in any of our institutions,



authority to show the arbitrary spirit you have shown. When you manifest this spirit, you are controlled by Satan. The religion of Jesus Christ leads men to act rationally, not as though they were insane. It leads them to be kind, tender, <long-suffering,> benevolent. *16LtMs, Lt 21, 1901, par. 21*

Oh, if your wife would only sit at the feet of Christ as did Mary of old, and learn of Jesus, the spirit which she now commends in you as right and proper she would seek to pacify, not to arouse. If you continue to act as you have been acting in the past, your influence will become intolerable. God has not made you a ruler over His heritage. You are manifesting the same spirit that Satan manifests. He is a tyrant. *16LtMs, Lt 21, 1901, par. 22*

“These things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.” [1 *John 2:1-6.*] *16LtMs, Lt 21, 1901, par. 23*

An experimental knowledge of Christ and communion with Him as a redeemer and friend leads to true obedience and fervent love for God and for human beings. Satan controls when in the place of meekness and lowliness, there is seen a harsh, dictatorial spirit. Those who are controlled by such a spirit bring wicked charges against Christ in the person of His saints. God endorses no such treatment of His blood-bought heritage. The harsh, ungentlemanly words you speak to your brethren are no evidence of the presence of Christ. They are instead an evidence of the presence of the fallen foe. By your actions you show that you are not yoked up with Christ, that you are not learning in the school of the Master, but in the school where Adam learned his lesson of disobedience. Who has taught you to reveal such unlovely traits of character? They show a spirit <entirely> out of harmony with God. The love of God always produces the fruits of His Spirit. *16LtMs, Lt 21, 1901, par. 24*

I am instructed to say to you both, You are not walking in the path of truth and righteousness. A tree is known by its fruits. Christ cannot be glorified by your service. You are teaching others, but you need that some one should teach you the first principles of the love of God. "He that saith he abideth in him ought himself also so to walk, even as he walked." [*Verse 6.*] *16LtMs, Lt 21, 1901, par. 25*

If the sanctifying Spirit of Christ were dwelling in your soul, you could not use the expressions toward your brethren which now you use so freely if they do not please you. *16LtMs, Lt 21, 1901, par. 26*

The talent of speech is a precious talent. "A word fitly spoken is like apples of gold in pictures of silver." [*Proverbs 25:11.*] Your passionate words are a dishonor to God, a disgrace to yourself, and a savor of death to those who hear them. Supposing that while you were speaking words like many you have spoken in the past, God should say, Cut him down. What would be your future? You could not find a place in heaven; for were you admitted there, you would create a rebellion if you were not made supreme ruler. *16LtMs, Lt 21, 1901, par. 27*

Your exhibition of unholy temper, even in assemblies of God's people, is endangering to your mind and life. Ask yourself, Will it pay for me to go on as I have been going, in strife and contention? *16LtMs, Lt 21, 1901, par. 28*

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." [*1 John 2:7-10.*] How true this is. Selfishness is seen in the words and works of him who hates. But the love of God abides in the heart of the one who reveals love for his brethren. *16LtMs, Lt 21, 1901, par. 29*

In him there is "none occasion of stumbling." [*Verse 10.*] His soul is at peace and rest. His obedience to God's Word shows that he has

a saving knowledge of the Saviour. *16LtMs, Lt 21, 1901, par. 30*

Christ has expressly enjoined His followers to love and respect their brethren. Those who take the position of teacher, yet fail to manifest a tender regard for their brethren, might better cease their labors until the converting power of God teaches them the lessons they must learn in order to work successfully for God. Unless the one who claims to be converted is converted in spirit, word, and deportment, he will exert a deleterious influence in the church. He who really desires to be a clean vessel, fit for the Master's use, must submit to the molding and polishing process carried on by the wheel of God's instrumentalities, until all the unshapeliness and roughness have vanished. Only thus can he become a vessel unto honor. *16LtMs, Lt 21, 1901, par. 31*

No man is to take up the work of a minister of Jesus Christ until he has complied with the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] God's ministers are to show forth in their lives the unselfish love which Christ constantly taught and perfectly exemplified. Thus is to be shown the marked distinction between those who love God and keep His commandments and those who are standing under the black banner of Satan. God's people are ever to reveal the works of righteousness. They are to show that they are guided by pure, elevated motives; that they realize that they are bound by heavenly obligations to represent Christ by standing steadfastly under the bloodstained banner. *16LtMs, Lt 21, 1901, par. 32*

None is too young to enter the service of God, to form a character after the divine similitude. Let all remember the words, "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] Those who claim to be serving Christ are to co-operate with the Master Builder in their character-building. Only thus can they build up a structure which by its symmetry and loveliness represents divinity. *16LtMs, Lt 21, 1901, par. 33*

No one whose mind is so filled with his own schemes and devisings that he has not <sufficient> time to study the Word of God, and by looking into the divine mirror find out what kind of a character he is

forming, should hold forth the Word of life to others. Perhaps one catches a glimpse of the mistakes he is making. He sees that his building is unlike the design given him, but he is so absorbed in ruling and correcting others, that he has no time to remedy his own defects, and so continues to present before the heavenly universe a miserable representation of Christ. Angels turn away their faces in sorrow. The world sees that he is not what he professes to be, and they turn from him as a counterfeit. *16LtMs, Lt 21, 1901, par. 34*

Those ministers who are too full of business to take time to seek the Lord and study His Word, that they may understand what they must do to inherit eternal life, should not act as shepherds of the flock of God; for they know not what it means to feel the power of His saving grace. They are too full of the things of the world to perform the religious duties which fall upon all who love God. They are too busy to act like Christians, too busy to give expression by courteous words and kindly deeds to Christlike love. *16LtMs, Lt 21, 1901, par. 35*

The instructions contained in the prayer offered by Christ just before His crucifixion are to be followed by all Christians. The greatest of all gifts, all talents, is true Christlike love. The Lord calls upon all our churches, all our institutions, to manifest this love. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself." Thus was the answer the lawyer gave when Christ asked, "What is written in the law? how readest thou?" And before priests and Pharisees Christ replied, "Thou hast answered right; this do, and thou shalt live." Thus the great question, "What shall I do to inherit eternal life?" has been forever settled. [*Luke 10:25-28.*] *16LtMs, Lt 21, 1901, par. 36*

The gospel fits all periods and all relations of life. No man can separate fellowship with God from a life of holiness. Sanctification takes in the whole being. Many in this our day claim fellowship with God while by their lives they deny their claim. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." [*1 John 1:6, 7.*] To walk in the light is to

know and obey the truth. To have fellowship with one another is to treat one another as children of God.*16LtMs, Lt 21, 1901, par. 37*

The command to love God supremely and our neighbor as ourselves is not obeyed. It is disregarded by those who desire to do selfishly, who are not willing to do to others as they would they should do unto them. Unjust weights and measures are used. Selfishness is shown in the use of God's money. Extravagance is seen where economy should be practiced in order that the work of the cause of God may be advanced. One man ventures to use for self-indulgence means which should be used <to advance the work of> the Lord. This is entirely contrary to the lessons Christ has given. It is impossible to harmonize selfish use of the Lord's money with the principles of Christ's life.*16LtMs, Lt 21, 1901, par. 38*

The Saviour said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Let those who claim to be teaching the gospel of truth reveal by their lives that they have accepted the yoke of Christ, that they have complied with the invitation, "Learn of me; for I am meek and lowly in heart." [*Matthew 11:29.*]*16LtMs, Lt 21, 1901, par. 39*

My brother, you have a work of self-examination to do. Your soul is in peril. You are neither physically nor spiritually strong. Your mind is unbalanced by self-exaltation. Will you not, my dear brother, for the sake of your soul, test your character by the Word of God? You claim to be a Christian, that is, to be Christlike; but you do not represent Christ.*16LtMs, Lt 21, 1901, par. 40*

The acceptance of Christ's atonement is the groundwork of true faith. To those who repent and confess their sins, the Holy Spirit, the author of all sanctification, will give grace to speak kind, tender, respectful words. Those who will look long enough into the divine mirror to see and despise their sins, their unlikeness to the meek and lowly Jesus, will have strength to overcome. All who truly believe will confess and forsake their sins. They will co-operate with Christ in the work of bringing their hereditary and cultivated tendencies to wrong under the control of the divine will, so that sin shall not have dominion over them. Looking to Jesus, the Author and Finisher of their faith, they will be changed into His likeness.

They will grow up into the full stature of men and women in Christ Jesus.*16LtMs, Lt 21, 1901, par. 41*

Do not venture to think that if you do not overcome your sins in this life, you will be given another probation in which to secure the eternal reward. No, no, no! This present time is the only probation we shall have. And the three Powers, the Father, the Son, and the Holy Spirit have pledged themselves that if we walk in the light as Christ is in the light, we shall have fellowship with one another and be cleansed from all sin in the blood of Jesus. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Whoso keepeth his word, in him verily is the love of God perfected." [*1 John 1:9; 2:5.*]*16LtMs, Lt 21, 1901, par. 42*

Those who truly believe, who confess and forsake their sins, will grow more and more like Christ until of them it can in heaven be said, "Ye are complete in him." [*Colossians 2:10.*]*16LtMs, Lt 21, 1901, par. 43*

By heeding the prayer of Christ in the *seventeenth chapter of John*, we shall reveal the love of God. It is not enough for a man to think himself safe in following the dictates of his conscience. Many a man who claims to be strictly conscientious is working entirely contrary to his brethren, in whom he should have confidence because they have stood the test of temptation. The question to be settled is, Is the conscience in harmony with the Word of God? If not, it cannot safely be followed; for it will deceive. The conscience must be enlightened by God. Time must be given to a study of the Scriptures and to prayer. Thus the mind will be stablished, strengthened, and settled. There is to be no drawing apart brother from brother. Unity and love for one another are to increase more and more.*16LtMs, Lt 21, 1901, par. 44*

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in

one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [*Verses 20-23.*] Let every church and every institution study and digest these words.<sup>16</sup>*LtMs, Lt 21, 1901, par. 45*

**Lt 22, 1901**

Brethren and Sisters in California

Healdsburg, California

February 3, 1901

Portions of this letter are published in *7BC 986; 3MR 434-435*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To my brethren and sisters in California,—

There is a work to be done in this part of the Lord's vineyard that should have been done long ago. According to the light God has given me, if this work had been done, there would now be a much larger number of believers, and a spiritual church which would indeed be the light of the world, fulfilling Christ's words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*]*16LtMs, Lt 22, 1901, par. 1*

I will write some things which on several occasions the Lord has made known to me. Several years ago a decided reformation was called for in Healdsburg among those who claimed to be Christians. Reproofs from the Lord were given and confessions were made; but there was not a decided reform. Because former customs and practices were not forsaken, they were a constant temptation. The work done was not thorough. Souls were not cleansed from all spiritual defilement. Many failed to keep the vows they then made. Since then there has been that in the practice of the church members which has not honored or glorified God. There has been too much selfishness, too little conformity to the divine likeness.*16LtMs, Lt 22, 1901, par. 2*

One of the arrangements of the divine government is that all shall receive to impart. The Christian is to be a benefit to others. Thus he himself is benefited. "He that watereth shall be watered also himself." [*Proverbs 11:25.*] This is not merely a promise. It is a law



of God's divine administration, a law by which He designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually flowing back to their source. In the fulfilling of this law is the power of Christian missions.*16LtMs, Lt 22, 1901, par. 3*

No words can express the blessing received by those who work disinterestedly to carry out the commission Christ has given. Hear His words, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*]*16LtMs, Lt 22, 1901, par. 4*

No narrow views are to be taken of the Lord's work. Those who work in any part of the Lord's vineyard are to keep constantly in view the parts of the vineyard that are not worked. The schools established in different localities are to so educate and prepare students that they will have a thorough knowledge of what constitutes Christian character and a fitness for work in Christian missions. There must be intellectual and divine enlightenment, all under the sanctification of the Holy Spirit, the help pledged to God's people when they are baptized into Christ's death and raised from the water in the likeness of Christ's resurrection.*16LtMs, Lt 22, 1901, par. 5*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ... Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the Word of God dwell in you richly in all wisdom; teaching and admonishing one

another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [*Colossians 3:1-4, 12-17.*]16LtMs, Lt 22, 1901, par. 6

We cannot now enter into the many transactions which have made up the life record of church members. These transactions are registered in God’s book of records. How will this record appear in the great day when every one shall receive according as his works have been? “Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [*Revelation 3:2-5.*]16LtMs, Lt 22, 1901, par. 7

“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works.” [*Revelation 20:12.*] Then men will have a clear, sharp remembrance of all their transactions in this life. Not a word or a deed will escape their memory. There will be trying times. And while we are not to mourn over the time of trouble to come, let us, as Christ’s followers, search our hearts as with a lighted candle to see what manner of spirit we are of. For our present and eternal good, let us criticize our actions, to see how they stand in the light of the law of God. For this law is our standard. Let every soul search his own heart.16LtMs, Lt 22, 1901, par. 8

Please read carefully and prayerfully the *fifth chapter of Galatians*, noting especially the fruit that grows on the Christian tree. “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no

law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." [Verses 22-26.]16LtMs, Lt 22, 1901, par. 9

"Behold, I come quickly; and my reward is with me," Christ says, "to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:12-14.]16LtMs, Lt 22, 1901, par. 10

If Satan has his way, he will control the church which should be strong and firm, established in the faith, shining as a light amid the darkness of sin, revealing to the world the graces of the Spirit, after the similitude of Him who took human nature upon Himself, to show by a sinless life that men and women can fulfill all righteousness. Christ was tempted in all points like as we are, yet He was not overcome in a single point. He has conquered for us.16LtMs, Lt 22, 1901, par. 11

It is not for the interest of human beings to work partially in Satan's lines and partially in Christ's lines. God will not accept divided service. The whole being, heart, life, and character, is to be moulded according to the Pattern given us in Christ. With the gift of His Son, God gave all the facilities of heaven to enable man, through the merits of a crucified and risen Saviour, to reach the highest standard of excellence. No halfway work will prove a success. "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] This law will decide the case of every person. Therefore it becomes our duty and is for our present interest and our future happiness to make our calling and election sure. "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:10, 11.]16LtMs, Lt 22, 1901, par. 12

From the light the Lord has given me, I know that the church is in need of purification. There is need of self-examination, of wrongs being righted, of restitution being made, not only in word, but in

deed. There has been dishonest dealing. Sharp, scheming, worldly-policy plans have been brought into the practice and have been followed for nearly a lifetime. The Lord has been greatly dishonored. Neither the first four commandments nor the last six have been obeyed. The Lord sees every corner of the human heart, and He knows that there are very many who have defilement to cleanse away. He calls for thorough searching of heart.*16LtMs, Lt 22, 1901, par. 13*

The *eleventh chapter of Matthew* contains important instruction. We read there of Christ, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [*Verses 20-24.*]*16LtMs, Lt 22, 1901, par. 14*

These words are plain and decided, and are applicable to all places where great light and many evidences have been given in regard to the truth for this time, yet where the people who have been so highly favored have not appreciated the light or the painstaking efforts made by Christ to bring them into conformity to the principles given for the guidance of believers in all times, but especially at the present time, so that by their unity and their obedience to God's requirements they will bear a powerful witness in favor of the truth. They are a spectacle to the world, to angels, and to men.*16LtMs, Lt 22, 1901, par. 15*

Christ's words in (*Luke 10:25-37*) should be studied critically by the people of God, and should be applied by them to their individual cases. The question is asked by the lawyer, "What shall I do to inherit eternal life?" Christ lays the burden of the answer upon the questioner. Before that large crowd of Scribes and Pharisees, who were eagerly watching to see if they could not catch Him in His

words and then accuse Him and put Him to death, He said to the lawyer, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." *16LtMs, Lt 22, 1901, par. 16*

Here is the substance, in short, of the terms of salvation, and these terms hold a binding claim upon every soul that lives. There is no half-and-half work in this matter. It is a life-and-death question. The whole man is to be converted, represented by a new birth. *16LtMs, Lt 22, 1901, par. 17*

Those who ignore or make little of Christ's answer to the lawyer will find themselves weighed in the golden balances of the sanctuary and pronounced wanting. God accepts not a divided heart. *16LtMs, Lt 22, 1901, par. 18*

A strange work has been done in the church at Healdsburg, a work that but poorly meets the requirements of God's Word. The members have neither loved God supremely nor their neighbor as themselves. There has been sharp practice in business deal. Professed believers in the truth have hurt their brethren, spiritually and financially, by a wicked example; and God has been greatly dishonored. There are men whose spiritual eyesight is dim, who cannot see the tendency or the result of their own actions. God calls upon them to halt, and to ask, "What shall I do to inherit eternal life?" [*Verse 25.*] *16LtMs, Lt 22, 1901, par. 19*

There have been men who have helped the cause of God in an emergency. These men have devised liberal things, but the Lord in His providence has permitted them to sink from prosperity to a state of poverty. Brother Leininger is one of these men. His case has been an object lesson, kept before the church to test the sincerity of their religious principles. Brother Leininger was once a prosperous fruit grower. In this work he acquired a valuable property. When he embraced the truth, He sold his farm that he might come in connection with the school where his children might have its advantages. He showed his faith by his works. He gave some

thousands of dollars to the college in Healdsburg, some thousands to the church in Healdsburg, and some thousands to the Health Retreat. He did not give grudgingly. He felt that it was a privilege to work for the advancement of the truth. If he had had a much larger portion, he would have used it all to help where help was needed. *16LtMs, Lt 22, 1901, par. 20*

But adversity has come upon him. He has sustained losses. And in some instances he lost through the devising of his professed brethren. But the Lord has kept a much more accurate record of his liberality to the cause than either his brethren or he has kept. Brother Leininger has reached a very low condition financially, and has stood as a spectacle before the world, before angels, and before men. God has been cognizant of all the suffering that His servant has endured. It is all written in the books. But the church [members] have been thoughtless, and though the light of the Word of God has been shining upon their pathway, they have neglected a most sacred duty. Thus they have dishonored their profession of faith. They have given the world opportunity to say that the Adventists have stripped a man of all he had and then left him in his misfortunes. *16LtMs, Lt 22, 1901, par. 21*

Those at the Pacific Press have done something to relieve Brother Leininger in his emergency, but he has stood before God's people helpless in his poverty. Little interest has been manifested to return him a portion of his means with which he could secure a home for himself and for his children. He freely gave to relieve the necessities of the work in different lines, and to those who <for years> have had the benefit of the use of this money, both principal and interest, belongs the solemn obligation of giving back to this <man, a father of a family,> means which will place them in a comfortable home with several acres of land on which Brother Leininger can raise his own produce, and at the same time do work which will support his family. *16LtMs, Lt 22, 1901, par. 22*

The California Conference has something to do in this matter, and that without delay. The help they give is not to be given grudgingly. The whole vineyard is the Lord's, and His servant, Brother Leininger, has done the very best he could do in his poverty to sustain himself and his family. His wife has had to go out to nurse

the sick, leaving her little children who needed the special instruction of the mother. This has been very unfavorable for the family. The elder children needed a mother's guidance and instruction. The younger members of the family needed the strictest diligence to restrain every wrong tendency and to encourage every right principle. The younger members of the Lord's flock should be taught correct habits. While their hearts are susceptible to right influences, they are to be disciplined and taught to act in accordance with pure principles. The work of the mother in the family is a sacred one. She is to train and discipline her children. She is to require obedience from them. *16LtMs, Lt 22, 1901, par. 23*

Money can never make up for what has been lost by neglecting to do the right thing at the right time. This object lesson has been kept before the church, but the need of restoring to Brother Leininger the privileges and comforts which he deserved has not been discerned. Years of plodding through poverty, in suffering and distress, have been doing their work. The children have not received the labor and encouragement which they should have had. Think ye that these children, situated as they have been, have not received most unfavorable impressions? This case has been before you for years. You have seen it all, and passed by on the other side. *16LtMs, Lt 22, 1901, par. 24*

The Lord is greatly displeased with this neglect of His faithful servant. It has given Satan opportunity to bring the truth into disrepute. God's judgments will surely fall upon those who look on with indifference and suffer His servant to remain in poverty. Our people were willing to accept all that Brother Leininger would give to the cause. They should be just as willing to help him, now that he is in adverse circumstances. God says, "If there be among you a poor man of one of thy brethren within any of the gates of the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not

be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.” [Deuteronomy 15:7-11.] *16LtMs, Lt 22, 1901, par. 25*

“If thy brother be waxed poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.” [Leviticus 25:35-38.] *16LtMs, Lt 22, 1901, par. 26*

It is necessary for our people in California to take hold of Brother Leininger’s case and work most earnestly to redeem the past. Do your duty to the family which is in such great necessity. *16LtMs, Lt 22, 1901, par. 27*

God has laid upon us the obligation of giving special attention to the poor among us. But Brother Leininger is not to be ranked with the poor. He has laid up for himself a treasure in the heavens that faileth not. His money, which served the conference in its necessity, is now to serve him and his family in their necessity. The members of the Lord’s family are now to help the one who helped the cause of God in its extremity. *16LtMs, Lt 22, 1901, par. 28*

This family has been in need for a long time. Church members in comfortable circumstances have looked on and have said, “Be ye warmed and clothed,” but they have not done anything to help. [James 2:16.] Let all now take an interest in this matter. Repent, for Christ’s sake, repent for failing to do that which you should have done. *16LtMs, Lt 22, 1901, par. 29*

The Lord has permitted this case to be, to test and prove His people, to see if they would heed the instruction He has given them. He is looking on, marking every circumstance. He has an account to settle with those who have done Brother Leininger an injury by leading him to place confidence in their word, and then have failed to fulfill their promises, closing the last door to his hope of recovering himself. They have left him to lose the little he had. They



have become hard-hearted and regardless of principle. They are in need of pardon and forgiveness. *16LtMs, Lt 22, 1901, par. 30*

I again urge that something be done now, just now, for Brother Leininger. Let it be no stinted restoration. Brother Leininger has been brought into a position where he cannot build himself up. Now his brethren must put their hands under him and lift him to a position where he can get a comfortable home and have employment to support himself and his family. *16LtMs, Lt 22, 1901, par. 31*

It would be to the advantage of his elder children to be connected with the school for a time, that they may have opportunity to improve their entrusted gifts and be enabled to help their parents. In doing this they will be much happier than they would be if they neglected to do what they might to encourage their father and mother. The young man who is at home needs the benefit of the school. He should bring his will into submission that he may exert a good influence over his younger brothers and sisters. *16LtMs, Lt 22, 1901, par. 32*

To Brother and Sister Leininger I would say, God will co-operate with your efforts if you will take hold of His strength and learn how to bring more decided government into your home. *16LtMs, Lt 22, 1901, par. 33*

Set things in order in the very best way you can. Begin just where you are. Do not wait one day. Brother Leininger, you will receive much of God's blessing in exercising your prerogative as a father. Sister Leininger, God will help you if you will take the position that a mother should in disciplining your children and training them to habits of order and diligence. Upon you rests the responsibility of taking the lines of government into your own hands. We hope to see you both carrying forward the work of reform which is essential in your family. No father or mother can safely neglect their responsibilities. *16LtMs, Lt 22, 1901, par. 34*

I cannot finish this letter today, for I wish to send it in this evening's mail. My brethren, go right ahead. Wait for nothing. Work with all God-given wisdom. *16LtMs, Lt 22, 1901, par. 35*

**Lt 23, 1901**

Mills, Brother and Sister [G. W.]

Healdsburg, California

February 2, 1901

Previously unpublished.

My dear brother and sister Mills,—

I hope that you will not suppose that I have not a real interest in you, because I have. The Lord has an interest in you. If you walk and work in the counsel of God, you will make every effort possible to be in harmony with your brethren. All who are members of the church are not walking in the light of God's Word and are running a great risk of having their names blotted out of the book of life. But thank God that you are not their sin-bearer. There is but one sin-bearer for the human family. Christ has borne our sins. He has carried our sorrows. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." [*Isaiah 53:5.*]*16LtMs, Lt 23, 1901, par. 1*

Your work is now to clear your own soul before God and leave others to do the same. Whatever course others have pursued, you have your own case to care for. You have the Word of God, clear and distinct. Follow this Word. Human nature is often hard to manage, and those who do not strictly follow the Word of God are in peril. The enemy obtains an advantage over them. The stubbornness of human nature is often a great hindrance to advancement in the divine life. You have a very stubborn disposition to overcome, but God will help you.*16LtMs, Lt 23, 1901, par. 2*

There is never a time or a place when it is right for you or me to say, I will not forgive my brother, and I will not walk and work in fellowship with him. In doing this the human agent places himself in opposition to the express teachings of Christ.*16LtMs, Lt 23, 1901, par. 3*

Please clear your own soul, in strict accordance with the Word, whatever may be the course pursued by any other man. We have self to deal with, and we must be faithful with our own souls, else our natural and hereditary tendencies to wrong will gain the ascendancy. When one errs, we are not to harass our own souls, but wait on the Lord. If your brother does you an injustice ignorantly, and then holds out his hand of fellowship, saying, "If I have erred and done you an injury or misjudged you, forgive me," and you draw away from him and refuse to forgive, you have walked away from the great Counselor, and need yourself to repent and be forgiven. *16LtMs, Lt 23, 1901, par. 4*

You have passed through scenes of severe trial, and the Lord understands the mischief done. Mischievous tongues are without number. They know not the things they assert. They are passing over ground that they will have to pass over again when every case shall be brought in review before God, when the judgment shall sit and the books shall be opened, and every one shall be judged according to the things written in the books whether they be good or whether they be evil. Then those whose words now wound and bruise must answer for every statement they have made, and bear the results of the words they have spoken to wound and bruise the souls of the Lord's heritage. There are many things which do not now appear in a correct light, which will in that day be made plain. *16LtMs, Lt 23, 1901, par. 5*

But the question of forgiveness needs not to be interpreted for it is plain. If a brother err, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart and express your forgiveness in word and action. *16LtMs, Lt 23, 1901, par. 6*

Then the weight of his sin will not in any degree be upon you. "Consider thyself, lest thou also be tempted." [*Galatians 6:1.*] When he reaches out his hand and says, "Forgive me," it is not for you to turn away and refuse to forgive, because you may think he does not feel humble enough and does not mean what he says. You have no right to judge him because you cannot read the heart. The Word of God says, If he repent, forgive him. "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." [*Luke 17:4.*] And we are not

only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another. Thus we encourage repentance and confession. *16LtMs, Lt 23, 1901, par. 7*

You are never to say, "When I see that you have reformed, then I will forgive you." This is not God's plan. This is in accordance with the prompting of human nature rather than with divine promptings. A Pharisaical indifference and hardness of heart is not to be allowed, for it is not Christlike. In showing that you do not care for the soul of your brother and do not want fellowship with him, you hurt your brother and set him a wrong example. *16LtMs, Lt 23, 1901, par. 8*

My brother, you have made mistakes, and you need to come with softened heart to your brethren. To be a member of the church is not to be regarded by you as the greatest thing. The greatest thing is to cleanse from the heart everything that will lessen your influence for good in the church and in the world. You have a work to do to strive to enter in at the strait gate. If others professing the truth use their talent of speech to report matters which hurt your soul, they do a work which pleases the enemy. *16LtMs, Lt 23, 1901, par. 9*

There is need of the tongue being touched with hot coals of juniper. God is greatly displeased with this kind of talking in the church. If each would save his words to comfort and encourage and bless, there would be much more charity, which is love, and much more true elevation. If men and women would cease to be mischief-makers, stirring up strife, there would be a much more favorable showing in their own Christian experience. When scandal is circulated there is no want of sin. *16LtMs, Lt 23, 1901, par. 10*

I must now close so that this letter can go in the next mail. *16LtMs, Lt 23, 1901, par. 11*

**Lt 24, 1901**

White, J. E. and White, Emma

St. Helena, California

February 7, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear children Edson and Emma,—

I have read your long letters. I am interested in them. I must caution you not to invest means where it will be unsafe. Do not enter into so many perplexities that you will be unprepared physically and spiritually to meet the responsibilities of the Conference. We do not want to create a spirit of antagonism which will make it disagreeable for all. Will you, my son, settle your mind in the Lord? Will you pray in faith and take God at His Word? Wait patiently for Him. I have been instructed that often when we pray for light and help we do not wait for the Lord to answer our prayers. We get in a hurry and try to make things go for ourselves. We should come out much better if our faith did not waver.*16LtMs, Lt 24, 1901, par. 1*

Elder Daniells and Elder Irwin have been here, but I have not been able to converse with them. On Wednesday evening we decided that if it were possible I would go with them to Healdsburg the next morning. The morning came, and our prayers were answered. I was a little stronger. The night before they said that I looked like a dead woman.*16LtMs, Lt 24, 1901, par. 2*

On Thursday morning Brother and Sister Druillard, who are now members of our family, Mabel, Sara, and I drove over in the very same carriage which father gave me, which I sold to Dr. Kellogg. He has sent it back to me in good condition. I am so glad that I have this carriage. It is so easy to step in and out of.*16LtMs, Lt 24, 1901, par. 3*

Brother Irwin, Edson Rogers his stenographer, Elder Daniells, and

Elder Knox drove over in the Sanitarium carriage. We did not dare to have one of the men ride with us, fearing that they would draw me out in conversation. Half way over we stopped to eat our lunch. We had a very pleasant journey all the way to Healdsburg and I stood the drive well. *16LtMs, Lt 24, 1901, par. 4*

On Sabbath I bore a very straight testimony to the church in Healdsburg, and the Lord moved upon the people. There were about four hundred present, and I spoke very plainly and decidedly to them. If I can, I will send you copies of what I have written concerning this. I presented Brother Leininger's case. I told them that some had urged him to make donations to the cause, telling him that as the Lord was coming, he might better invest his money where it would do good. Well, after he had invested some thousands of dollars in the Healdsburg school, some thousands in the Healdsburg church, and some thousands in the Health Retreat, poverty came upon him. He mortgaged his property and lost it. Since then he has been living in my house at Healdsburg, paying no rent, and letting the place go to ruin because he has not been able to obtain money to keep it up. I have paid all the taxes. I have sold Brother Leininger some furniture, amounting to one hundred dollars, but have not received a penny in return. He mortgaged my house to get food to eat, and the Pacific Press raised this mortgage. Had anyone else owned the house Brother Leininger is living in, they would have turned him out, but I dared not do this. I told the people that Brother Leininger had stood before them in his great need, and that his case was an object lesson by which God was testing and proving them. *16LtMs, Lt 24, 1901, par. 5*

I told them how Brother Leininger had been reduced from wealth to absolute poverty, and I called upon them in the name of the Lord to do their duty toward him. *16LtMs, Lt 24, 1901, par. 6*

I asked all who desired to seek the Lord to rise to their feet, and lo, the whole congregation rose. And when we bowed in prayer, there was not one person sitting. All were on their knees. *16LtMs, Lt 24, 1901, par. 7*

Brother Irwin spoke in the afternoon and Brother Daniells in the evening. *16LtMs, Lt 24, 1901, par. 8*

I met with the board and gave them the message the Lord had given me, and I think they were aroused to a sense of their obligations as Christians to Brother Leininger. I told them that the Conference should provide him with several acres of land and build him a house, not a cheap building, but a good, comfortable house. I told them that in doing this, they would fulfill a duty which should have been fulfilled years ago. Brother Leininger works early and late. He has a lumber wagon and a pair of horses. This is all he possesses, but it is something. *16LtMs, Lt 24, 1901, par. 9*

The people manifested considerable feeling as I told them about Brother Leininger's case, and we hope that the conviction will remain until a different showing is seen. *16LtMs, Lt 24, 1901, par. 10*

Edson, Willie must have a house for his family. I cannot see how I can allow them to remain where they are, in a place where they can get very little sunshine. *16LtMs, Lt 24, 1901, par. 11*

If I could, I would borrow money to build him a house, and do away with the necessity of his paying ten dollars a month for rent. *16LtMs, Lt 24, 1901, par. 12*

I shall try to draw some money from the office in Battle Creek. Willie could not immediately get the money for his place in Cooranbong. If he can borrow six hundred dollars, he can at least put up part of his house, and finish it as he can. *16LtMs, Lt 24, 1901, par. 13*

I had thought of investing some money in fruit trees, but I think I shall wait for a year. We have considerable fruit in our orchard here. We have two thousand prune trees. Would dried prunes be acceptable in the South, and would it pay to transport them? Please answer this. *16LtMs, Lt 24, 1901, par. 14*

Now tell me the best way of reaching Nashville from here. We will come and see you, and I think we shall start from here in about four weeks, if the Lord will. We cannot get up a large enough party at that time to command a whole car, therefore we shall have to give up that scheme. Elder Daniells and Willie are determined that I shall take a drawing-room compartment. There will be four of us women in the party, Sara, Sister Peck, Maggie, and myself. Brother Irwin is very anxious that we shall be in Battle Creek two weeks before the

Conference opens.*16LtMs, Lt 24, 1901, par. 15*

I have decided to rent a house for my family and myself while I am in Battle Creek. This must be near the church so that I can get to the meetings without depending on a team. I want you and Emma to be members of my family.*16LtMs, Lt 24, 1901, par. 16*

Please tell me all you can about the route and as to the best arrangements for my family. Is the house which I sold so occupied that I could not obtain rooms in it?*16LtMs, Lt 24, 1901, par. 17*

I must now leave my writing and attend to other important matters. Be assured that Brother Shireman will have all the attention his case needs. He is a man whom the Lord loves, and the faithful ones will be given the attention they ought to have.*16LtMs, Lt 24, 1901, par. 18*



**Lt 25, 1901**

Starr, Brother and Sister [G. B.]; Sisley, Sister

St. Helena, Crystal Springs, California

February 13, 1901

This letter is published in entirety in *15MR 10-11*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Bro. and Sister Starr and Mother Sisley,—

I can only write you a few lines. I thank you for your letter. I was very glad to hear the good news of your camp-meeting and to know that interest is still shown. I am glad that the door is not closed by any discussions or controversy. Then there is no taking sides. Those who place themselves on the wrong side seldom change to the right side; therefore there should be no controversies at our camp-meetings. We are to use the strength of our words and influence to advance the truth in clear straight lines, receiving and imparting light. As the leaven of the precious truth is introduced, it silently diffuses itself, imparting its own properties and tendencies, until the whole lump is leavened. Satan's evil leaven of unbelief will often be introduced to prevent the work of reformation going on, but nevertheless the vital current of truth must constantly flow forth and impress minds. *16LtMs, Lt 25, 1901, par. 1*

New territories must be entered, and the closer these territories are to one another the better can they be cared for. As fields near together are worked, the small companies raised up gain strength from association with one another. It is not always best when arranging for a camp-meeting to hold it a long way from where the camp-meeting was held the year before. If it [is] held near, those who were not converted at the previous meeting may be at this. *16LtMs, Lt 25, 1901, par. 2*

I am sure revival efforts are just what is needed to bind off the work. And in every place where souls are brought into the truth, a place of

worship should be prepared for them as soon as possible. *16LtMs, Lt 25, 1901, par. 3*

I must now stop. I am not fit to write; remember when you see a mistake that sister White can hardly hold the pen in her fingers some times. I write because I desire the chain of communication kept unbroken and to let you know that we feel an interest in you and your work. *16LtMs, Lt 25, 1901, par. 4*

May the Lord help you and bless you as a family and guide you is my most earnest prayer. May He strengthen and bless you and give you the precious sunlight of His countenance. *16LtMs, Lt 25, 1901, par. 5*

In much love. *16LtMs, Lt 25, 1901, par. 6*

**Lt 26, 1901**

Colcord, [W. A.]

St. Helena, California

February 13, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Colcord,—

I am not in a condition to write much this mail, but I will try to send you a few lines. For four weeks I was closely held by la grippe. I went to the table only a few times and could not associate with the family. But notwithstanding this, I was enabled to write in three days seventy-five pages of letter paper. I do not question but that the Lord helped me in a wonderful manner.*16LtMs, Lt 26, 1901, par. 1*

I had just begun to be able to go out again when the second attack came. But I took treatment and am better today. Still, I dare not write much. I think of you all, and would be so pleased to see you and be able to relate some of the experiences which we have had since coming here. I suppose, too, that you have had many experiences in your work.*16LtMs, Lt 26, 1901, par. 2*

Last week I ventured to drive to Healdsburg. I am inclined to think that this must have brought on the second attack of la grippe. But I had to go for we had important work to do there. I attended a council meeting on Friday, and on Sabbath I spoke to the church full of people. Brother Irwin spoke in the afternoon and Brother Daniells in the evening. Brother Daniells remained in Healdsburg to follow up the interest which was aroused on Sabbath. He has been at work all through the week, and there has been a general stir among the people in the true reformatory style. Brother Daniells has had to work alone, because my work on *Testimony 34* demanded my presence at home where my workers could consult me.*16LtMs, Lt 26, 1901, par. 3*

This book is now in process of completion and will soon be ready for the printers. We hope that it will be published before the General Conference. *16LtMs, Lt 26, 1901, par. 4*

We are thankful for so pleasant a home. The climate here does not seem to be as good as in Australia. My health has not been quite as good here as it was there. But perhaps I should not judge the climate by my health; because since I came here I have worked continuously, commencing my work the day after we arrived in Oakland. And then, too, we are not in a position to pass judgment on the climate because we passed through one winter in New South Wales, and then came directly here to pass through another. *16LtMs, Lt 26, 1901, par. 5*

The winter here has been severe. Most of the time the weather has been foggy and wet. On Friday we had a snowstorm. The days are very short. Daylight does not come till seven o'clock. I think it must be the cold weather that is affecting me. Yesterday and the day before, the weather was pleasant; today it is pleasant, but cold. *16LtMs, Lt 26, 1901, par. 6*

I think I shall not find a country I delight so much in as Australia, but St. Helena is a nice place. *16LtMs, Lt 26, 1901, par. 7*

If when we go to Michigan we have a third winter, I do not know how it will serve me. But I leave this with the Lord. I will put my trust in Him. *16LtMs, Lt 26, 1901, par. 8*

I am much interested in the work in Newcastle and Maitland. I earnestly hope that the camp-meeting lately held near Maitland will be productive of much good. I hope that you are of good courage in the Lord. Last mail I sent a long letter to Australia and meant to have included your name with two or three others, but when I asked Maggie about it, after the mail had gone, she said that your name was not included. *16LtMs, Lt 26, 1901, par. 9*

Be of good courage in the Lord. Encourage the Pearce sisters. They are as good as gold. Do not allow them to feel discouraged. I am sure that the climate in Maitland will be better for them than the climate in Sydney. The Lord has His eye upon these sisters. For years they held things together in Ballarat, and the Lord will reward

them for their faithful service in that place. Do not let them feel that they are not appreciated. I was glad to hear that they are in Maitland. I think their influence will be a great help.*16LtMs, Lt 26, 1901, par. 10*

I wish you would write me how the work is going in Maitland. A good work has been done here in San Francisco and Oakland. A great reformation has been made in the Oakland church. May the Lord help them to hold the fort. Fifty-seven were baptized. Many of the Office hands were converted. Some who were thought to be hardened and unimpressible have experienced a genuine change of heart. Praise the name of the Lord! Elder Daniells has taken hold of the work in the real revival style, and the Lord has wrought in a most wonderful manner. He has also wrought for Healdsburg College. Thirty have been baptized there, and a blessed work has been done.*16LtMs, Lt 26, 1901, par. 11*

When I spoke in Healdsburg a week ago last Sabbath, the large auditorium was full, and all present pledged themselves to seek the Lord with the whole heart. But I am afraid that all have not seen how much they need to come into working-order. But the Lord bears long with us, and my heart is drawn out in most earnest longing for these souls, who have forgotten that they were purged from their old sins and cannot see afar off. Like bands of steel, selfishness girds them about. O that these bands of slavery may be broken! O that the light may shine through the cloud of darkness that encircles these souls! There is always light beyond for those who will break the bands that bind them.*16LtMs, Lt 26, 1901, par. 12*

My heart yearns after souls. I hunger and thirst to see men and women obeying the truth, taking their position as loyal and true soldiers under the bloodstained banner of Jesus Christ.*16LtMs, Lt 26, 1901, par. 13*

I am dreading to go to Battle Creek, and yet I know that it is the only thing for me to do. It may be my last effort for Battle Creek, which has certainly been a battleground for me. But the Lord is able to do large things for us. I must not fail nor be discouraged. The Lord is my Helper and my Shield.*16LtMs, Lt 26, 1901, par. 14*

Put your trust in the Lord, brother and sister Colcord.<sup>16</sup>*LtMs, Lt 26, 1901, par. 15*

**Lt 27, 1901**

Pearce Sisters

Crystal Springs, St. Helena, California

February 13, 1901

Portions of this letter are published in *1MCP 249-250*.

Dear Sisters Pearce,—

I have not forgotten you. I am glad that you gave me that little satchel for it reminds me of you. I keep it at the head of my bed, to keep special letters in which I want to be sure and remember to answer. *16LtMs, Lt 27, 1901, par. 1*

My health has not been good since I have been on the Pacific Coast, but I do not charge this to the climate. Since coming here my work has been constant. The many calls made upon me, which I have been loath to refuse, have kept me so busy that I have had no time to rest. *16LtMs, Lt 27, 1901, par. 2*

I have been very sick for four weeks, but I laid down my pen only two days. *16LtMs, Lt 27, 1901, par. 3*

My heart is drawn out to you. I hope and pray that you may be strengthened and that your influence will be blessed in Maitland. Your danger will be in doing more than you should do. If you will be careful and look to the Lord, the great Physician, He will hear your prayers because He has promised to do this. You can go to Him in faith. Just trust in Him to do for you that which He alone can do. The Lord has not forgotten your labors of love in Ballarat when the church was very few in number, and you stood as faithful sentinels at your post of duty. The Lord gave you special help to meet the assaults of the enemy, and you held the fort faithfully. God will not leave you; no, indeed. He loves you, and He wants you to commit the keeping of your souls to Him. Be of good courage in the Lord. Do not take too much work upon yourselves. We do not want your lives to be shortened. You can be a blessing to many in Maitland if you will preserve your health. *16LtMs, Lt 27, 1901, par. 4*

I feel very thankful to the Lord that He has helped me to do His work here in California. He has given me a message to bear to the people, and I have seen His salvation. Would that every one could rightly estimate the precious gift our heavenly Father has made to our world. The disciples felt that they could not express the love of Christ. They could only say, "Herein is love." [1 *John* 4:10.] The entire universe gives expression to this love and to God's unbounded benevolence. *16LtMs, Lt 27, 1901, par. 5*

God might have sent His Son into the world to condemn the world. But amazing grace! Christ came to save, not to destroy. The apostles never touched this theme without their hearts glowing with the inspiration of the matchless love of the Saviour. The apostle John cannot find words to express his feelings. He exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." [1 *John* 3:1.] How much the Father loved us we can never compute. There is no standard with which to compare it. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John* 3:16.] *16LtMs, Lt 27, 1901, par. 6*

I am so thankful for this gift. Shall I complain when God has done so much for me? Never, never! Oh, let me only hang my helpless soul on Jesus as my Surety, my sin-pardoning Saviour. Let us seek to encourage one another to love and obey God. In every act that we perform to seek to win souls to Christ, we are co-operating with heavenly agencies. Then let us not think the smaller ministries are of no account. It is the motive that determines the value of the action. "By their fruits ye shall know them." [*Matthew* 7:20.] Faithfulness in doing what we can under all circumstances is holiness to the Lord. *16LtMs, Lt 27, 1901, par. 7*

The Lord will put a word into the mouth of the meek and lowly in heart. The work that results from the co-operation of divine and human forces is the power of Christianity. Giving that which Christ supplies, imparting His light and grace, this is the work that will comfort those who are longing for sympathy. *16LtMs, Lt 27, 1901, par. 8*



May the Lord comfort your hearts, so that you shall not become discouraged. The angels of God will minister to you, my sisters in the faith.*16LtMs, Lt 27, 1901, par. 9*

In love.*16LtMs, Lt 27, 1901, par. 10*

**Lt 28, 1901**

Caro, E. R.

St. Helena, California

February 13, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. E. R. Caro

Dear brother,—

I have an intense desire that you shall be all that the Lord wishes you to be. I know that there are trials before you and before every soul who shall engage in the work of the Lord for these last days. I entreat you, my brother, to draw near to God. Do not lose your hold of true principles. These principles have not always been firmly adhered to.*16LtMs, Lt 28, 1901, par. 1*

Do not think that you will gain strength by conforming to the world's standard. You are not now strengthened, settled, and established as all who meet God in peace must be. You trust too largely to your own judgment.*16LtMs, Lt 28, 1901, par. 2*

Do not trust to your own judgment in placing persons in responsible positions. Your discernment in regard to the fitness of certain persons for certain positions is not good. Leave that work for some one who has had more experience than you have had.*16LtMs, Lt 28, 1901, par. 3*

I will say further, The Lord has not appointed you to establish sanitariums. Leave this work to those who understand it, who are better qualified than you to judge in regard to the needs of the field. God has not given you the position of general of the work. This place needs a man of deep experience who can reason from cause to effect.*16LtMs, Lt 28, 1901, par. 4*

Wait patiently on the Lord and trust wholly in Him. Labor as a physician, doing surgical work. In the place of feeling competent to go all over the field to adjust the different parts of the work, obtain that spiritual knowledge which will make you a man of high principle.*16LtMs, Lt 28, 1901, par. 5*

You do not weigh matters as thoroughly as the important interests of the cause demand. You do not reason from cause to effect. You have much to learn in the school of Christ before you can give spiritual instruction to those who come to the Sanitarium. Put your trust in God. Do not feel that with your limited experience you can pass over the ground over which Dr. Kellogg has passed. If you undertake to do the work he has done in establishing orphan asylums and homes for the aged, you will not make a success, but will involve the cause in Australia in difficulties. But if you will receive advice and counsel, you may now obtain the education which you so greatly need.*16LtMs, Lt 28, 1901, par. 6*

May the Lord strengthen and bless you and open your eyes that you may behold the wondrous things out of His law.*16LtMs, Lt 28, 1901, par. 7*

**Lt 29, 1901**

Church in Barbados

St. Helena, California

February 21, 1901

This letter is published in entirety in *3MR 55-60*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the church in Barbados

Dear brethren and sisters,—

I am sorry indeed to hear that you have been passing through trials caused by any who claim to believe the truth.*16LtMs, Lt 29, 1901, par. 1*

God does not lead any man to advocate such actions as praying with the eyes open. We have not a particle of evidence that this was done by the disciples of Christ.*16LtMs, Lt 29, 1901, par. 2*

Removing the shoes from the feet when entering the house of worship is not a duty required of us. Anciently those who ministered in sacred office were required, upon entering the <sanctuary> of God, to remove their sandals, <and wash their feet,> on which dust had accumulated. But there is not the least occasion for this to be done now.*16LtMs, Lt 29, 1901, par. 3*

If those who claim to believe the sacred truth for this time should go back to the practice of the ceremonial observances required from the Jews, what kind of a representation would be made before angels and before men?*16LtMs, Lt 29, 1901, par. 4*

We should use the utmost care to cleanse every corner of the heart from sin. Those who, in the place of cleansing the soul-temple, perform outward ceremonies, thinking that these will recommend them to God, will find themselves enshrouded in spiritual darkness,

even as were the Jews.*16LtMs, Lt 29, 1901, par. 5*

To insure cleanliness God required many ceremonies from ancient Israel. These ceremonies were to illustrate the necessity of carefulness in all their actions, that they might be preserved from all the impurity that it was possible for them to avoid. But these outward ceremonies have not the least bearing upon the people of God at this time. When Christ, our Sin-bearer, died upon the cross, these ceremonies lost their force; for in His death type met antitype.*16LtMs, Lt 29, 1901, par. 6*

Those who present such tests to the people of God today only confuse the mind. They put outward performances in the place of the precious truth, making works take the place of religion of heart and life.*16LtMs, Lt 29, 1901, par. 7*

God has given a test to all the world. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [*Exodus 31:12-17.*]*16LtMs, Lt 29, 1901, par. 8*

This is the Lord's test. Let us not descend from it to man-made tests.*16LtMs, Lt 29, 1901, par. 9*

These weak productions, presented to the church for their instruction and practice, are the production of minds who need that One teach them the first principles of the gospel of Christ.*16LtMs, Lt 29, 1901, par. 10*

I have received from the Lord warnings to give to Seventh-day

Adventist churches. He has instructed me that Satan is the inventor of unimportant, nonsensical fables, which he presents to human minds to eclipse the grand, elevating, purifying truths for this time. The enemy strives by these miserable inventions to lower the sacred principles of truth, to lead the mind away from health-giving truth to sham ceremonies. *16LtMs, Lt 29, 1901, par. 11*

Satan is not pleased when the people of God demonstrate the ennobling, elevating influence that pure truth has upon human minds. He is the author of the silly fables which some have been presenting. The cheap, weak tests which he leads men to advocate should not be received or tolerated in our churches. *16LtMs, Lt 29, 1901, par. 12*

It would seem that the idea of believers praying with their eyes open, as though looking into heaven, is one of Satan's cheap fables, and the taking off the shoes when entering the house of worship is another production of his. The Lord is not pleased when His people, who have received such grand, noble truths from His Word, allow their minds to dwell on the weak, silly fables which have been presented to me for my opinion. *16LtMs, Lt 29, 1901, par. 13*

These deceived souls are told that Sister White prays with her eyes open. No, Sister White closes her eyes when she prays, that with spiritual vision she may behold the Lamb of God which taketh away the sin of the world. *16LtMs, Lt 29, 1901, par. 14*

By the exercise of faith we cleave the dark shadow which Satan throws across our pathway. He desires us to look upon discouraging, forbidding things so that we shall not obtain clear views of God and eternal realities. Let us pray with closed eyes, seeing by faith the Saviour who knows our every weakness, our every necessity, and who helps our infirmities. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [*Hebrews 4:15, 16.*] *16LtMs, Lt 29, 1901, par. 15*

As a people we shall have to meet all classes of professed

Christians. There will be those who will bring to the foundation a large amount of wood, hay, stubble, which will be consumed by the fires of the last day, and if they themselves are saved, it will be as by fire. Only by straightforward repentance and conversion can they be purified and made white and tried. *16LtMs, Lt 29, 1901, par. 16*

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” [*Acts 20:28-30.*] Here is plainly shown the difficulties that will come into the church through men who are not satisfied to dwell upon the lessons given them by our Lord Jesus Christ; who are always seeking for something strange and odd to present as new light which other men have overlooked. *16LtMs, Lt 29, 1901, par. 17*

“Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” [*Verse 30.*] *16LtMs, Lt 29, 1901, par. 18*

It has ever been the will of God that in all the cities of America Seventh-day Adventists should do a widespread missionary work. Churches should be built where every Sabbath the people may assemble to worship God and to hear the gospel. Earnest efforts should be made to do the work which should be done at the present time. The Scriptures are to be opened to all who comply with the invitation that the Lord sends to come and listen to the message the Lord sends to His people. *16LtMs, Lt 29, 1901, par. 19*

One man is not to suppose the his gift is so full and perfect that it will supply all the church requires. Every talent and every gift that God has set in the church is to be recognized and acknowledged, but great caution is to be exercised to prove all things and hold fast only that which is good. *16LtMs, Lt 29, 1901, par. 20*

The *fourth chapter of Ephesians* contains instruction which we should all heed. After speaking of the need of unity, the apostle says, “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men,

and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.” [Verses 14, 15.] To speak the truth in love means to walk in the truth, to practice the truth in all the transactions of life, to walk worthy of the vocation wherewith we are called, doing works which correspond to the elevating influence of the truth. It means to have a faith which works by love and purifies the soul, making us alive in Christ. It means to have in the soul the living water, which <Christ gives, and which> springs up unto everlasting life. *16LtMs, Lt 29, 1901, par. 21*

Faithful ministers of the gospel are often made sorrowful by the conduct of those members of the church who do not help, but hinder them, making their work severe and taxing by bringing in strange things, which have no foundation in truth, but are a tissue of falsehood. These persons corrupt the Word of God by mingling with it their human opinions, thus making the genuine testing truths for this time of none effect. *16LtMs, Lt 29, 1901, par. 22*

The office of minister of the gospel is one of high dignity. True gospel ministers are co-laborers with God in the faithful accomplishment of His great plan. As God’s messengers, they speak the truth in love. They are representatives of Christ, and though their work is often made very hard, yet God will sustain them against all criticism if they will be true to principle, whatever this may mean to them. *16LtMs, Lt 29, 1901, par. 23*



**Lt 30, 1901**

Kellogg, J. H.

St. Helena, California

February 14, 1901

Previously unpublished.

Dr. J. H. Kellogg

Dear brother,—

Sara says she has written Sister Hall a letter, telling her that I will accept your kind offer. I appreciate all you say, and feel thankful for the advantages that I shall have. I believe you would do all you possibly could to make my home in every way pleasant. When I consented to accept your invitation, I did not think of my workers; and we thought that perhaps there would be a larger number than could be accommodated. We thought that perhaps it would be best to rent rooms where we could all be together in one family, W. C. White, Sara McEnterfer, Sister Peck, Maggie Hare, and myself. We must be together, as we shall continue our work, and we must consult together in reference to this work. *16LtMs, Lt 30, 1901, par. 1*

Before we leave we hope to have *Testimony 34* ready for the printer. *16LtMs, Lt 30, 1901, par. 2*

We do not think we should neglect Edson's urgent request to visit Nashville on our way to Battle Creek. I have told him that we would do this, and therefore we shall have to leave here sooner than we otherwise would. *16LtMs, Lt 30, 1901, par. 3*

When I accepted your kind, brotherly offer, I did so because I thought it the proper thing for me to do. At times the matter of where to stay while in Battle Creek has puzzled me. Wherever I may go and whatever I may do, there are many who will talk and criticize me. *16LtMs, Lt 30, 1901, par. 4*

I shall fail if I try to shun all difficulties, and knowing my heart trouble, I wish to be in as quiet a place as possible, where I shall have as little talking to do as possible; for private conversation is much more wearing on me than public speaking. I know that I have the special power of God when I am bearing my testimony before the people. I know the Lord will not leave me. I have full faith in him. He will help and strengthen and bless me in bearing the testimony He has for me to bear. I hope to be much better in health while at Conference than I am now; for I have a second attack of la grippe. But I am recovering, and my heart says, I will not fail or be discouraged.*16LtMs, Lt 30, 1901, par. 5*

You may be assured that there will always be unconsecrated persons who will talk. On the steamer on my way over I was one night instructed that my brethren and sisters have reported many things which it was said I had said, and this had brought sorrow to others. I was also instructed that some would seek to have private interviews with me to catch something out of my lips which they could interpret to vindicate themselves, and report. My Instructor said, "Silence is eloquence, even when before your supposed friends. You will be justified in keeping your words for public occasions." Much more was said, which sometime I will tell you.*16LtMs, Lt 30, 1901, par. 6*

When any one comes to you, saying Sister White says this, and, Sister White says that, make not a word of reply to them. You need not believe the reports. Let not your mind be troubled, neither let it be always harassed. The Lord is your best friend. He will never leave you if you will cling by faith to Him. I have an earnest longing that you shall triumph gloriously with the third angel's message.*16LtMs, Lt 30, 1901, par. 7*

**Lt 31, 1901**

Kellogg, J. H.

St. Helena, California

February 16, 1901

Portions of this letter are published in *CD 323-324*.

Dr. Kellogg

Dear brother,—

I have been waiting and hoping and praying for strength, vitality, and spiritual vitality. At the commencement of the Sabbath, February 15, our family assembled in the sitting room for worship. I had a most earnest burden of soul. I felt that I must lie at the feet of Jesus Christ, my Burden-bearer. The Lord blessed us. My heart was broken before the Lord. And suffice it to say that light was given me to accept your kind invitation to make your house our abiding place while at the General Conference. Angels of God seemed to be in the room, and all recognized the blessing from God. I am greatly relieved by the light that has been given me.*16LtMs, Lt 31, 1901, par. 1*

I cannot write much today, for I have a second edition of la grippe. But I am of good courage and hope that the attack will soon pass away. It is easier now to bear the affliction; for I know that the Lord is my Guide and my Helper, my Strength and my Redeemer, my Front Guard and my Rearward.*16LtMs, Lt 31, 1901, par. 2*

You speak in regard to my diet. I have not become so wedded to one thing as not to be able to eat anything else. But as far as material for greens is concerned, you need have no concern; for to my certain knowledge there are in the section of country where you live many kinds of vegetable productions which I can use as greens. I shall be able to obtain the leaves of the yellow dock, the young dandelion, and mustard. There will be a far more bountiful supply there and of a superior quality than we could obtain in Australia. And if there was nothing else, there are the grain

productions. I avoid all soft foods, such as mush, puddings, and custards. I know that in Battle Creek I shall be able to get crackers which my teeth will be able to master. I am not at all concerned as far as the question of food is concerned. And I am very much more at rest, now that I know my duty. *16LtMs, Lt 31, 1901, par. 3*

I have received your letter with reference to the Health Retreat. We have not thought it wise to take any decided action until after the General Conference. But one thing is certain. With the present Board and the present physicians, this Sanitarium will never prosper. There is need of men with executive ability. There must be a thorough renovation, else the institution will have little patronage. *16LtMs, Lt 31, 1901, par. 4*

**Lt 32, 1901**

Kellogg, J. H.

St. Helena, California

February 20, 1901

Portions of this letter are published in *5Bio 48*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. Kellogg

Dear brother,—

Some days ago I commenced a letter to you, but could not finish it. The second attack of la grippe is treating me severely. I now understand the cause of this affliction. When we took this place, we permitted the Sanitarium dairy to remain here, where it has been for some time. There are twenty-two cows in the herd, and as sheds had been put up for the work, I granted permission for the cows to be kept here till another place was found. Those in charge of this work have looked now and then for a place, but the matter has dragged on, and the smell from the barnyard has made us all sick. I am very quickly affected by a bad smell. I have had a serious time discharging blood and matter from my head. I have taken treatment regularly. Now a slow fever seems to be coming on, with a degree of nervousness.<sup>16</sup>*LtMs, Lt 32, 1901, par. 1*

It has been found that there is a great deal of manure in the barnyard. We have been having it hauled out and ploughed under. I am so surprised at the unsanitary condition of things in this dairy that I know not what to think or say. I sent for Brother Nelson today and talked with him about it. But he said that he occupied no official position, that when Brother Burden was cut off the Board of Directors, he himself was cut off also, <so that he could take no action regarding the dairy.><sup>16</sup>*LtMs, Lt 32, 1901, par. 2*

Nevertheless, I told him some straight things about the cows, which are shut up all night inhaling the impurity of their own breaths, which

is the worst kind of poison, is it not? Then these cows are milked in the place where they have stood all night. Think of the effluvia that must poison the air round them. And yet there are those who look me in the face, and say, This will not hurt any one. It is said that this odor is healthful.*16LtMs, Lt 32, 1901, par. 3*

So months have passed by, and the cows have not been removed. Brother James and his family, who have lately come from Australia and are now living near the dairy here, have all been sick with la grippe. Mabel, who works in the office, which is also near the dairy, has la grippe. We have all had it. Brother Ward, who has been working at our place, has been sick nigh unto death. At one time it was thought that it would be impossible to save him, but he is slowly mending.*16LtMs, Lt 32, 1901, par. 4*

Nearly all our family have been sick. Sara and I have had a lingering, slow fever. We have ascribed this sickness to various causes, but I think the cause is close by us.*16LtMs, Lt 32, 1901, par. 5*

For the past two nights I have had a burning fever, with nervousness. This is a strange experience for me. It is something I have never felt before in the same way.*16LtMs, Lt 32, 1901, par. 6*

I think I shall now secure rooms in the Sanitarium and stay there until the dairy is most thoroughly cleaned up. I am so easily poisoned by an offensive atmosphere.*16LtMs, Lt 32, 1901, par. 7*

And think of the Sanitarium using milk which, if not diseased in reality, is in great peril of being so. The cows giving the milk used by our sanitariums should be kept in premises where there is perfect cleanliness.*16LtMs, Lt 32, 1901, par. 8*

I have much to do before going to Conference. There are some things to be completed for *Testimony 34*. In two weeks we shall leave here for Los Angeles, where we shall stay over Sabbath and Sunday. From there we shall go to Nashville, and from there to Chicago; that is, if I can go at all. I had thought to go to the Sanitarium for a while, but I seem to be needed here. I must select the most important matters for the Testimony, and then look over everything prepared for it and be my own critic; for I would not be

willing to have some things which are all truth to be published, because I fear that some would take advantage of them to hurt others.*16LtMs, Lt 32, 1901, par. 9*

After the matter for the testimony is prepared, every article must be read by me. I have to read them myself, for the sound of the voice in reading or singing is almost unendurable to me.*16LtMs, Lt 32, 1901, par. 10*

I try to bring out general principles, and if I see a sentence which I fear would give some one excuse to injure some one else, I feel at perfect liberty to keep back the sentence, even though it is all perfectly true.*16LtMs, Lt 32, 1901, par. 11*

During my sickness, I have worked every day excepting the Sabbath, sitting on the bed propped up with pillows.*16LtMs, Lt 32, 1901, par. 12*

**Lt 33, 1901**

Kellogg, J. H.

St. Helena, California

February 23, 1901

Portions of this letter are published in *5Bio 53-54*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. Kellogg

Dear Brother,—

I have been in some trial with reference to the movements it would be wisdom for me to make. I had received many letters opening homes for me during the General Conference, and I appreciated these kind, hearty letters.*16LtMs, Lt 33, 1901, par. 1*

Friday evening we assembled to have our usual season of prayer. I laid my case before the Lord and entreated Him most earnestly to indicate my duty. Dr. Kellogg had been the first to invite me, and I had felt that it was best for me to accept his whole-hearted invitation. Will the Lord instruct me?*16LtMs, Lt 33, 1901, par. 2*

While praying, I seemed to be surrounded by light, and a voice said, "Respect the courtesy of My servant, John Kellogg, the physician by My appointment. He needs encouragement that you can give him. Let him put his trust in Me. My arm is strong to uphold and sustain. He may safely lean upon My strength. I have a work for him to do. He must not fail nor be discouraged."*16LtMs, Lt 33, 1901, par. 3*



## Lt 34, 1901

Minchin, Sister

St. Helena, Crystal Springs, California

December 12, 1900

Portions of this letter are published in *6MR 31-32*.

Mrs. Minchin

Dear Sister,—

I wish to tell you how glad I am that you are at Sunnyside. I loved my home. To me it was a sacred place. And all the improvements which our limited supply of means allowed us to make were a blessing to us. With every improvement our prayers were mingled. *16LtMs, Lt 34, 1901, par. 1*

I would have been pleased to have had an interview with you before I left Australia, but this was not my privilege to have. I have deeply desired that your entire family shall become members of the family of God and walk in the path of obedience. *16LtMs, Lt 34, 1901, par. 2*

When any soul approaches God as his Father, heaven becomes his home. He is a member of the royal family, a child of the heavenly King. He holds a life insurance policy endorsed by the Lord God who created him; and all who hold this life insurance policy are linked with the family of the redeemed by a tie which cannot be broken. *16LtMs, Lt 34, 1901, par. 3*

The Lord enters into vital relation with the one who enters into partnership with Him. Please read *2 Peter 1:2-11*. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things (referring to the previous verses) ye shall never fall." [*Verse 10.*] Here are the conditions. If you consent to place yourself under pledge to God, God pledges His word to you: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

[Verse 11.] *16LtMs, Lt 34, 1901, par. 4*

The Word of God is irrevocable; but the human agent must comply with the conditions. The Lord will be most keenly disappointed if you will not accept the great favor offered you. He will be honored if you accept His terms and place your confidence in Him. Christ has given His life to make it possible for you to accept Him as your Saviour. He desires to be regarded by every human soul as One who can save to the uttermost everyone who will come unto God by Him confessing and forsaking the sins which make them miserable. *16LtMs, Lt 34, 1901, par. 5*

Only through Christ is there hope for the soul's salvation. He will identify Himself with your present and eternal good, and there is no favor in all the world [that] can compare with this. It raises man above all distinctions of wealth, above all titles or any earthly dignity. Through faith in the righteousness of Christ man holds the hand of angels. Receiving Christ he is elevated and ennobled. He has an abiding sense of all sufficiency, for the truth lives in his believing soul. [He] walks the world as an heir of God, a joint heir with Christ to an immortal inheritance, an eternal substance. *16LtMs, Lt 34, 1901, par. 6*

My heart is drawn out after you. I want you to become my sister in the faith. If you will say, "I will," I shall rejoice and heaven will rejoice. God Himself will rejoice over you with singing. I invite you to unite your interests with Christ, and we will strive together to win the crown of life. *16LtMs, Lt 34, 1901, par. 7*

**Lt 35, 1901**

Brethren and Sisters at Crystal Springs

St. Helena, California

March 7, 1901

Portions of this letter are published in *1BC 1119; 5MR 219*.

Dear brethren and sisters at Crystal Springs,—

This is a beautiful location, and there is no good reason why the Health Retreat should not be filled with patients.*16LtMs, Lt 35, 1901, par. 1*

I am greatly burdened. I have been instructed that the general idea of what constitutes health reform in sanitary conditions is very defective. Those connected with the Sanitarium should be men of keen executive ability. The sewerage and other unsanitary arrangements must not be longer neglected. Something must be done at once to set things right. Men who understand what should be done to make this matter perfectly safe should be employed. All the talk of the Board and of those connected with the Sanitarium seems to have amounted to nothing.*16LtMs, Lt 35, 1901, par. 2*

Ever since the first of January I have been sick with malaria poisoning. All know the reason of my sickness. Before the rains, came everything that could have been done should have been done to change the condition of the sewerage; but nothing was thoroughly done; nothing was made safe beyond the danger of contagion. Through breathing the poisonous atmosphere I have suffered greatly. It is God alone who has sustained me. Every member of my family has suffered from the same cause. Brother James and his family, all well when they arrived here, have been sick from malaria poisoning. And this has been permitted close to the Sanitarium.*16LtMs, Lt 35, 1901, par. 3*

Let not those who have known of this condition of things, or whose business it was to know, excuse themselves. If you have no authority to correct matters, for Christ's sake act without authority.

This is a case where it is not necessary for the members of the Board to tell you what you shall do or what you shall not do. You have orders from a higher Authority. *16LtMs, Lt 35, 1901, par. 4*

Read in your Bibles the directions given to Moses for the children of Israel. The Lord has given special directions in reference to the sanitary principles which are to be preserved. In order to be acceptable in God's sight, the leaders of the people were to give strict heed to the sanitary condition of the armies of Israel, even when they went forth to battle. Every soul, from the commander in chief to the lowest soldier in the army, was sacredly charged to preserve cleanliness in his person and surroundings; for the Israelites were chosen by God as His peculiar people. They were sacredly bound to be holy in body and spirit. They were not to be careless or neglectful of their personal duties. In every respect they were to preserve cleanliness. They were to allow nothing untidy or unwholesome in their surroundings, nothing which would taint the purity of the atmosphere. Inwardly and outwardly they were to be pure. "For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore," because of the presence of God, "shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." [*Deuteronomy 23:14.*]*16LtMs, Lt 35, 1901, par. 5*

Here we see what is expected of all Christians. They are to allow no uncleanness in word or spirit, in their persons or in their surroundings, lest the Lord should behold the unpleasant sight. He says, "Thy camp shall be holy, that he may see no unclean thing in thee, and turn away from thee." [*Verse 14.*] This will be the result of all uncleanness of person or premises. The Lord desires us to understand that if we are careless and negligent in sanitary lines, He will turn away from these unwholesome, untidy conditions, and allow our enemies to triumph over us. *16LtMs, Lt 35, 1901, par. 6*

Uncleanness is an abomination to the Lord, and He will not bless and honor a people who have so little comprehension of what constitutes outward and inward purity. God will accept no offerings from those who do not cleanse themselves from all impurity of the flesh and spirit, perfecting holiness in the sight of the Lord, and of angels, and of men. *16LtMs, Lt 35, 1901, par. 7*

The directions given by the Lord are to be strictly followed. Particular attention should be given to them by those at the Sanitarium. A sanitarium is to be an object lesson to all who shall behold it. The sight or the knowledge of that sewer should fill the mind with disgust and abhorrence. The Lord God is walking through our churches, through our institutions, beholding their outward appearance. The atmosphere which surrounds us is making its impression, not only on the human family, but on the heavenly universe. Angels are impressed with the things which they behold in the outward surroundings of God's people. A careless, untidy [environment] which can be improved, untidy habits which can be changed, are, if retained, an offence to God.*16LtMs, Lt 35, 1901, par. 8*

Brethren at the Retreat, You are working on wrong principles. When I spoke about the unsanitary condition of things to those who had been given no authority to act, they said they would telephone to Brother Parlin. What need of this? I asked. Can he give you any increased knowledge as to your duty in this matter? In the past Bren. Knox, Parlin, and Jones have been sent for to decide matters which men right on the spot knew how to decide just as well as the Board. Our brethren may come up to the Sanitarium at the Sanitarium's expense and go over the ground, but they will tell you that you know just as well as they what to do. Thus time and money have been wasted, which might have been saved had the men right on the ground exercised their brains and done something. What if you should take hold of this matter yourselves?*16LtMs, Lt 35, 1901, par. 9*

Many of the Board meetings held are uncalled for. The Lord is not pleased with the helplessness of those who should be efficient in judgment. Let the money that is paid out for these travelling expenses be used by men right on the ground in doing that which ought to be done. Let men use their mental powers to accomplish that for which the need is self-evident, without summoning the Board to consent to the doing of things that must be done.*16LtMs, Lt 35, 1901, par. 10*

For Christ's sake, be men. Show yourselves to be men who can execute. Pull off your coats and go to work. Act as though you are

living men, able to do that which must be done.<sup>16</sup>*LtMs, Lt 35, 1901, par. 11*

I have much more to say on this point, but not now.<sup>16</sup>*LtMs, Lt 35, 1901, par. 12*

## Lt 35a, 1901

Leadsworth, Brother

NP

1901

Previously unpublished.

Dr. Leadsworth

My dear brother,—

I have words to speak to you. Place your dependence upon God. You have had to work at a disadvantage and none but yourself and a few of your associates can understand the difficulties which have had to be met and wrestled with, difficulties which often try a man's soul to the quick. Those who have not made the experiment may stand off and conjecture, and make suggestions and criticisms, but this is work that discourages instead of helping. Had those in this Conference who ought to have felt a decided interest in the Sanitarium taken hold to relieve the situation, to give the physician a fair chance, courage would have come to you. Your faith would have been strengthened. You could have worked intelligently.*16LtMs, Lt 35a, 1901, par. 1*

It would be a mistake for you to loose your hold now. Thus the enemy would gain a decided victory. Every man should now do his appointed work, maintaining the principles of renovation which, if maintained even at a sacrifice, will bring a decided victory. Then there will be triumph in God, and the physician at the Sanitarium will not let go, disheartened, for others to comment upon his failure.*16LtMs, Lt 35a, 1901, par. 2*

There is no need for you to lose your faith and courage if your brethren will act their appointed part. Selfishness, the sin of the world, has become the sin of the church. This ought not to be; nevertheless it is. The church is God's depository. It is the influence by which the divine benevolence of the gospel is to be advanced. The members must bear responsibilities in a much greater degree

than they have done in the past. Every Christian is to feel that in establishing a sanitarium, which in its borders will do a work that will remove prejudice and give influence to the church, he is doing an essential work. *16LtMs, Lt 35a, 1901, par. 3*

The Lord gives the people of this Conference the privilege of co-operating with Him in advancing the work. Every Seventh-day Adventist must remember that by perpetual conflict he is to maintain the ground which has been won. At times, in the work of advancement and improvement, we shall meet with greater struggles to overcome difficulties than ever before. But the Lord Jesus, when in our world, had all these discouragements to bear. At times His very life was endangered, and He thought it wisdom to go to cities where the opposition was not so great. All of Christ's experiences during His life on earth are lessons for those who love and obey the truth. *16LtMs, Lt 35a, 1901, par. 4*

There is to be and must be a great work done for the churches in this Conference. The church can grow only as it receives and imparts the love which Christ brought to our world. The members are to be God's light-bearers to the world. Christ made a propitiation for us, not merely by the bare exhibition of His grace, but by passing through every phase of the experience through which we must pass. Thus He sought to plant in the human heart the principle of divine love. The church is the agency which He employs for the benefit of the world, and He has given it the power of propagating itself. *16LtMs, Lt 35a, 1901, par. 5*

The Lord would not be pleased to have you leave the Sanitarium. This would not be for your good. It would place you in a light unfavorable to yourself and unfavorable to the future of the medical missionary work. Do your very best, and all the time you may be gaining an experience of the highest value. *16LtMs, Lt 35a, 1901, par. 6*

If you desire to place yourself above the strife of tongues, above human opinion and criticism, you must needs go out of the world. If the Majesty of heaven while in this world was not free from unjust accusation, can you expect to be free? *16LtMs, Lt 35a, 1901, par. 7*

I have counsel to give you. Hold fast whereunto you have attained,



and the way will open. As you pass alone, the love of Jesus in the soul will be a rich reward. My brother, God will help you right where you are if you will trust Him, believe in Him, walk humbly with Him. *16LtMs, Lt 35a, 1901, par. 8*

With much interest in the present and future of your work as God's medical missionary, [end of letter]. *16LtMs, Lt 35a, 1901, par. 9*

## Lt 35b, 1901

Brown, [M. H.]; Wilcox; Jones

NP

March 6, 1901 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brethren Brown, Wilcox, and Jones,—

I am very much surprised at the winding up of the work [in] Healdsburg. I understand that Brother Santee advanced the idea that when local elders were appointed in the churches, these elders were to have authority in all things, that they were to act toward the Lord's ministers as superiors rather than subordinates. This is not in accordance with the light which for the last forty years God has been giving me, but is entirely contrary to the Lord's order. Why should Brother Santee advance such ideas without first consulting those who are older in experience than he is? My brother has certainly made a grave mistake.<sup>16</sup>*LtMs, Lt 35b, 1901, par. 1*

There is and always has been the greatest danger of local elders assuming too much and exercising too much authority, regardless of the ministers of the gospel, especially if they are not experienced. The ideas that Brother Santee has advanced regarding those in the ministry being subordinate to local elders are the very ideas that ought not to be advanced. He could not give instruction that would be more injurious to the youth he has been teaching. His ideas are out of harmony with consistency and order, and would do much harm should they prevail in the church. "O consistency, thou art a jewel."<sup>16</sup>*LtMs, Lt 35b, 1901, par. 2*

Brother Santee, yoke up with Christ. He says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:29, 30.*] I am instructed that unless Brother Santee shall make changes in his attitude and spirit, unless he feels

less self-confidence, he will have trouble. Learn, my dear brother, in the school of Christ. He says, "Without me ye can do nothing." [John 15:5.] I would be much pleased to see you standing in the attitude spoken of by David: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." [Psalm 121:1, 2.] *16LtMs, Lt 35b, 1901, par. 3*

The special idea is that constantly we must look higher and still higher, keeping our eyes fixed on Jesus. As we look higher, we shall live daily in a higher, pure atmosphere, an atmosphere untainted by self or selfishness. We must all have continual help from heaven if we form character which will enable us to reach heaven. *16LtMs, Lt 35b, 1901, par. 4*

Those who are in responsible positions must be swift to hear, slow to speak, slow to wrath. They must be vivified by the Holy Spirit. *16LtMs, Lt 35b, 1901, par. 5*

The words spoken to the church in Healdsburg, leaving the impression that the local elders in the church have, in their official responsibilities, a supremacy over the gospel ministry, are not correct. That when a minister goes to a place to labor, he must be invited by the local elders to speak, that it is the prerogative of the elders to say whether the minister shall speak to the people, that if the minister is not invited to speak, he is to keep silent, that he is to work by the permission of the elders, this is all a fallacy. When God in His providence sends His ministers to a place to labor, they are under His supervision. They are to be respected and accepted, and are to take their position as superiors, not as subordinates. The Lord sends His servants from place to place as evangelists, pastors, and teachers. Everywhere the work is to be done unitedly. The local elders are to be proved and tested. Some should not occupy the pulpit as ministers. They are not fitted for this place, and would give inferiority to the work. *16LtMs, Lt 35b, 1901, par. 6*

The ministers of the gospel are not to be treated as subordinates. Thus the scribes and Pharisees tried to treat Christ, but it would not work. Neither should the gospel ministers be looked upon as subordinate to the local elders. The ministers of the gospel are to

be respected. Local elders are ever to be subordinate to the higher authority of the gospel ministry.*16LtMs, Lt 35b, 1901, par. 7*

Unless a change takes place in Brother Santee, he will give instruction that will call for someone to follow after and make things straight. Pastors, teachers, and elders of churches must be learners in order to be safe teachers. They are to increase in mental capacity. The intellect is to be constantly stored with the rich treasures of truth. We need to broaden, not to contract.*16LtMs, Lt 35b, 1901, par. 8*

Brother Santee, draw close and still closer to Jesus Christ. Hide the man Santee in God. In giving you the office of president of the California Conference, your brethren have made a mistake. You can make this mistake very apparent if you pursue your own course of action. You certainly are not the man that can accomplish all that needs to be done in California.*16LtMs, Lt 35b, 1901, par. 9*

This is all I can write now, but I have much more to say.*16LtMs, Lt 35b, 1901, par. 10*

**Lt 36, 1901**

White, Ella

Battle Creek, Michigan

April 25, 1901

Portions of this letter are published in *OHC 279; 1MCP 15*.

My dear granddaughter,—

I would have written to you ere this, but much sickness and constant labor have prevented me. *16LtMs, Lt 36, 1901, par. 1*

Before others are stirring in the house, I am up. I would be pleased, after nearly four weeks' labor in Battle Creek, if I could return by the most direct route to St. Helena. But appointments have been sent out for me to speak to the people in many places: in Indianapolis, in Des Moines, in Omaha, in Denver, and in College View. I shall attend two camp-meetings, one at Walla Walla and one at Portland. After this I shall attend the camp-meeting in Oakland, and then I shall go to my home in St. Helena to rest, if possible. *16LtMs, Lt 36, 1901, par. 2*

I sympathize with you in your disappointment, but my advice to you is not to overtax your mind by too close application to study. Your future good demands that you make haste slowly. And always, my beloved child, stand up for Christ. In word, in spirit, in action, be His witness. He loves you, and He wants to impart to you His rich grace, that you may impart this to others. I encourage you to reach a high standard. Christ has purchased you with His own blood. Then everywhere, at all times and under all circumstances, stand up for Jesus. Remember that thus you will exert the very best influence upon all with whom you associate. Ever be one of the meek and lowly ones. It is your privilege ever to grow in grace, advancing in the knowledge and love of God, if you maintain the sweet communion with Christ it is your privilege to enjoy. In the simplicity of humble faith ask the Lord to open your understanding, that you may discern and appreciate the precious things of His Word. Thus you may grow in grace, grow in simple, trusting faith.

Then your light will shine forth to all with whom you associate. Keep your mind fixed upon the Saviour. By beholding Him and communing with Him, you will reflect His meekness and love. *16LtMs, Lt 36, 1901, par. 3*

The Lord loves you, and He will bless you if you will draw nigh to Him. Be assured that growth in grace is as important as your ambition to be useful by acquiring an education. We are all desirous that you shall advance, but you must not overtax yourself to do this. There is need of cherishing a peaceful trust in your Saviour. Make haste slowly. Keep the eye single to the glory of God. Watch unto prayer. The Lord would have you thorough in all your endeavors to obtain an education. Lay a sure foundation, and then bring to that foundation gold, silver, and precious stones. Make thorough work in the first essential elements of education, in language and spelling. These are the most important things. *16LtMs, Lt 36, 1901, par. 4*

If you desire to be a teacher, you must first be a learner, that your profiting may appear to all. But of one thing be sure, that your love for your Saviour abounds yet more and more, that you may discern and approve the things that are excellent, and be filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Be sure that your spiritual life does not become poor, sickly, inefficient. There are many who have need of the words and example of a Christian. Weakness and indecision provoke the assaults of the enemy, and any one who fails to increase in spiritual growth, in a knowledge of truth and righteousness, will frequently be overcome by the enemy. Be more desirous of practicing the virtues of Christ's character than of advancing in lines of study. Advancement in learning of the great Teacher will make your mind more fruitful in every good work. Your memory will be strengthened to retain the essential science of education. *16LtMs, Lt 36, 1901, par. 5*

Your faith will be tried. Temptations will come. Prepare to meet them by watchfulness and prayer. Faithful waiting upon the Lord will ensure a renewal of fortitude and courage, patience and hope. *16LtMs, Lt 36, 1901, par. 6*

Day by day we are all to be trained, disciplined, and educated for

usefulness in this life. Only one day at a time—think of this. One day is mine. I will in this one day do my best. I will use my talent of speech to be a blessing to some other one, a helper, a comforter, an example which the Lord my Saviour shall approve. I will exercise myself unto patience, kindness, forbearance, that the Christian virtues may be developed in me today. Every morning dedicate yourself, soul, body, and spirit to God. Establish habits of devotion, and trust more and more in your Saviour. You may believe with all confidence that the Lord Jesus loves you and wishes you to grow up to His stature of character. He wishes you to grow in His love, to increase and strengthen in all the fulness of divine love. Then you will gain a knowledge of the highest value for time and for eternity.<sup>16</sup>*LtMs, Lt 36, 1901, par. 7*

**Lt 37, 1901**

Kress, Brother and Sister [D. H.]

St. Helena, California

May 29, 1901

This letter is published in entirety in *12MR 168-178*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Kress,—

I am deeply pained to learn that Brother Kress is ill. We have not yet heard the particulars. *16LtMs, Lt 37, 1901, par. 1*

I have some things I wish to send you, if I can get them off in this mail. Several cases have been presented to me, which I will speak of in time; meanwhile, do not put yourself through as you have done. And do not go to extremes in regard to the health reform. Some of our people are very careless in regard to health reform. But because some are far behind, you must not, in order to be an example to them, be an extremist. You must not deprive yourself of that class of food which makes good blood. Your devotion to true principles is leading you to submit yourself to a diet which is giving you an experience that will not recommend health reform. This is your danger. When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary to your system. Do not for a moment suppose that it will not be right to do this. *16LtMs, Lt 37, 1901, par. 2*

There is one thing that has saved life—an infusion of blood from one person to another; but this would be difficult and perhaps impossible for you to do. I merely suggest it. *16LtMs, Lt 37, 1901, par. 3*



The prayer of faith shall save the sick, and I beseech you to call for the elders of the church without delay. May the Lord help you, is my most sincere prayer. We appreciate your experience as a physician, and yet I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught. *16LtMs, Lt 37, 1901, par. 4*

You are in danger of taking too radical a view of health reform, and of prescribing for yourself a diet that will not sustain you. *16LtMs, Lt 37, 1901, par. 5*

Again, let nothing come up before you to worry you. Come apart and rest awhile. This you must do. Draw from the great Physician leaves from the tree of life. Plead in your own behalf, and let others also plead for you. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] *16LtMs, Lt 37, 1901, par. 6*

I do hope that you will heed the words I have spoken to you. It has been presented to me that you will not be able to exert the most successful influence in health reform unless in some things you become more liberal to yourself and to others. The time will come when milk cannot be used as freely as it is now used; but the present is not the time to discard it. And eggs contain properties which are remedial agencies in counteracting poisons. And while warnings have been given against the use of these articles of diet in families where the children were addicted to, yes, steeped in habits of self-abuse, yet we should not consider it a denial of principle to use eggs of hens which are well cared for and suitably fed. *16LtMs, Lt 37, 1901, par. 7*

On one occasion a brother was taken sick with erysipelas of the head. His head was very much swollen. A message was sent for Dr. Lay to come at once. Meanwhile, a messenger was sent for me. At that time my husband and I had a most serious case on hand, a case in which the least wrong movement would prove fatal. This brother had become dizzy while crossing a stream of water. He fell from his carriage and was trampled under the feet of two high-spirited horses. He was brought to our house in a partially

unconscious condition. His head and face were badly bruised and his skull was broken. A physician was sent for. He came, and said that the man would have some chance for his life if he remained at our house. If he were taken to his own home he would die, for his wife would indulge him in eating. The physician said that he could trust Elder White and his wife to carry out his orders strictly. For ten days he was to be kept at the point of starvation.*16LtMs, Lt 37, 1901, par. 8*

Just at this point his wife appeared and concluded that her husband needed nourishing food. Without saying a word to me, she prepared something good, as she thought, and when we had left him to rest and sleep, stole in and gave it to him. In a short time he was <in a raging fever,> as crazy as a man need to be. All hope for his life seemed to have gone. We found out what was the matter, sent his wife home at once, and for two days worked unremittingly to save the life so heedlessly jeopardized. We watched, and we worked, and we prayed; and the Lord mercifully carried him again in His arms.*16LtMs, Lt 37, 1901, par. 9*

Thus we were working when the call came for us to attend Brother Wilson, the man who had come down with the erysipelas. But we dared not leave our patient. The night before I dreamed that I was caring for a child whose life was despaired of. Its head was swollen, and the whole body inflamed. A skilful physician gave orders to take woollen sheets, dip them in hot water, and wrap them round the child. Up to this time the child had been without sense of feeling. But as we worked over him with persevering diligence, wrapping him in hot blankets, we saw that he began to cringe. This process was kept up until the child's life was saved.*16LtMs, Lt 37, 1901, par. 10*

It was the brother of the sick man who came to me with the message, and when I told him my dream about the child, he said that I had described his brother's case exactly. He said he would follow the directions given, for the dream was of the Lord. He said, "My brother has no sense of feeling. His body is apparently dead, just as you described the body of the child to be."*16LtMs, Lt 37, 1901, par. 11*

He went home and carried out the treatment as given in my dream. Two or three times they wrapped the sick man in hot blankets until he began to wince, and finally asked them what they were doing. In a short time the swelling left his head, and he was fully conscious. When the physician arrived, he said that it was nothing less than a miracle. *16LtMs, Lt 37, 1901, par. 12*

After this Dr. Lay came to me and said, "I have gone as far as I can go, but Brother Wilson is sinking. I cannot arouse him." I said, "Last night I dreamed that my sick child was sinking. I asked the skilful physician who has never lost a case what I should do. The answer came, 'Break an egg into a glass of unfermented wine, and give him such a drink two or three times a day, until the exhaustion is gone, and there is a revival of the life forces.'" Snatching up his hat, Dr. Lay said, "This is of the Lord. We shall save Brother Wilson yet;" and off he went. For three days he gave him egg and wine, and he was soon fully recovered. *16LtMs, Lt 37, 1901, par. 13*

This Brother Wilson was the father of our beloved Brother Wilson who died in Queensland, Australia. *16LtMs, Lt 37, 1901, par. 14*

I write you this that you may see that the very simplest things may be used as remedial agents in placing one, in great danger, in a favorable condition. *16LtMs, Lt 37, 1901, par. 15*

I have something to say in reference to extreme views of health reform. Health reform becomes health deform, a health destroyer, when it is carried to extremes. You will not be successful in sanitariums where the sick are treated if you prescribe for the patients the same diet you have prescribed for yourself and your wife. I assure you that your ideas in regard to diet for the sick are not advisable. The change is too great. While I would discard flesh meat as injurious, something less objectionable may be used, and this is found in eggs. Do not remove milk from the table or forbid it being used in the cooking of food. The milk used should be procured from healthy cows and should be sterilized. *16LtMs, Lt 37, 1901, par. 16*

Those who take an extreme view of health reform are in danger of preparing tasteless dishes. This has been done over and over again. The food has become so insipid as to be refused by the

stomach. The food given the sick should be varied. They should not be given the same dishes over and over again.*16LtMs, Lt 37, 1901, par. 17*

There should be in our Sanitarium a cook who thoroughly understands the work, one who has good judgment, who can experiment, who will not introduce into the food those things which should be avoided. It is well to leave sugar out of the crackers that are made. Some enjoy best the sweetest crackers, but these are an injury to the digestive organs. Butter should not be placed on the table, for if it is some will use it too freely, and it will obstruct digestion. But for yourself, you should occasionally use a little butter on cold bread, if this will make the food more appetizing. This would do you far less harm than to confine yourself to preparations of food that are not palatable.*16LtMs, Lt 37, 1901, par. 18*

Dr. Kellogg has prepared a potato flour, and this food I have used during my journey. It is made as a gruel, and some good cream is added to it. It is palatable and does not produce any ill effects. I use some salt and always have, because from the light given me of God this article, in the place of being deleterious, is actually essential for the blood. The why's and wherefore's of this I know not, but I give you the instruction as it is given me.*16LtMs, Lt 37, 1901, par. 19*

I have told you what I have because I have received light that you are injuring your body by a poverty-stricken diet. I must say to you that it will not be best for you to instruct the students as you have done in regard to the diet question, because your ideas in regard to discarding certain things will not be for the help of those who need help.*16LtMs, Lt 37, 1901, par. 20*

Brother and Sister Kress, I have all confidence in you, and I greatly desire that you may have physical health in order that you may have perfect soundness spiritually. It is the lack of suitable food that has caused you to suffer so keenly. You have not taken the food essential to nourish your frail physical strength. You must not deny yourself of good, wholesome food.*16LtMs, Lt 37, 1901, par. 21*

At one time Dr. Merritt Kellogg tried to teach our family to cook according to health reform, as he viewed it, without salt or anything else to season the food. Well, I determined to try it, but I became so

reduced in strength that I had to make a change; and a different policy was entered upon with great success. I tell you this because I know that you are in positive danger. Food should be prepared in such a way that it will be nourishing. It should not be robbed of that which the system needs. *16LtMs, Lt 37, 1901, par. 22*

The Lord calls upon Brother and Sister Kress to reform, to take periods of rest. It is not right for you to take burdens as you have done in the past. Unless you take heed, you will sacrifice that life which is so precious in the sight of the Lord. "Ye are not your own; for ye are bought with a price; Therefore glorify God in your body and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.] *16LtMs, Lt 37, 1901, par. 23*

You love to obey the commandments of God. I would that your conscientious adherence to principle could be seen in Brother Shannan and Dr. Caro. Then they would work on altogether different lines. They would be a strength and a necessity to the Sanitarium. These brethren need converting. Then the correct principles will be followed in the development of character. *16LtMs, Lt 37, 1901, par. 24*

Self is the hardest master to serve. And no one can serve self and Christ. The responsibility of Christian profession is often shunned as a yoke of bondage. Men shake it off as an intolerable burden, supposing that they will be disgraced unless they assert their dignity and their authority. Unless they wish to stand condemned before the heavenly universe, they must view in an altogether different light the wearing of the yoke of Christ. Unless they change, they will be humbled instead of exalted. *16LtMs, Lt 37, 1901, par. 25*

The religion of Christ is not what many have supposed it to be. Many have lost the holy principles of genuine Christlikeness. They make a pretense to follow Jesus, but self, dear self, is the mainspring of every action. They are not Christians, for Christ is dishonored by their misrepresentation of His example. They carry not with them the reviving hopes and helps of the gospel. These are kept in the outer court. They do not think it essential to blend the principles of Christ with their philosophy. They do not allow the Sun of Righteousness to give decided influence to their life practice.

Bible religion, reverence for God, homage to Christ, unswerving obedience to principle, are kept in the outer court. Christ has no personal contact with their lives. Their practice is far from the reality and sacredness of true religion. *16LtMs, Lt 37, 1901, par. 26*

God calls for whole-souled, upright, high-principled men. These are the helpers needed in our institutions. Those who are satisfied with half-and-half service can well be spared. *16LtMs, Lt 37, 1901, par. 27*

I arose very early this morning and wrote the foregoing before breakfast. I have more written on this subject, which the next mail may bring to you. *16LtMs, Lt 37, 1901, par. 28*

God calls upon those for whom Christ died to take proper care of themselves and set a right example to others. My brother, you are not to make a test for the people of God upon the question of diet, for they will lose confidence in teachings that are strained to the farthest point of extension. The Lord desires His people to be sound on every point in health reform, but we must not go to extremes. I have matter written on these points, but I shall not be able to get it copied for this mail. This that I now send you was opened distinctly before me last night. The reason for Dr. Kress's poor health is his overdrawing on his bank stock of health and then failing to replace the amount drawn out by wholesome, nutritious, palatable food. My brother, devote your whole life to Him who was crucified for you, but do not tie yourself down to a meager diet, for thus you misrepresent health reform. *16LtMs, Lt 37, 1901, par. 29*

While working against gluttony and intemperance, we are to remember the means and appliances of gospel truth which commend themselves to sound judgment. In order to do our work in straight, simple lines, we must recognize the conditions to which the human family are subjected. God has made provisions for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully how they teach health reform in God's great vineyard. They must move carefully in specifying just what food should and should not be eaten. The human messenger must unite with the divine Helper in presenting the message of mercy to the multitudes God would save. *16LtMs, Lt*

We are to be brought into connection with the masses. Should health reform be taught them in its most extreme form, harm would be done. We ask them to leave off eating meat <and drinking tea and coffee>. That is well. But some say that milk also should be given up. This is a subject that needs to be carefully handled. There are poor families whose diet consists of bread and milk, and if they can get it, a little fruit. All flesh food should be discarded, but vegetables should be made palatable with a little milk or cream or something equivalent. The poor say, when health reform is presented to them, "What shall we eat? We cannot afford to buy the nut foods." As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them, "You must not eat eggs or milk or cream. You must use no butter in the preparation of food." The gospel must be preached to the poor, and the time has not yet come to prescribe the strictest diet.*16LtMs, Lt 37, 1901, par. 31*

The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but my message is that you must not bring yourself to a time of trouble beforehand, and thus afflict yourself with death. Wait till the Lord prepares the way before you.*16LtMs, Lt 37, 1901, par. 32*

The reforms that are strained to the highest tension might accommodate a certain class, who can obtain all they need to take the place of the things discarded; but this class forms a very small minority of the people, to whom these tests seem unnecessary. There are those who try to abstain from what is declared to be harmful. They fail to supply the system with proper nourishment, and as a consequence become weak and unable to work. Thus health reform is brought into disrepute. The work we have tried to build up solidly is confused with strange things that God has not required. The energies of the church are crippled.*16LtMs, Lt 37, 1901, par. 33*

But God will interfere to prevent the results of these too-strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and the poor together at the feet of Jesus.*16LtMs, Lt 37, 1901,*

*par. 34*

This is all I can write today, for the mail must go soon. But I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this. No extremes in health reform are to be advocated. The question of using milk and butter and eggs will work out its own problem. At present we have no burden on this line. "Let your moderation be known unto all men."  
[*Philippians 4:5.*]<sup>16</sup>*LtMs, Lt 37, 1901, par. 35*



**Lt 38, 1901**

Caro, E. R.

Battle Creek, Michigan

May 28, 1901 [typed]

Portions of this letter are published in *MM 130-132*; *1MR 265*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. E. R. Caro

Dear brother,—

A most distressing call has come from those who are working on the new sanitarium building. They tell us that the Summer Hill Sanitarium has many uncollected debts and that many of the patients who have been at the sanitarium owe the institution for the treatment they received. They say also that money given to the building fund has been used in other lines. I knew something of these difficulties. This reveals the truth of that which I have been trying to impress upon you by letter and by word of mouth—that you are not a wise business manager, that your extravagant idea of making a show to obtain influence would have to be changed if you acted your part successfully as physician in the sanitarium. I have labored constantly to present the principles essential to be carried out by such an institution as the sanitarium in order for it to keep out of debt.<sup>16</sup>*LtMs, Lt 38, 1901, par. 1*

It is reported that you and Brother and Sister Shannan have taken a vacation and that you say that I said that when on a vacation a physician should draw full wages. But the finances of the sanitarium must be taken into consideration. Money should be produced by the managers of an institution before they spend means on vacations. It is cruel and unjust to take pay when on a vacation from an institution so loaded with debt as the sanitarium. The Lord is beholding His work, and a record is kept of every dollar expended.<sup>16</sup>*LtMs, Lt 38, 1901, par. 2*

My brother, you have left things at loose ends, and I feel very sorry that you have taken the course that you have. Right principles have been constantly kept before you. My brother, let me say that I know you have grown to manhood without learning the lesson all should learn in childhood and youth, the lesson of self-denial and self-sacrifice. For your present and future good, remember that you are responsible for the use you make of your Lord's money. God has given you as a physician genius and capabilities. Ever realize that you must make the best use of your talents because they are not your own. They are entrusted to you by God, not to be used in pleasing and gratifying impulse, but for Him and Him alone, because they are His.*16LtMs, Lt 38, 1901, par. 3*

My brother, will you show that you realize that your talents are not your own, that they belong to the Master? Do not accept the praise and flattery of men, forgetting that God requires you to use wisely and judiciously and with the strictest integrity the gifts He has lent you. They are to be increased and returned to the Giver. This the Word of God specifies as our duty. We are to be producers as well as consumers.*16LtMs, Lt 38, 1901, par. 4*

We are to use all our opportunities and privileges to do good. These are the Lord's goods, lent to us to test our usefulness and integrity.*16LtMs, Lt 38, 1901, par. 5*

Physical and mental capabilities may be improved by judicious use. Money is God's talent, but if our ideas have not been properly trained we shall use it in such a way that it will not increase, but diminish.*16LtMs, Lt 38, 1901, par. 6*

The Lord has given you your work. He expects you each week to interview yourself to find out how you are trading on your Lord's goods. Are you putting to the tax your mental, moral and physical powers in an effort to please the Lord, Who desires you to accumulate talents by a correct use of those He has given you? Your being a physician in no case releases you from the necessity of practicing economy. There are new fields to be entered, and to enter these fields requires the closest economy. Will you enter these fields as you have entered Australia, content to let others practice self-denial and lift the cross, while you indulge your fancies,

spending money lavishly to make a show? God requires you to accomplish good with every jot of your influence. Then will be seen the most blessed results.*16LtMs, Lt 38, 1901, par. 7*

You need to learn the art of using your talents for the glory of Him who has lent them to you. This requires study and prayer and consecration. Some seem to have no idea of the science of handling money. They allow hundreds of dollars to pass through their hands without producing anything for God.*16LtMs, Lt 38, 1901, par. 8*

My brother, we are not our own. We have been bought with a price. If we cooperate with God we can advance His kingdom. Neither you nor I nor any other soul should feel at liberty to underrate our talents, be they many or few. God demands a faithful return of His entrusted goods. He calls upon us to enter His school and learn day by day that we have a work to do. No soul is to be an idler. If we fail to use God's gifts aright, how will we answer Him when He calls upon us for an account of our stewardship? He says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [*Revelation 22:12.*]*16LtMs, Lt 38, 1901, par. 9*

I have written plainly. Many, looking at the outward appearance of your work, would praise and flatter you. But I have no words of flattery to offer. I know that means which should have been sacredly devoted to the building of the sanitarium have been used in other ways. This money was not collected to be used in meeting the running expenses of an institution which with economical management would have sustained itself.*16LtMs, Lt 38, 1901, par. 10*

God calls upon you to straighten yourself out. Be a man. Put away your extravagance. Extravagant ideas must not be indulged under the name of medical missionary work. It is high time that we became Christians in heart. Integrity, self-denial and humility should characterize our lives. Foolish expenditure has for so long time been a part of your experience that I sometimes fear you will never learn the meaning of the words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew*

16:24.] “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] *16LtMs, Lt 38, 1901, par. 11*

Let the same mind be in you which was also in Christ Jesus. He was the author and the heir of all things, but all that He possessed He gave for your salvation, and He calls upon you to employ all your capabilities in His service. But you have not acted upon the principles contained in His Word. You have made a wrong use of the Lord’s money. How long do you suppose any institution could sustain such expensive management? Review from the first your service to God, and henceforth follow the example of Christ, not the example of worldlings. *16LtMs, Lt 38, 1901, par. 12*

While as the great Medical Missionary, Christ employed His power in behalf of suffering humanity, He denied Himself every luxury. He suffered that you might secure salvation. For you He endured death on the cross, despising the shame. He poured out His soul unto death to save you; Himself He would not save. He descended to the lowest depths of humiliation that you might sit in heavenly places. *16LtMs, Lt 38, 1901, par. 13*

Herein is love! Does it not put to shame your extravagant outlay to make a show in the world? How much owest thou unto thy Lord? Can you compute the sum? *16LtMs, Lt 38, 1901, par. 14*

I leave this question with you. My brother, unless you awaken to your obligations to God, unless you are a producer and not a consumer, unless you study the Saviour’s life and practice His lessons, you will never enter the courts of the blessed. *16LtMs, Lt 38, 1901, par. 15*

We are toiling and struggling to erect a humble sanitarium in Australia. There is a great work to be done. Are you doing all you can to help? God has given us a commission which angels might envy. Medical missionary work is to be done. Thousands upon thousands of human beings are perishing. The compassion of God is moved. All heaven is looking on with intense interest to see what stamp medical missionary work will assume under the supervision

of human beings. Will men make merchandise of God's ordained plan for reaching the dark parts of the earth with a manifestation of His benevolence?*16LtMs, Lt 38, 1901, par. 16*

Medical missionary work is a sacred thing of God's own devising. After Adam's transgression a costly price was paid to rescue the fallen race. Those who will co-operate with God in His effort to save, working on the lines on which Christ worked, will be wholly successful. The church is charged to convey to the world, without delay, God's saving mercy. We are not to cover mercy with selfishness and then call it medical missionary work.*16LtMs, Lt 38, 1901, par. 17*

We have no time to waste. God has provided a means of recovery for sinners. By unselfish work His truth is to be represented. This is the trust He has given us, and it is to be faithfully executed.*16LtMs, Lt 38, 1901, par. 18*

When will the church do her appointed work? She is represented as an angel of light, flying through heaven with the everlasting gospel to be proclaimed to the world. This represents the speed and directness with which the church is to prosecute her work. In the medical missionary work Jesus is to behold the travail of His soul. Human beings are to be snatched as brands from the burning.*16LtMs, Lt 38, 1901, par. 19*

But a change has come that has hindered the work which God designed to move forward without a trace of selfishness. All heaven is watching with intense anxiety to see what is to be the outcome of the work which is so large and so important. God is watching, the heavenly universe is watching, and souls are perishing. Is the enterprise of mercy, through which in the past God has manifested His grace in rescuing and restoring, to become a matter of selfish merchandise? Shall the instrumentality ordained by heaven to bring good to man and glory to God be lost through improvident expenditure? Shall God's agency of blessing be used by those who profess to believe the truth in buying and selling and getting gain?*16LtMs, Lt 38, 1901, par. 20*

The experience of apostolic days will come to us if men will be worked by the Holy Spirit. The Lord will withdraw His blessing

where selfish interests are indulged, but He will put His people in possession of good all through the world if they will use this for the uplifting of humanity. His work is to be a sign of His benevolence, a sign that will win the confidence of the world and bring in resources for the advancement of His kingdom. *16LtMs, Lt 38, 1901, par. 21*

God will test the sincerity of men. Those who will deny self, take up the cross and follow Christ will have a continual work to do in the line of restoring <the fallen human order>. Those who sacrifice for truth make a great impression on the world. Their example is contagious and convincing. Men see that there is in the church that faith which works by love and purifies the soul. But when those who profess to be working for God seek only to benefit themselves, they greatly retard the work, and cast a reproach upon it. *16LtMs, Lt 38, 1901, par. 22*

Will the means God has seen fit to ordain to bring the truth to thousands be turned into speculation, or will it be placed on a basis where it can do its appointed work? Use every advantage possible to secure the salvation of souls. Never forsake the true standard, even though to cling to it makes you a beggar. God has set up a high standard of righteousness. He has made a plain distinction between human and divine wisdom. All who work on Christ's side must work to save, not to destroy. Worldly policy is not to become the policy of the servants of God. Divine authority is to be acknowledged. The church on earth is to be the representative of heavenly principles. Amid the awful confederacy of injustice, deception, robbery, and crime she is to shine with light from on high. In the righteousness of Christ she is to stand against the prevailing apostasy. *16LtMs, Lt 38, 1901, par. 23*

God gives men property that they may use it for the advancement of His cause. In the momentous issue before us, will man make God their all and in all? Will they distinguish themselves from the world, or do as you have been tempted to do,—link up with the world as the means of prosperity? God's law says, Thou shalt not covet. In the kingdom of mammon God's law is virtually repealed, and it is made lawful for men to covet, if they will covet according to human standards. Those who follow this are at variance with the divine code. God and truth are not in their thoughts. Our safety lies

in keeping the law of God. His approval is above gold or silver.<sup>16</sup>*LtMs, Lt 38, 1901, par. 24*

**Lt 39, 1901**

Farnsworth, Brother and Sister [E. W.]

St. Helena, California

May 29, 1901

Portions of this letter are published in *CD 210-211; 1MR 291-292*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Farnsworth,—

I was awakened early this morning, the first night I have spent in my home for nearly three months. In the night season instruction came to me to speak to Brother and Sister Kress, and tell them that they are carrying health reform to a point where it will produce much confusion. The ideas thy entertain regarding diet are impracticable. These ideas do not produce a good effect upon themselves. God does not require them to subject themselves to this strict discipline, neither does He give them the message of absolute strictness to give to others. When the Lord requires this discipline, He will let us know, and we shall be prepared to meet it. *16LtMs, Lt 39, 1901, par.*

1

All must now be guarded in regard to embracing the most extreme views upon health reform. The Lord desires to lead us all gently and consistently. It is the enemy who seeks to drive us to extremes. He would be pleased to see the conscientious advocates of health reform require that which God does not require. He would be pleased to see them placing on their own tables and on the tables at the Sanitarium food that is not acceptable. Let not those who come to the Sanitarium see that Seventh-day Adventists have lost good common sense. *16LtMs, Lt 39, 1901, par. 2*

Our institutions are to discard meat. This is a big step to worldly people. Our patrons and guests are to be given plain, appetizing, wholesome food, which will keep the system in health and remove all excuse for meat-eating. If sensible arguments are properly used,



reforms will be many. But if milk and eggs are discarded, what kind of a diet will be represented?*16LtMs, Lt 39, 1901, par. 3*

Let no one consider this question as lessening the necessity for health reform. It is but bringing in the threads and weaving the pattern in such a way that health reform will be rightly represented. As Seventh-day Adventists we have no right now to bring stringent rules to bear upon the people. When that which we place upon our tables becomes injurious to health and life, God will reveal this to us.*16LtMs, Lt 39, 1901, par. 4*

The time has come when health reform will be received in its importance by many in high places and in low places. But we are to allow nothing to eclipse the message we have to bear, the third angel's message, connected with the messages of the first and second angel. We must not allow minor things to bind us in a small circle, where we cannot obtain access to the people at large.*16LtMs, Lt 39, 1901, par. 5*

The church and the world need all the influence, all the talents God has given us. All we have should be appropriated to His use. In presenting the gospel, keep out all your own opinions. We have a worldwide message, and the Lord wants His servants to guard sacredly the trust He has given them. To every man God has given his work. Then let no false message be borne. Let there be no straining into inconsistent problems the grand light of health reform. The inconsistencies of one rest upon the whole body of believers; therefore when one goes to extremes, great harm is done to the cause of God.*16LtMs, Lt 39, 1901, par. 6*

I cannot say all I would say, because I have but little time. I have just returned from Battle Creek, and have labored at many places on my way home. The Lord has sustained me at every place. We have met large congregations all the way along.*16LtMs, Lt 39, 1901, par. 7*

I decided that it was my duty to attend the meeting at Indianapolis. There error was coming in through some apparently devoted believers, who were straining the subject of health reform, making a yoke Christ has not required them to frame for this people.*16LtMs, Lt 39, 1901, par. 8*

The carrying of things to extremes is a matter to be dreaded. It always results in my being compelled to speak to prevent matters from being misunderstood, so that the world will not have cause to think that Seventh-day Adventists are a body of extremists. When we seek to pull people out of the fire on the one hand, the very words which then have to be spoken to correct evils are used to justify indulgence on the other hand. May the Lord Jesus keep us from human tests and extremes. *16LtMs, Lt 39, 1901, par. 9*

Let no one advance extreme views in regard to what we shall eat and what we shall drink. The Lord has given light. Let our people accept the light and walk in the light. There needs to be a great increase in the knowledge of God and Jesus Christ. This knowledge is eternal life. An increase of piety, of good, humble, spiritual religion would place our people in a position where they could learn of the great Teacher. *16LtMs, Lt 39, 1901, par. 10*

The time may come when it will not be safe to use milk. But if the cows are healthy and the milk thoroughly cooked, there is no necessity of creating a time of trouble beforehand. Let no one feel that he must bear a message as to what our people shall place on their tables in every particular. Those who take an extreme position will in the end see that the results are not what they thought they would be. The Lord will lead us by His own right hand, if we will be led. Love and purity—these are the fruits borne upon a good tree. “Every one that loveth is born of God and knoweth God.” [*1 John 4:7.*] *16LtMs, Lt 39, 1901, par. 11*

I was instructed to say to those in the Indiana Conference who had been so strenuous upon the subject of health reform, urging their ideas and views upon others, that God had not given them their message. I told them that if they would soften and subdue their inherited and cultivated tendencies, in which there is a large amount of stubbornness, they would see that they need to be converted. “If we love one another, God dwelleth in us, and his love is perfected in us. ... God is love; and he that dwelleth in love dwelleth in God, and God in him.” [*Verses 12, 16.*] The entire law is fulfilled by him who loves God with all the heart and his neighbor as himself. Peace on earth and good will toward men,—this is glory to God in the highest. The gospel will be satisfied when this great object is

achieved. *16LtMs, Lt 39, 1901, par. 12*

Human wisdom is to be combined with divine wisdom and the mercy of God. Let us hide self in Christ. Let us work diligently to reach the high standard God has set up for us,—moral transformation by the gospel. God calls upon us to advance in right lines, to make straight paths for our feet, lest the lame be turned out of the way. Then will Christ be satisfied. *16LtMs, Lt 39, 1901, par. 13*

Brother and Sister Farnsworth, be of good courage in the Lord. Let us not show our distrust by talking on the negative side. With one spirit and one voice let us talk courage in the Lord. Things will not always move steadily. There will be a great shaking about. *16LtMs, Lt 39, 1901, par. 14*

There ought not to be a continual sinking of means in our institutions. I send you and Brother Robinson a copy of a letter written to Dr. Caro and Brother Shannan. I expect that this letter will hurt their feelings, but if it only breaks up the shallow ground of their hearts, a wonderful work will be done for them. In the past Brother Shannan has not put earnestness and zeal and devotion into the work. All indolence is sin. There is abundance of work to be done, and the Lord desires all to work with earnestness and devotion, realizing that unselfish service is required. “Not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] God desires to breathe into His workers His Spirit and life and salvation. *16LtMs, Lt 39, 1901, par. 15*

I cannot, dare not say that it is best for these men to connect with the Sanitarium. I fear that trouble would be ever lurking in the institution, waiting for an opportunity to work. There is in the work of the Lord no place for those who are consumers and not producers. When self is hid with Christ in God, the Christlikeness will appear. *16LtMs, Lt 39, 1901, par. 16*

I am a friend and not an enemy to those I have mentioned. They have capabilities, but I am sorry to say that God has been dishonored by their course. They could both have done better. Brother Shannan’s slothfulness is a dishonor to his God. The Lord has seen Dr. Caro’s desire to exalt himself. Display is something God will not sustain. It is an offence to Him. The prodigality in the

use of the means so hard to obtain is robbing the cause of means which should be used for its advancement.<sup>16</sup>*LtMs, Lt 39, 1901, par. 17*

But I will now stop. God bless you.<sup>16</sup>*LtMs, Lt 39, 1901, par. 18*

## Lt 40, 1901

Brethren and Sisters in the Iowa Conference

St. Helena, California

June 1, 1901

Portions of this letter are published in *5BC 1101-1102; 7BC 937; ML 111.*

To my brethren and sisters in the Iowa Conference,—

I am so grateful to our heavenly Father for the work He has been accomplishing for His people. This is the work of the Lord, and we will praise and glorify His name. And now let the churches in Iowa bring their offerings to the Lord. The work that ought to have been done in Iowa has not been done. There is great need of advancement. There are in the Conference those who have long been acquainted with the reasons of our faith, but they have not yet learned the meaning of self-control. Had they put aside their controversies, feeling that upon them rested the solemn duty of making God their trust, had they buried self and selfishness, the work in Iowa would have been far in advance of where it is today. They do not realize how much advancement they would have made had they walked before God in humility and contrition, confessing and forsaking their sins, and searching the Bible with soul-hunger to understand the will of God. *16LtMs, Lt 40, 1901, par. 1*

There is need of deeper piety and greater earnestness. The words given me by the Lord for the Iowa Conference are: “You have lost the spirit of earnest prayer.” The Lord inquires, “Where is the vivifying influence of your prayers?” Tame, lifeless, heartless prayers are not accepted by Him. The voice of prayer should rise to God from hearts burdened with a sense of a defective Christian experience. *16LtMs, Lt 40, 1901, par. 2*

The Lord desires you to improve in your manner of opening the Scriptures to others and in your manner of prayer. God does not accept the long prayers which are as destitute of His Holy Spirit as the hills of Gilboa were destitute of dew and rain. He calls for

repentance, else He will remove the candlestick out of his place. The Lord desires the candle to burn brightly, sending forth light to all parts of the world. When the church turns fully to the Lord, lifeless, spiritless prayers will no more be heard. *16LtMs, Lt 40, 1901, par. 3*

Intercede with God for the salvation of souls that are perishing. Learn to wrestle with God in prayer as Jacob wrestled with the angel. I beg our people in Iowa to humble their hearts before God. Seek the Lord most earnestly. Heed the message of Revelation, "Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore, and repent." [*Revelation 3:14-19.*] *16LtMs, Lt 40, 1901, par. 4*

God brings against ministers and church members the heavy charge of spiritual feebleness. He calls for a revival, a reformation. Unless this takes place, those who are weak and lifeless will continue to grow more and more abhorrent to the Lord, until He will spew them out of His mouth. A lifeless body of professed Christians is so worked by the enemy that a most unwholesome, sickly spiritual atmosphere is produced. *16LtMs, Lt 40, 1901, par. 5*

Shall the counsel of Jesus Christ have any effect upon the churches? Bible religion is worth everything. Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow him: but if Baal, then follow him." [*1 Kings 18:21.*] Christ's professed followers have no time to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral. *16LtMs, Lt 40, 1901, par. 6*

The case of Judas has been presented to me as a lesson for all. Judas was with Christ through the entire period of the Saviour's public ministry. He had all that Christ could give him. Had he used his capabilities with earnest diligence, he could have accumulated talents. Had he sought to be a blessing instead of a questioning, criticizing, selfish man, the Lord would have used him to advance His kingdom. But Judas was a speculator. He thought that he could manage the finances of the church, and by his sharpness in business get gain. He was divided in heart. He loved the praise of the world. He refused to give up the world for Christ. He never committed his eternal interests to Christ. He had a superficial religion, and therefore he speculated upon his Master and betrayed Him to the priests, being fully persuaded that Christ would not allow Himself to be taken. *16LtMs, Lt 40, 1901, par. 7*

Judas was a religious fraud. He held up a high standard for others, but he himself utterly failed to reach the Bible standard. He did not bring the religion of Christ into his life. *16LtMs, Lt 40, 1901, par. 8*

How many today are, like Judas, betraying their Lord? Those who follow dishonest practices in business sacrifice Christ for gain and reveal a wisdom that is after Satan's order. Speculation for selfish gain will not be brought into the life of the man who has that faith which works by love and purifies the soul. *16LtMs, Lt 40, 1901, par. 9*

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God." What is the result of this? We cannot draw nigh to God and behold His loveliness and compassion without realizing our defects and being filled with a desire to rise higher. "And he will draw nigh to you." [*James 4:5-8.*] The Lord will draw nigh to him who confesses to his brethren the wrongs he has done them, and then comes to God in humility and contrition. *16LtMs, Lt 40, 1901, par. 10*

He who feels his own danger is on the watch lest he shall grieve the Holy Spirit and then draw away from God because he knows that

He is not pleased with his course of action. How much better and safer it is to draw nigh to God, that the pure light shining from His Word may heal the wounds that sin has made in the soul. The closer we are to God, the safer we are, for Satan hates and fears the presence of God. "Submit yourselves therefore to God; resist the devil, and he will flee from you." [*Verse 7.*]*16LtMs, Lt 40, 1901, par. 11*

"Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." [*Verses 8-10.*] Precious promise! How good and acceptable it will be to the Lord when His people draw nigh to Him and humble themselves before Him.*16LtMs, Lt 40, 1901, par. 12*

"Speak not evil one of another, brethren." [*Verse 11.*] How much merchandise has been made of a brother's mistakes and a brother's sins by those who are far more guilty in the sight of the heavenly Father than the one they condemn. "Doth a fountain send forth at the same place sweet water and bitter?" There is but one answer to this question. No, it is impossible. "Can a fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." [*James 3:11, 12.*] The sin is proved by One who never makes a mistake. The contradiction between the life and the profession is self-evident.*16LtMs, Lt 40, 1901, par. 13*

"Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." [*Verse 13.*] How many sins this consistent conduct would prevent! How many souls it would turn from crooked paths into paths of righteousness. By a well-ordered life and godly conversation God's people are to demonstrate the power of the great truths which He has given them.*16LtMs, Lt 40, 1901, par. 14*

"But if ye have bitter envying and strife in your hearts, glory not," though you may suppose you have gained the mastery in argument, "and lie not against the truth." [*Verse 14.*] You may be keen in argument, but God is not pleased with a controversial spirit. "This wisdom descendeth not from above, but is earthly, sensual,



devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.” [Verses 15-17.] “Easy to be entreated.” It would rather suffer wrong than do an injury to God’s heritage. *16LtMs, Lt 40, 1901, par. 15*

Do not cherish and cultivate the desire for supremacy. Do not seek the highest place. Wait for God to assign to you your post of duty. *16LtMs, Lt 40, 1901, par. 16*

A contrast is drawn between those who think themselves to be wise and those whom God has gifted with wisdom because they will not use their powers to hurt or destroy. A man may speak fair words, but unless his life reveals good works, his wisdom is human. Genuine wisdom is full of gentleness, mercy, and love. The worldly policy which men call wisdom is by God called foolishness. Many in the church have become spiritual bankrupts because they have been satisfied with this wisdom. They have lost the opportunity to obtain knowledge and to use knowledge aright, because they have not realized that the efficiency of Christ is essential to make a successful merchant for God, one who can trade wisely on His entrusted goods. They have failed to supply themselves with heavenly merchandise, and the value of their stock has continually decreased. *16LtMs, Lt 40, 1901, par. 17*

It is not enough to have knowledge. We must have the ability to use knowledge aright. God calls upon us to show a good conversation, free from all roughness and vanity. Speak no words of vanity, no words of harsh command; for they will gender strife. Speak instead words that will give light, knowledge, information, words that will restore and build up. A man shows that he has true wisdom by using the talent of speech to produce music in the souls of those who are trying to do their appointed work, and who are in need of encouragement. *16LtMs, Lt 40, 1901, par. 18*

“Let him show out of a good conversation his works with meekness of wisdom.” [Verse 13.] Let every action be such that it will win the divine approval. Into every business transaction bring mercy, justice, and the love of God. *16LtMs, Lt 40, 1901, par. 19*

Let sin be called by its right name, and let it be purged from the church by confession, by repentance, by reformation, that the church may not present before angels and before men a misrepresentation of the truths she professes to believe.*16LtMs, Lt 40, 1901, par. 20*

Let the words of the apostle, spoken so clearly and distinctly, and with such tenderness and love, break every barrier down. Let God's people make earnest, thorough work for repentance. Humble yourselves. Be not zealous to humble one another. Take hold of your own case and by humble confession stand clear before God. Confess your faults to one another and pray for one another, that you may be healed. How many there are who are trying to carry a load of unconfessed wrong-doing. They try to shape matters so that their dignity will not be hurt. To make wrong right from the very first departure looks to them like extinguishing themselves. They think their usefulness would be destroyed. If they would cease this reasoning and place themselves in the hands of God, to let Him work His will in them, how much safer they would be. Delaying the confession of injustice to others is the most dangerous course that can be followed. Thus a compromise is made with Satanic agencies. The burden of unconfessed evil is the heaviest burden that can be borne. Jesus, the great Burden-bearer, asks you to transfer your load to Him. Draw nigh to God and never again separate from Him. Satan shuns the company of those with whom he was once connected in the heavenly courts.*16LtMs, Lt 40, 1901, par. 21*

Be faithful in little things, then you will be faithful in larger trusts. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." [*Luke 16:10.*] Perform faithfully the preparatory work in the perfection of Christian character, and you will gain a grand, eternal victory. "For the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." [*Isaiah 32:17.*]*16LtMs, Lt 40, 1901, par. 22*

**Lt 41, 1901**

White, J. E.; White, Emma

Denver, Colorado

May 10, 1901

Previously unpublished.

Dear children Edson and Emma,—

I can only write you a few lines. Meetings have been held all through the day today, Sabbath. It is now evening. This morning I spoke to about seven hundred people in the church. A number of outsiders were present. I spoke upon the lawyer's question to Christ, "What shall I do that I may inherit eternal life?" The Saviour answered, "What is written in the law? how readest thou?" And the lawyer answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said. "This do, and thou shalt live." [*Luke 10:25-28.*]*16LtMs, Lt 41, 1901, par. 1*

After speaking very plainly in regard to our duty to our neighbor, I spoke about the work in the Southern field, and asked the people before me if they would help us to do something in that field at once. I made a short but decided statement, and then asked those who were willing to do something to relieve the condition of things in the Southern field to rise to their feet. Several rose and then the contribution baskets were passed round.*16LtMs, Lt 41, 1901, par. 2*

Willie spoke in the afternoon. I was to say a few words at the end, but I spoke for an hour.*16LtMs, Lt 41, 1901, par. 3*

After the meeting I asked how much had been contributed, and I found that it was one hundred dollars in cash and two hundred dollars in pledges. This will help the work a little. It is more than I expected.*16LtMs, Lt 41, 1901, par. 4*

**Lt 42, 1901**

Rand, H. F.

Oakland, California

June 12, 1901

Portions of this letter are published in *SD 193*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Rand,—

I wish to know what we can expect with reference to your coming to St. Helena. I am expecting just that which was promised us when I was at Battle Creek. We need your help. We need the spiritual strength you can give us. I know what I am talking about. Unless we have decided help in the Sanitarium, the institution will never accomplish the work for which it was established. When is the promise made to me to be fulfilled? Will you come and help us? It is essential that a more spiritual element be united with the Sanitarium.*16LtMs, Lt 42, 1901, par. 1*

If Dr. Sanderson could be moved to some place where he could associate with a class of helpers who would be an inspiration to him, this would be a help to him. This he greatly needs. His wife is a great drawback to him, and her frivolous influence is deleterious to the patients and to a certain class of nurses.*16LtMs, Lt 42, 1901, par. 2*

Dr. Sanderson is a man who can be much improved, but this improvement will never take place while the condition of things in the Sanitarium at St. Helena remains as it is now. It seems such a pity to see a physician kind and well-meaning, yet with hindrances which are constantly counteracting the influences which should be brought to bear upon him. He must make progression, and this will be far better accomplished in connection with such an institution as the Sanitarium in Battle Creek. The St. Helena Sanitarium needs a man of decision, a man adapted to dealing with human minds, a man of tact and skill, able to make wise decisions. We call for Dr.

Rand <and his wife>. *16LtMs, Lt 42, 1901, par. 3*

“Now abideth faith, hope, and charity, these three,”—faith, which takes hold of Omnipotence and refuses to be baffled; hope, which turns the future triumphs of the good and the true into present encouragement and joy; and love, which consecrates all to God and for God. [*1 Corinthians 13:13.*] *16LtMs, Lt 42, 1901, par. 4*

Those now at the Sanitarium in St. Helena are meeting with spiritual loss. The patients are not being benefited by the truth. Workers are needed there who will be lights for God, showing the contrast between truth and error. Those connected with this institution are to be knit together, heart to heart, in defence of the truth as it is in Jesus, that souls may be convicted and converted. [There] is to be an altogether different atmosphere in this institution. Practical godliness is to be carried out by physicians, nurses, and helpers. *16LtMs, Lt 42, 1901, par. 5*

Line upon line, precept upon precept, we are to seek to save souls. Every means is to be employed whereby the truth shall be carried by the power of the Spirit to the heart and conscience. *16LtMs, Lt 42, 1901, par. 6*

**Lt 43, 1901**

Kellogg, Brother and Sister [J. H.]

Oakland, California

June 13, 1901

Portions of this letter are published in *8T 192-194; 1NL 15-16*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Kellogg,—

I have had a prosperous journey. I have attended many meetings in different places. At Indianapolis I was surprised to meet so large a number. On the Sabbath I met with most intelligent-looking people in the church. The audience presented a singular appearance, for all the sisters had removed their hats. This was well. I was impressed with the favorable appearance. The people were not obliged to stretch their necks to see over a mass of flowers, <feathers,> and ribbons. I believe that this is an example worth following by other congregations.*16LtMs, Lt 43, 1901, par. 1*

I spoke twice in Indianapolis, on Sabbath and Sunday. Brethren Jones, Daniells, and Prescott were with us at the meeting. The Lord gave me a message for the people similar to the one given me in Battle Creek in regard to the errors which have crept in among us. Especially was this my duty when I spoke on Sunday. The people were ready to hear and receive the word.*16LtMs, Lt 43, 1901, par. 2*

When errors come into our ranks, we are not to enter into controversy over them. We are to present the message of reproof and then lead the minds of the people away from fanciful, erroneous ideas, presenting the truth in contrast with error. Presenting heavenly scenes will open up principles that rest upon a foundation as enduring as eternity.*16LtMs, Lt 43, 1901, par. 3*

Christ is the Root, His people are the branches. This makes a

perfect whole. Those people are most serviceable to the Master whose Christian convictions are so consistent and so commendable that their characters are of solid worth. Nothing can move them from the faith. Truth is to them a precious treasure. The truth of God is found in His Word, and those who feel that they must seek elsewhere for present truth need to be converted anew. They have habits to mend, evil ways to be abandoned. They need to seek anew the truth as it is in Jesus, that their character building may be in harmony with the lessons of Christ. As they abandon their human ideas and take up their duties, beholding Christ and becoming conformed to His image, they say, "Nearer, my God, to thee, nearer to thee, <e'en though it be a cross that raiseth me>." *16LtMs, Lt 43, 1901, par. 4*

With the Word of God in hand, we may draw nearer, step by step, in consecrated love, to Jesus Christ. Let those who have been deluded give up all their fallacies. The love of Jesus will not endure such rivals. As the Spirit of God becomes better known, the Bible will be received as the only foundation of faith. God's people will receive the Word as the leaves of the tree of life, more precious than fine gold purified in the fire and more powerful to sanctify than any other agency. To talk of Christ without the Word leads to sentimentalism. And to receive the theory of the Word without accepting and appreciating the Author, makes men legal formalists. But Christ and His precious Word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light. *16LtMs, Lt 43, 1901, par. 5*

If the people of God would appreciate His Word, what a heaven we should have here below in the church. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare Scripture with Scripture and to meditate upon the Word. They would be more eager for the light of the Word than for the morning papers, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result their lives would be conformed to the principles and promises of His Word. Its instruction would be to them as the leaves of the tree of life. It would be in them a well of water, springing up unto everlasting life. Refreshing showers of grace would refresh and

revive the soul, causing them to forget all weariness and toil. They would be strengthened and encouraged by the words of inspiration. *16LtMs, Lt 43, 1901, par. 6*

Then the ministers would be inspired by divine truth. Their prayers would be characterized by earnestness, filled with the divine assurance of truth. Weariness would be forgotten as the soul basks in the sunlight from the heavenly atmosphere. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh, running stream, continually satisfying the soul. "And thou shalt be like a watered garden, and like a spring of water, whose waters fail not. ... Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [*Isaiah 58:11, 14.*] *16LtMs, Lt 43, 1901, par. 7*

The Lord's philosophy is the rule of the Christian's life. The entire being is imbued with the life-giving principles of heaven. The busy nothings which consume the time of so many shrink into their proper, subordinate position before a healthy, sanctifying, Bible piety. The Bible, and the Bible alone, can produce this good fruit. It is the wisdom of God and the power of God, and it works with all power in the receptive heart. O, what might we not reach if we would conform our wills to the will of God. O, it is the power of God we need, my dear brother and sister, wherever we are. The mass of frivolity that cumbers the church makes it weak and inefficient. The Father, the Son, and the Holy Spirit are seeking and longing for channels through which to communicate the divine principles of truth to the world. *16LtMs, Lt 43, 1901, par. 8*

Artificial lights may appear, claiming to come from heaven, but they cannot shine forth as the star of holiness, the star of heavenly brightness, to guide the feet of the pilgrim and the stranger into the city of our God. Shall we allow heaven's bright beams to be eclipsed by artificial lights? False lights will take the place of the true, and many souls will be for a time deceived. God forbid that it should be so with us. The true light now shineth, and will light up the windows of the soul that are opened heavenward. *16LtMs, Lt 43, 1901, par. 9*



**Lt 44, 1901**

Brethren and Sisters in Portland, Oregon

Oakland, California

June 11, 1901

Previously unpublished.

Dear Brn. and Srs. in Portland,—

I have words to speak to our brethren and sisters in Portland, Oregon. I thank you for the help that was given in response to the call I made when I was with you in camp-meeting. I understand from Sister Gotzian that you are expecting a letter from me before you send the balance of the money pledged at that meeting. Therefore I write to you now. *16LtMs, Lt 44, 1901, par. 1*

I thank you for what you have done in giving of your means for the Southern work, but more means is required. Can you help us? I would again present before you the work in Nashville, asking you to do what you can to assist in the establishment of the work in that place. *16LtMs, Lt 44, 1901, par. 2*

I am obliged to say that selfishness, the sin of the world, has become the sin of the church. Just before His ascension Christ said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*] It is selfishness that has prevented men and women from receiving these words in all their solemn significance. *16LtMs, Lt 44, 1901, par. 3*

I would present to you the testimony of Mark. He says of the Saviour, "He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel

to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.” [Mark 16:14-20.] *16LtMs, Lt 44, 1901, par. 4*

All who accept the Bible truth for this time will indeed have converted tongues. New words come forth from the lips of those to whom the Lord gives new hearts. They will go forth and preach everywhere the gospel of Christ, and the Lord will work with them, confirming the word spoken. *16LtMs, Lt 44, 1901, par. 5*

My dear brethren, will you take the responsibility of setting the great need of means before the people in your borders? Work that ought to be done is being delayed. The work in Nashville must be firmly established. A good beginning has been made and help is needed to still further advance the work. I call upon the church in Portland to show their interest by making donations for this work. Gifts large or small will be received with thankfulness. And if the money raised during the camp-meeting has not been sent, please send direct to J. E. White, Nashville. *16LtMs, Lt 44, 1901, par. 6*

I enclose a little pamphlet regarding the work in the South for you to read and circulate. I thank the Lord for what you have done, and I venture to ask for still further donations, if you can help us at this time. *16LtMs, Lt 44, 1901, par. 7*

## Lt 45, 1901

Burden, Brother and Sister and their sisters

NP

June 13, 1901 [typed]

Portions of this letter are published in *UL 178*.

Dear Brother and Sister Burden and their sisters,—

We have been in Oakland for one week. We came down last Thursday to attend the Oakland camp-meeting. *16LtMs, Lt 45, 1901, par. 1*

I think of you on the Sanitarium farm and sometimes wish I were with you. But then, we are here, and I try to check every thought and word of discontent. I would love to see my brethren and sisters in Australia, but this wish may never be fulfilled. The Lord's will be done. *16LtMs, Lt 45, 1901, par. 2*

When I see the large tent on this camp-ground scarcely able to hold our own Sabbath-keeping people who are attending the meeting, I think of the large increase in numbers that the years have brought, and my heart yearns after the people with deep yearning, that they might individually understand the meaning of the words, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] *16LtMs, Lt 45, 1901, par. 3*

I am much in need of strength to do my duty before God with an eye single to His glory. Much earnest labor is needed to keep our own souls in the love of God. In many hearts there seems to be scarcely a breath of spiritual life. This makes me sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. If we are going to exert a Christlike example, we cannot cheer on by a half-dead Christianity the selfish, covetous spirit of the world, sharing its ungodliness and smiling upon its falsehood. Nay! By the grace of God we are to be steadfast to the principles of the truth, holding firm unto the end the beginning of our

confidence. We are to be “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] One is our Master, even Christ. To Him we must look. From Him we must receive our wisdom. By His grace we are to preserve our integrity, accepting the Word of God as our standard, and standing before the Lord in meekness and contrition. *16LtMs, Lt 45, 1901, par. 4*

I long so much to see the deep moving of the Spirit of God. Will it ever come into our ranks as it has come in the past? “Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah 57:15.*]*16LtMs, Lt 45, 1901, par. 5*

The Word of the Lord never represses man’s activity. It gives an increase of usefulness by guiding activity in the right direction. The Lord does not leave man without an object of pursuit. He places before him eternity, with all its solemn realities, and gives him a grasp of immortal, imperishable themes. He presents valuable, ennobling truth, that he may advance in a safe and sure path, in pursuit of an object worthy of the earnest engagement of all his capabilities. *16LtMs, Lt 45, 1901, par. 6*

Man will increase in power as he follows on to know the Lord. As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps heavenward. In that Word he finds that he may be a child of God, a member of the royal family, joint-heir with Christ to an immortal inheritance. *16LtMs, Lt 45, 1901, par. 7*

The Guidebook points him to the heavenly country, and the unsearchable riches and treasures of heaven. By following on to know the Lord he is securing eternal happiness. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. God directs his footsteps and keeps him from falling, sanctifying and elevating his energies. *16LtMs, Lt 45, 1901, par. 8*

**Lt 46, 1901**

Caro, E. R.

Oakland, California

June 12, 1901

Portions of this letter are published in *MM 127-128*. +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. E. R. Caro

Dear Brother,—

I have received and read your letter. Thank you for writing. I have felt much sorrow of heart as I have considered the condition of things in the Sanitarium at Summer Hill. That you could do as you have done has been a great grief to my soul. I knew that the attitude you assumed, if not seen and corrected, would bring about just the result that it has brought. I saw that unless faithful, experienced workers were brought in, the work in the Sanitarium would be greatly hindered. The matter was opened up before me, and the light given me was that Brother and Sister Burden would move solidly and intelligently, in conscientious integrity, and that they would be a great help to the work in Australia.<sup>16</sup>*LtMs, Lt 46, 1901, par. 1*

I am much distressed in regard to the situation. I know not how the matter will come out. Just now we have many calls to make for help. The Scandinavian institutions must be relieved, and the work in the Southern mission field must be firmly established. And there are many more places which need assistance.<sup>16</sup>*LtMs, Lt 46, 1901, par. 2*

We hope that the Lord will give victory to the work in Australia. But when I see your lack of judgment and your strange management, I tremble for the future of any institution over which you preside. You have brought wrong principles into your character-building. You

have not felt the necessity of economy. O, what will undo your erroneous education in this respect? Had your spiritual perception been clear, you would not, under any circumstances, have made the record that you have. You would not have done as you did when every effort was being made to raise means to establish a sanitarium which would give character to the work. *16LtMs, Lt 46, 1901, par. 3*

It was God's expressed will that Brother John Wessels should connect with you. You were to have a wise manager close by your side so that you would not imperil the work being done in the Sanitarium at Summer Hill preparatory to establishing a larger institution. *16LtMs, Lt 46, 1901, par. 4*

God gave you influence. It was His desire that you should pursue a course which would enable Him to use you. At the Maitland camp-meeting He wrought in introducing you to the people as one through whom He would work. But you spoiled the influence He gave you. As the Lord's servant you should have stood forth in all humility, putting your trust and dependence upon God. But you did not do this. You had an idea that you would be able to work to more advantage if you stood forth in your own individuality, not as one whom the Lord had set apart to do a special work. You thought that you should be introduced to your audience in a formal, worldly manner. You thought that thus you would gain influence with the higher classes. Before the whole heavenly universe you testified to your choice of recognition. Had you felt as anxious to put on Christ as you were to follow worldly policy, you would not have counted so largely on worldly influence for success. Your course of action led you away from the very means which God designed to use in giving you influence and success in the world. You placed yourself under human influence. The power which God gave you was blanketed by the human influence which you chose as superior to the influence of heaven. *16LtMs, Lt 46, 1901, par. 5*

In speaking of your spectacles and other things which you had for sale, you let yourself down to a very cheap level, and the people lost the impression that you were a man moving under the guidance of the Holy Spirit. He is only working to get money, they said. You could not have pursued a more effective course to hurt yourself and

to hurt the work in Maitland. *16LtMs, Lt 46, 1901, par. 6*

“Israel is an empty vine; he bringeth forth fruit unto himself; according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. Their heart is divided; now shall they be found faulty; he shall break down their altars, he shall spoil their images.” [*Hosea 10:1, 2.*] *16LtMs, Lt 46, 1901, par. 7*

“When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. ... O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?” [*Hosea 13:1, 9, 10.*] “O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. ... I will heal their backsliding, I will love them freely; for mine anger is turned away from him.” [*Hosea 14:1, 2, 4.*] *16LtMs, Lt 46, 1901, par. 8*

May the Lord quicken your perceptive faculties, that you may realize that His righteousness alone is to be the strength of His people. *16LtMs, Lt 46, 1901, par. 9*

Your wrestling in Sydney to make a show in order to reach the higher classes was all a mistake. To walk in the way of worldly policy is not God's way of reaching the higher classes. That which will reach the higher classes is a consistent, unselfish presentation of the gospel of Christ. *16LtMs, Lt 46, 1901, par. 10*

The Lord showed me that you made a decided mistake in taking, in addition to your regular wages, all the money that you obtained from your eye, ear, and throat work. This was a snare to you. It had a misleading influence upon you. Your great desire for display led you into extravagance, and you used for the running expenses of the Sanitarium the means donated for the work on the new building. Because the money was used in this way, the men working on the Sanitarium farm were not provided with proper facilities for work, and the delay caused by this was a great loss. *16LtMs, Lt 46, 1901, par. 11*

These things show that you are no manager and that Brother Sharp is no manager when he is managed by you. The movements that have been made reveal defective plans and defective judgment. If you would learn your lesson from these experiences, correct the inclinations—as natural to you as your breath—which are born of selfish indulgence. You may not recognize these inclinations as selfish, but such they are. Your soul's salvation is imperilled by the threads of selfishness which you are drawing into your life. *16LtMs, Lt 46, 1901, par. 12*

It is not right for you to use money in making a display and it is not right for your mother to supply the deficiency caused by your extravagance. When she does this, she is not pleasing the Lord; for He has lessons for you to learn. Christ says, "If any man will come after me, let him deny himself and take up his cross, and follow me." [*Matthew 16:24.*]*16LtMs, Lt 46, 1901, par. 13*

I write this for your present and future good. It will not be safe for you to connect with the Sanitarium unless you are willing to hear the voice of God. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] Christ will help you if you will learn of Him what it means to act consistently with the name of medical missionary. When your work does not harmonize with this name, you are not doing what you should to represent the great Medical Missionary. In charging a high price for a few minute's work you are not living out the word missionary. You dishonor God when you bear the name of medical missionary and do work which bears no trace of missionary effort. When you act just as any other worldly physician, what is there to designate you as a medical missionary?*16LtMs, Lt 46, 1901, par. 14*

We have a most solemn work to do in our world. This work is a testing work, and will decide the destiny of souls. It is to prepare a people to stand in the day of the Lord, and it is not to be after the order of the world. It is to be a work after God's order. *16LtMs, Lt 46, 1901, par. 15*



Our sanitariums are to act a part in this work, and those connected with these institutions are to beware lest by their weakness they mar the work. God will not acknowledge any physician who, while connected with his institution, feels at liberty to set an example that will lead souls in unsafe paths. It is in the power of physicians to do a great deal of harm, to sadly misrepresent the great Physician; but those who thus corrupt their way before the Lord will be judged by Him for this. *16LtMs, Lt 46, 1901, par. 16*

There cannot be a greater evil than for a physician bearing the name of medical missionary to cause souls to stumble by his inconsistent course of action. To those who are called to deal with diseased minds and diseased bodies, I say, "Make straight paths for your feet, lest that which is lame be turned out of the way." [*Hebrews 12:13.*] All work that leads away from truth and righteousness is of the great deceiver, not of truth and righteousness. *16LtMs, Lt 46, 1901, par. 17*

If those who claim to be children of God do the wrong deeds which non-professors feel at liberty to do, their profession as a Christian is a shame to them. The physician claiming to be a Christian who is grasping and over-reaching, desirous of obtaining gain, is written in the books of heaven as unrighteous. He is putting excuses into the mouths of the ungodly to continue in their unchristian course. He is strengthening the hands of unbelievers, giving scoffers an excuse for saying that Christianity is a farce, a pretence. Those Christians who comply with the suggestions of the enemy dishonor the One whom they profess to love and serve. They may escape detection from their brethren, but this does not make them honest in the sight of God. To escape detection by human beings does not make a man honest. God sees every action and reads every motive of the heart. *16LtMs, Lt 46, 1901, par. 18*

Those who are in any way connected with the institutions established to advance the work of God should be as transparent as clear water. The temptation comes to a man to pursue a wrong course of action for the sake of gaining money. He commits himself to that which the Lord cannot endorse. And daily the spiritual life of that man grows weaker. Only that which is pure and lovely and of good report is it safe for us to follow. Human beings are under the

most sacred obligations to God to be holy and uncorrupted; for they have been bought with a price, even the precious blood of the Son of God. By their baptismal vows they are solemnly pledged to do nothing which will bring an evil report upon the Christian name. Before the Father, the Son, and the Holy Spirit, the professing Christian pledges himself to discourage pride, covetousness, unbelief. And as the true Christian seeks to fulfil this pledge, he grows in self-distrust. Constantly he places more dependence upon God. His reverence and love for the Saviour continually increases, and he is a living witness for his Master. He realizes what it means to be a child of God. He has a realizing sense that the cleansing blood of Christ secures for him pardon and elevation of character. In spirituality he grows like the lofty cedar. Daily he holds communion with God, and he has a treasure house of knowledge from which to draw. He is mighty in the knowledge of the Scriptures. His fellowship is with the Father and the Son, and he knows more and still more of the divine will. He is filled with a constantly increasing love for God and for his fellow men.*16LtMs, Lt 46, 1901, par. 19*

May God help you, my dear brother, to recover yourself from every snare. While there are many who are dwarfs in the religious life, may you grow to the full stature of a man in Christ Jesus. I have not, by any means, given you up; but you need, my brother, to obtain a different experience, or you will not be an overcomer. I have strong hope that you will see the necessity of digging deep and laying the foundation sure, that your house, founded upon the eternal Rock, may endure the storm and tempest.*16LtMs, Lt 46, 1901, par. 20*

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of

the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [*Ephesians 6:11-18.*]*16LtMs, Lt 46, 1901, par. 21*

## Lt 47, 1901

Palmer, Brother and Sister [W. O.]

NP

June 16, 1901 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Palmer,—

I have written a few lines to Edson and will now write a few lines to you. I have come so near a breakdown since returning from Battle Creek that I do not know how the effort that I am making at this camp-meeting will leave me. I am of good courage in the Lord, but I feel the burden of the church. Did I not understand that I am carrying the burden for those present at this meeting, I should have a serious time. But I thank the Lord that I understand the matter.<sup>16</sup>*LtMs, Lt 47, 1901, par. 1*

I feel sorry that you are disappointed in regard to the means coming in as you hoped. But be of good courage in the Lord. He is your hope, your courage, your victory.<sup>16</sup>*LtMs, Lt 47, 1901, par. 2*

At the half-past-five meeting this morning I read some most precious matter to the people. At half past eleven I read and talked to them again. Last night a subject was presented to me that was presented to me years ago: "What saw he in thy house?" [*2 Kings 20:15.*] I spoke in regard to the many ways in which means could be used to do good. But money is not used as it should be. Great mistakes have been made in the church. Some of those professing the faith have corrupted their souls by deception and have kept back part of the price. Many today are keeping back that which the Lord has entrusted to them as His servants for the carrying forward of His work intelligently and extensively. Year after year thousands pass into the grave unwarned and unsaved while the talent of means is hid in a napkin, buried in worldly enterprises. The guilt of having the Lord's money <and misapplying it> passes all

computation. This was the instruction given me last night. *16LtMs, Lt 47, 1901, par. 3*

There was a distant colony of Britain in great distress because of famine. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens her stores; public charity pours forth; relief flows through many channels. A fleet is freighted with the precious means of life and is sent to the scene of suffering, accompanied by the prayers of those whose hearts are stirred to help. And for a time the fleet sails direct for its destination. But having lost sight of land, the ardor of those entrusted with the work of carrying food to the starving sufferers abates. Though engaged in a commission which makes them co-laborers with the angels, they lose the good impressions with which they started forth. Through evil counselors temptations enter. *16LtMs, Lt 47, 1901, par. 4*

A group of islands lies in their course, and though far short of their destination, they decide to call. The temptation grows stronger as mercantile advantages present themselves. The selfish spirit of gain takes possession of their minds. They are prevailed on to remain on the islands. Their original purpose of mercy fades from their sight. They forget the hungry, starving people to whom they were sent. The stores of life entrusted to them are used for their own benefit. The means of benevolence is diverted into channels of selfishness. The cries of the perishing ascend to heaven, and the Lord writes in His record the tale of robbery. *16LtMs, Lt 47, 1901, par. 5*

Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust! They bartered the means of life for selfish gain, and left their fellow beings to perish. Many inquire, Can this be a fact? It is, and yet it seems almost impossible. *16LtMs, Lt 47, 1901, par. 6*

And in a higher sense this great sin has been and is being repeated. The world was perishing in sin. Its condition is described in the *fifty-ninth chapter of Isaiah*. It was seen in heaven that men were perishing, and the compassion of God was stirred. He devised a means of relief, and at what an infinite cost! He “so loved the world that he gave his only begotten Son, that whosoever believeth

in him should not perish, but have everlasting life.” [*John 3:16.*]*16LtMs, Lt 47, 1901, par. 7*

There was no hope for the transgressor except through Christ. “Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Zion, saith the Lord.” [*Isaiah 59:15-20.*]*16LtMs, Lt 47, 1901, par. 8*

The Lord chose a people and made them the depositories of His truth. Christ gave His precious life to save the world, and made His servants His stewards in trust. With the gift of Christ all the treasures of heaven were given to man.*16LtMs, Lt 47, 1901, par. 9*

The church was freighted with the food of heaven for starving souls. This was the trust the people of God were commissioned to carry to the world. They were faithfully to perform their duty, continuing their work till the message of mercy had belted the world.*16LtMs, Lt 47, 1901, par. 10*

In the Word an angel is represented as flying in the midst of heaven, “having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.” [*Revelation 14:6, 7.*]*16LtMs, Lt 47, 1901, par. 11*

The message of *Revelation fourteen* is the message we are to bear to the world. It is the warning for these last days.*16LtMs, Lt 47,*

*1901, par. 12*

Christ came and lived on this earth a life of obedience to the law of God. He ascended to heaven, and sent His Holy Spirit to give power to the work of His disciples, and thousands were converted in a day. But a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished. The enemy cast his spell upon the people to whom God had given light for those in darkness, light which should have shone forth in good works. *16LtMs, Lt 47, 1901, par. 13*

There was a world to be aroused. Millions of souls were perishing in ignorance and iniquity. But those to whom God had committed the stores of life looked with indifference upon the souls starving for light, dying in trespasses and sins. Many forgot that to them had been entrusted the bread of life to give to those starving for salvation. *16LtMs, Lt 47, 1901, par. 14*

This afternoon I spoke to a large congregation in the mammoth tent. The Lord gave me strength to speak to the immense crowd, and I did not forbear to speak the words of God. I know that He was present this afternoon. *16LtMs, Lt 47, 1901, par. 15*

**Lt 48, 1901**

White, J. E.

NP

June 16, 1901 [typed]

Portions of this letter are published in *6MR 275-276*.

My dear son Edson,—

I wish you to understand that I am deeply interested in the work in Nashville. Do not become discouraged if you do not at once receive means to carry forward the work as you desire. The Lord lives and reigns, and if you and the workers associated with you will not fail or be discouraged, you will have help. If it were in my power, I would send you help at once. But this is impossible. I have not even the means to settle with my own workers. But I may be able to stir up those who have means to help you in this emergency. Put your trust in One who understands the situation. *16LtMs, Lt 48, 1901, par. 1*

At this meeting there have been many calls for help. Australia should have attention at this time. Ten thousand dollars should be raised to enable the workers to finish the Sanitarium in Sydney. If I ever had a longing desire for money it is now, when so many missionary fields are in need of help. Nigh and afar off calls are being made for aid, and nowhere is there greater need than in the Southern field. The Lord knows this. Let us wait patiently and work earnestly doing our very best. *16LtMs, Lt 48, 1901, par. 2*

As I go from place to place and see the many photographs in the houses of our people, filling mantels and tables, till there is no place for the books treating on present truth, I am made sad. My heart aches. *16LtMs, Lt 48, 1901, par. 3*

The matter of reproducing human faces should have a limit, and recently the reproof has come from the Lord, "What saw he in thy house?" [2 *Kings* 20:15.] This question may well be asked. It is unnecessary to have so many photographs. The money expended in producing them is misappropriated, be it little or much. This



reproduction of human faces is a species of idolatry. It consumes money that should be used to advance the cause and work of God. *16LtMs, Lt 48, 1901, par. 4*

The rebuke of God is upon this display of human faces. The time devoted to handling photographs should be used in the work of God. There is missionary work to be done in every place, and let those who are preparing to be missionaries begin to deny self and restrict their desire for reading matter that is not food for the mind. The money expended for magazines may not seem to be much, but it is too much to spend for that which gives nothing in return. Those who are in God's service should spend neither time nor money for light reading. What is the chaff to the wheat? There are missionary papers that are of real value. Invest your money in that which will bless and benefit. *16LtMs, Lt 48, 1901, par. 5*

Think of how earnestly Christ prosecuted the work of our salvation. He was under no obligation to make this great sacrifice in our behalf. Voluntarily He pledged Himself that He would bear the punishment due to the transgressors of the law of Jehovah. His love was His only obligation. And without a murmur He endured every pang and welcomed every indignity as part of the plan of redemption. All this He did that man might be granted a probation of test and trial. What earnestness His life revealed as He sought to give value to fallen man by imputing to every repenting and believing sinner the merit of His spotless righteousness. He gave all there was of Himself to work out the plan of redeeming grace. Step by step He descended in the path of humiliation and suffering to save the souls of men and women. He laid down His life for those who were His enemies. In His life on this earth He bore the bitter opposition and reproach of His own nation. *16LtMs, Lt 48, 1901, par. 6*

Should we not think of what the Saviour has done for us? Should we not be eager to practice self-denial and self-sacrifice for Christ's sake? He gave His precious life for us. Shall we hesitate to deny self, to lift the cross and follow Him who humbled Himself to the lowest depths that we might be lifted to the heights of purity, holiness, and completeness, that He might pour into our poverty-stricken souls His fulness, His riches, that He might give us peace

and rest and joy, and share with us the glories of His throne?*16LtMs, Lt 48, 1901, par. 7*

Shall we not appreciate the privilege of working for Him? Shall we not devote time to prayer and thanksgiving? Heaven is full of joy. It resounds with the praises of the One who has made such a wonderful sacrifice that man might be redeemed. Should not the church on earth be full of His praises? The Lord God of heaven calls upon every human being to publish through the world the amazing love of Jesus. The thought of this love should be sufficient to cause us to abhor sin.*16LtMs, Lt 48, 1901, par. 8*

Those who realize that they have been plucked as brands from the burning are filled with a consuming desire to see their Saviour's face. In dying for you Christ wore your name upon His breast as a candidate for heaven and eternal life. What will you do for Him? Will you unite with Him in seeking for the salvation of the world, or will you waste your money on needless things, leaving souls to perish in order that you may devote to your own selfish pleasure the means He entrusted to you for the salvation of souls? He has made it possible for you to unite with Him in the work of redemption. Will you be laborers together with Him? Will you take up your appointed work of self-denial? Remember that you can be God's helping hand. Keep your mission box in sight, and place in it the money you are tempted to spend foolishly.*16LtMs, Lt 48, 1901, par. 9*

Let the children see what they can do to help. Let them encourage one another to save their pennies for the Lord. And by-and-by in the heavenly courts they will see how much their mites have done to save souls.*16LtMs, Lt 48, 1901, par. 10*

Let fathers and mothers practice self-denial and see how much they can add to the contributions made to the Southern field. I am intensely interested in this field, because the Lord has shown me that it has been shamefully neglected. We need to work zealously to redeem the past.*16LtMs, Lt 48, 1901, par. 11*

The Lord is touched with the human woe in the Southern field. Christ has wept at the sight of this woe. Let His tenderness come into your hearts. Practice self-denial that you may have wherewith to relieve the suffering of God's children. Let this same mind be in

you which was also in Christ Jesus. He is the Author of your faith and He will be the Finisher if you will be partakers of His self-sacrifice. Many of you enjoy a portion of this world's goods. When spending your money, think of what Jesus would do in your place. Follow His example, and you will be laying up in store eternal treasure.<sup>16</sup>*LtMs, Lt 48, 1901, par. 12*

**Lt 49, 1901**

Kellogg, M. G.

Oakland, California

June 16, 1901

Portions of this letter are published in *5Bio 119*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

M. G. Kellogg

Dear brother,—

I wish to write a few lines to you. We are now in Oakland attending the California camp-meeting. In all I have spoken eleven times during the meeting. There are a large number of people here, and O, how much they needed the instruction they have received in many lines. You know, I cannot attend the meetings except when I speak; therefore I cannot speak as intelligently regarding them as I would otherwise be able to do. But I have evidence that much good has been done. I am hoping that from this meeting an influence will go forth that will be higher, broader, and more soul-saving than has been revealed for many years. I have had straight testimonies to bear against the disposition to criticize and against unfairness of deal in any respect. I wish I could make all understand that many times the obstacles and difficulties which seem to hedge up their way are of their own creating. The Lord is longing to see us drinking of the water of life, instead of the murky water of the valley. *16LtMs, Lt 49, 1901, par. 1*

To be in the slough of despond does not produce a healthy experience. We need to shut ourselves in with God. *16LtMs, Lt 49, 1901, par. 2*

I have a great desire that day by day you shall learn of Jesus and trust wholly in Him. I want you to triumph. I long to see you standing firmly in God. Set your standard high. Commune with God. Let not

the enemy spoil your experience. Your strength will ever be in the Lord. Do not complain. Do not reveal a dictatorial spirit.*16LtMs, Lt 49, 1901, par. 3*

Put on courage and strength. You are not forsaken by God. We must not talk unbelief because appearances are against us. We are in a world of wickedness and crime. We shall feel pressure for means, but God will hear and answer our petitions. Let your language be, "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed." [*Isaiah 50:7.*]*16LtMs, Lt 49, 1901, par. 4*

My brother, do not dwell upon things that are of no profit. Be free in the Lord, be free. Look on the bright side. You are to be uplifted in God. If the work is hindered, be sure that it is not your fault, and then rejoice in the Lord, even if the experience through which you are passing is hard and grievous.*16LtMs, Lt 49, 1901, par. 5*

When I returned to my home from the Conference, several met me with the word, "You will have no prunes this year. The buds were frozen on the trees, and the fruit is killed. I am so sorry." "Well," I said, "I thank God that it is not anything I have done that has brought this about. I thank the Lord that we shall not have the trouble and the care of gathering the prunes."*16LtMs, Lt 49, 1901, par. 6*

Let us not complain. Let there be no complaints in our mouth. Let not our lips utter perverseness. Talk not darkness; talk light. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." [*Isaiah 55:10, 11.*]*16LtMs, Lt 49, 1901, par. 7*

Let everyone hold up the hands of his fellow worker. Let no one talk discouragement. "For ye shall go out with joy and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall

come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” [Verses 12, 13.]<sup>16</sup>*LtMs, Lt 49, 1901, par. 8*

Look away from everything discouraging. I know that it is sad to see the building of the Sanitarium hindered as it is, but God knows all about it. I know that the Lord has not been glorified in the management of the Summer Hill Sanitarium, and perhaps He will not bless until those connected with it have been through the refining process. Certainly something is out of joint, but we will wait patiently for the Lord, trusting in Him to work everything out to His glory. If His reproof is upon us, let us humble our souls and say, Amen. But never murmur or complain. The Lord lives and reigns. Talk faith, talk courage. Be strong, be strong. Trust in the Lord. Walk before Him in faith and hope and righteousness, and He will bring you off more than conqueror through Him that hath loved you.<sup>16</sup>*LtMs, Lt 49, 1901, par. 9*

**Lt 50, 1901**

White, J. E.

Oakland, California

June 14, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Son Edson,—

We are having a very large meeting here. I have attended quite a number of the meetings, but have not been able to do as much as I would like to do.*16LtMs, Lt 50, 1901, par. 1*

Just before coming to Oakland I saw that I was failing in nerve and muscle, and I determined to drive as far as Vallejo and take the train from there to Oakland. I was so weary that I hardly knew what to do with myself, but I would not give up, and I thought that the drive would do me good. We started Wednesday morning, and in the evening reached Oakland. We came to Brother Santee's house, where we were to have rooms during the meeting. I have two good rooms here. One is a front room and has a large bay window. The sleeping room also has a window, so that I get the sun all day long.*16LtMs, Lt 50, 1901, par. 2*

I spoke Thursday afternoon, and on Sabbath and Sunday afternoon I spoke to very large congregations. I spoke of the Southern field, and asked those present to do what they could to help. One hundred dollars was raised, and I requested that it be sent to you at once. Brother Santee seems desirous to do his very best, and I think you will receive this money soon. But trying to raise money here at this time is like milking the cow dry, for many calls have already been made for various lines of work.*16LtMs, Lt 50, 1901, par. 3*

The orphanage in this place is greatly in need of help. About forty children are being cared for, but the home is in a most unsuitable

place, and it will be necessary to purchase some land out of the city and put up a building. There are no conveniences whatever where the children are now located. I spoke very plainly in regard to this matter, and a call was made for means to start the work. Eleven hundred dollars was raised. *16LtMs, Lt 50, 1901, par. 4*

Then came a distressing call from Australia. We asked for help for this field, and nearly two thousand dollars were pledged, and something over one thousand dollars given in cash. *16LtMs, Lt 50, 1901, par. 5*

Two thousand five hundred dollars are needed to put the Healdsburg meeting house in repair. But this matter is kept back that other calls may be answered. *16LtMs, Lt 50, 1901, par. 6*

So you see that there are many places needing help. Three thousand dollars have been raised at this meeting for different lines of work, besides the one hundred dollars raised for the work in the South. One brother gave me twenty dollars for your work, and I hope that before the meeting is over, the way will open for me to make another call. I do hope that means will come in for your work. I have not tried to borrow any money. I wish you would tell Brother Palmer not to get the carriage he talked of getting for me, but take the money for the Southern field. *16LtMs, Lt 50, 1901, par. 7*

I spoke twice yesterday and once today. I spoke twice on Monday, Tuesday, *16LtMs, Lt 50, 1901, par. 8*

Wednesday, and Thursday, and yet I have not given out entirely. Yesterday I attended the early morning meeting. I felt that the people needed something, and that I ought to try to supply the need. This morning I read important matter upon the reception of the Holy Spirit. There is altogether too much weakness in the church. The ministers offer long, dry prayers, which are nearly destitute of the quickening influence of the Holy Spirit. *16LtMs, Lt 50, 1901, par. 9*

I have feared that I would break down, but my head is not as tired as it was, and this encourages me. I think that if I had given up I should now be flat enough, but as it is I am climbing again without taking a day of rest. I thank God for all His goodness and mercy. O,



how good the Lord is.*16LtMs, Lt 50, 1901, par. 10*

I am sorry that money does not come in at this meeting for your work. But there are several matters which will have to wait till money is more plentiful. I hope to get some money for you before the meeting is over, but I do not feel very hopeful.*16LtMs, Lt 50, 1901, par. 11*

Brother C. H. Jones has been trying hard to lift the debt on the Oakland church, and only six thousand dollars remain to be paid. The members of the Healdsburg church might have done the same had there been some one to devise and plan for them. O, how much we need managers. May the Lord give us wisdom.*16LtMs, Lt 50, 1901, par. 12*

June 16

It has been difficult for me to write to you; for my head is very tired. I wish I could step in and see you as easily as I can go to my home in St. Helena. I speak in the large tent this afternoon. After this I shall be able to go home if I choose, either this evening or tomorrow morning, but as I would have to come down at the end of the week, and this journey would mean five dollars, I have decided not to go; for we have not five dollars to spare. I shall stay the rest of the week, but I think I will go to Sister Jones's till the crowd is gone, then I shall return and spend Sabbath and Sunday here.*16LtMs, Lt 50, 1901, par. 13*

I have not felt the least inconvenience in speaking at this meeting. The sides of the tent are so adjusted that there is no impure air. Hitherto the weather has been cool. There has been no oppressive heat.*16LtMs, Lt 50, 1901, par. 14*

Later. I have just left the tent, after speaking for an hour. I made as earnest an appeal as possible for the work in the South, but as I had to leave the tent immediately after speaking, I do not know how much money was raised. I shall know before this letter is sent.*16LtMs, Lt 50, 1901, par. 15*

There is much to be done in this part of the vineyard. Much has been done to consume, but nothing to produce. Aggressive warfare

must be entered upon.<sup>16</sup>*LtMs, Lt 50, 1901, par. 16*

**Lt 51, 1901**

Caro, E. R.

Oakland, California

June 17, 1901

Portions of this letter are published in *MM 49-50*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. E. R. Caro

My dear brother,—

I have written some straight things to you, because I dared not withhold them. You have been inclined to think that your influence in Sydney depended on your not being identified as a Seventh-day Adventist. This feeling has greatly weakened your influence.<sup>16</sup>*LtMs, Lt 51, 1901, par. 1*

Christ was a Seventh-day Adventist, to all intents and purposes. It was He who called Moses into the mount and gave him instruction for His people. "The Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord, to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them." [*Exodus 19:20-22*.] And in awful grandeur Christ made known the law of Jehovah, giving among other charges, this charge, "Remember the Sabbath day to keep it holy." [*Exodus 20:8*.] My brother, you have not placed upon the Sabbath the sanctity that is required by God. Irreverence has come in and an example has been set that the Lord does not approve. He is not honored and glorified.<sup>16</sup>*LtMs, Lt 51, 1901, par. 2*

There will always be duties which have to be performed on the Sabbath for the relief of suffering humanity. This is right and in

accordance with the law of Him who says, "I will have mercy and not sacrifice." [*Matthew 9:13.*] But there is danger of falling into carelessness on this point and of doing that which it is not positively essential to do on the Sabbath. Unnecessary travelling is done on the Sabbath, with many other things which might be left undone. "Take heed," saith the Lord, "to all thy ways, lest I remove My Holy Spirit because of the lax regard given to My precepts." "Remember the Sabbath day to keep it holy." [*Exodus 20:8.*] Bear in mind the charge to remember. Do not carelessly forget. "Six days shalt thou labor, and do all thy work." [*Verse 9.*] In this time all the duties necessary to prepare for the Sabbath are to be done. Shoes should be cleaned and all such work finished before the Sabbath comes. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it." [*Verses 10, 11.*]*16LtMs, Lt 51, 1901, par. 3*

This is the reason we are Seventh-day Adventists. This is why we honor the seventh day.*16LtMs, Lt 51, 1901, par. 4*

"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." [*Genesis 1:31-2:3.*]*16LtMs, Lt 51, 1901, par. 5*

Thus the Lord proclaimed His will to all the earth.*16LtMs, Lt 51, 1901, par. 6*

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth

it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” [Exodus 31:12-17.]16LtMs, Lt 51, 1901, par. 7

“And he gave to Moses when he had made an end of communing with him upon mount Sinai two tables of stone, written with the finger of God.” [Verse 18.] Never could this be blotted out; for it was written, engraved in stone, with the finger of God. It was never against us, because God declared that we were to obey His commandments as a perpetual covenant. At His death Christ blotted out the handwriting that was against us, “and took it out of the way, nailing it to his cross.” [Colossians 2:14.] In every ceremony, in every sacrifice, His death had been prefigured. He was the foundation of the sacrificial system, which was to last till in His death type should meet antitype. He “abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” [Ephesians 2:15-20.]16LtMs, Lt 51, 1901, par. 8

The Sabbath of the fourth commandment has not been changed. The Lord has declared that it is forever to have a claim upon men.16LtMs, Lt 51, 1901, par. 9

Speaking in regard to the giving of the commandments, Moses says, “When I was gone up into the mount to receive the tables of

stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water; and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." [*Deuteronomy 9:9-11.*] The Lord made a covenant with His people, declaring that if they would obey His law, He would give them life and prosperity. *16LtMs, Lt 51, 1901, par. 10*

"Therefore," He said, "shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand and that they may be as frontlets between your eyes." [*Deuteronomy 11:18.*] Their hands were not to engage in any action which would violate the holy principles of the law of Jehovah; they were not to commit idolatry by looking upon and coveting that which the Lord had forbidden them to desire. In all that their hands handled and their eyes beheld, they were to remember their close connection with God and the pledge they had made to obey His law. *16LtMs, Lt 51, 1901, par. 11*

"Therefore shall ye lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth. For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you; for the Lord your

God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God; which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.” [*Verses 18-28.*]*16LtMs, Lt 51, 1901, par. 12*

These words come sounding down the ages to our time. And in the history of Israel we see that the Lord did as He said that He would do. Their disobedience was their destruction. The Lord is just as particular now as He was then. Shall we be careless and negligent? Shall we make it impossible for the Lord to prosper and bless us and glorify His name through us as a people?*16LtMs, Lt 51, 1901, par. 13*

Speaking of the nations the Israelites were to drive out the Lord said, “Neither shalt thou make marriages with them; thy daughter thou shalt not give to his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.” [*Deuteronomy 7:3-5.*]*16LtMs, Lt 51, 1901, par. 14*

Let these cautions be lessons of warning to us. Instead of mingling with those who have no respect or appreciation for the truth, instead of confederating with them, we are to take special pains to be separate from them. Why?—“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God he is God, the faithful God,

which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [*Verses 6-11.*]*16LtMs, Lt 51, 1901, par. 15*

Mark the words, "To a thousand generations." [*Verse 9.*] To what would the end of a thousand generations bring the people of God? To the mansions Christ has gone to prepare for them. *16LtMs, Lt 51, 1901, par. 16*

"Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers." [*Verse 12.*] Let us take heed to these words; for on our obedience depends our salvation. *16LtMs, Lt 51, 1901, par. 17*

Seventh-day Adventist! The name is true to the letter. And the Lord calls for a decided reformation among His people. God desires His servants to be known by their religious belief. *16LtMs, Lt 51, 1901, par. 18*

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." [*John 14:1-3.*]*16LtMs, Lt 51, 1901, par. 19*

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." [*John 5:25-29.*]*16LtMs, Lt 51, 1901, par. 20*



“Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?” [1 *Corinthians* 15:51-55.] *16LtMs, Lt 51, 1901, par. 21*

“Turn you to the strong hold, ye prisoners of hope; even today do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. And the Lord of hosts shall defend them; and they shall devour and subdue with sling stones; and they shall drink and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land.” [*Zechariah* 9:12-16.] *16LtMs, Lt 51, 1901, par. 22*

“And I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.” [*Daniel* 7:21, 22.] “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp

sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even to the horse bridles, by the space of a thousand and six hundred furlongs.” [*Revelation 14:14-20.*]*16LtMs, Lt 51, 1901, par. 23*

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” [*Daniel 12:1-3.*]*16LtMs, Lt 51, 1901, par. 24*

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. ... And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS [*Revelation 19:11, 16.*] “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” [*Revelation 20:12-15.*]*16LtMs, Lt 51, 1901, par. 25*

This is the reason we give for being Seventh-day Adventists. We have an entirely appropriate name.*16LtMs, Lt 51, 1901, par. 26*

**Lt 52, 1901**

Caro, E. R.

Oakland, California

June 20, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. E. R. Caro

Dear Brother,—

I have much concern of mind in your case. I have received your letters and am sincerely glad to hear from you. I know that God will bless you if you will put away the idea that outward display gives influence. God says, "My son, give me thine heart." [*Proverbs 23:26.*] If you will do this, the Lord will accept it, and will cleanse it from the evil of pride. He says, "A new heart will I give you." [*Ezekiel 36:26.*] When you have this new heart, you will reveal the wisdom of God, not the wisdom of the world. *16LtMs, Lt 52, 1901, par. 1*

It is just as much your duty as it is mine to bring yourself into line. You and your wife need to learn how to live and work economically. Then the Lord will give wisdom. Of woman the Lord has spoken, saying, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time holy women, also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement," afraid lest you shall not in appearance be counted as superior to other people. "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not

hindered.*16LtMs, Lt 52, 1901, par. 2*

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?” [*1 Peter 3:3-13.*]*16LtMs, Lt 52, 1901, par. 3*

This chapter, speaking about the home life, is of the greatest consequence to the children of God. Here is to be your ambition, not to be satisfied to meet the world’s criterion—for we are not to seek the applause of the world—but to do the will of the heavenly Father, to be a blessing to those with whom you are brought in contact. The experience of you both needs to be higher and holier than it has been in your past life.*16LtMs, Lt 52, 1901, par. 4*

“The end of all things is at hand; be ye therefore sober and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover a multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, so let him minister the same one to another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ’s sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.” [*1 Peter 4:7-14.*]*16LtMs, Lt 52, 1901, par. 5*

This is most precious instruction and should be practiced daily. Brought into the experience of the family, this chapter will enable the member to attain to a deep religious experience, an experience that will take out of their lives the foolishness which has hindered their growth in grace and prevented them from having peace and joy in the Lord. *16LtMs, Lt 52, 1901, par. 6*

It is time for you both to think candidly and seriously. Live no longer according to your human idea of what life should be. Look at your past experience and compare it with the life of Christ. Remember that you have lived to please and glorify self, and yet you have been largely dependent upon others for the sustaining and upholding of your erroneous ideas as to the course of action you should follow in order to obtain influence. *16LtMs, Lt 52, 1901, par. 7*

There is no part of the man of which Christ is not to be all and in all. The opinions of the world are not worth having. What will it avail you if you are praised and glorified by the highest earthly powers? They are nothingness. The men themselves are in possession of no real power. They may assume much, they have nothing to which they are entitled as their own. With one breath of his mouth, with one motion of his hand, God can sweep away everything they have. Then for real power we must look beyond the honored and wealthy men of the world. Those whose minds reach heavenward find the first cause of all greatness, all honor, all majesty. In comparison with Him, human beings are but the small dust of the balance. *16LtMs, Lt 52, 1901, par. 8*

God created man with affections capable of embracing eternal realities. These affections were to be kept pure and holy, sanctified from all earthliness. But human beings have lost eternity out of their reckoning. God, the Alpha and the Omega, the beginning and the end, who holds in His keeping the destiny of every soul, is forgotten. Supposing themselves mighty in knowledge and wisdom, men have let themselves down to the lowest level in God's sight. *16LtMs, Lt 52, 1901, par. 9*

God is the Creator of man and of all that man has. He is the Owner of the riches man has appropriated to his own use. This is His entrusted capital. Men will have to answer to the God of heaven for

claiming His property, to do with as they please; to glorify themselves and thus destroy the moral image of God; to indulge appetite and passion and bear in every sense the image of the earthly. The mind of man has become earthly. In the place of revealing the impress of the divine, it reveals the impress of the earthly and sensual. The abominable practices which are followed places man in Satan's power, to be moulded and fashioned according to his hellish attributes. In every chamber of the mind is seen the imagery of earth. Now are seen the debasing, corrupting abominations which were prevalent in the days of Noah, and which placed the inhabitants of that age beyond remedy, causing them to perish in the waters of the flood.*16LtMs, Lt 52, 1901, par. 10*

The state of the world today is represented by the state of the world in Noah's day. "Our transgressions are multiplied before thee and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them: in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." [*isaiah 59:12-15.*]*16LtMs, Lt 52, 1901, par. 11*

This is the condition of the world today; and those who are so confused in their estimate of truth and righteousness as to seek wisdom and praise and glory from men, are receiving all they will ever have unless they repent and are converted.*16LtMs, Lt 52, 1901, par. 12*

"And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him, and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy

shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." [Verses 16-21.] *16LtMs, Lt 52, 1901, par. 13*

This representation will be fulfilled if the people of God will only take the position to which Christ has appointed them. We are to reveal the love of God by reaching out to others. Entering the busy world, where is heard the clamor and hubbub of confusion, He lifts His voice like a trumpet and seeks to break the spell that is upon minds, exclaiming, "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] *16LtMs, Lt 52, 1901, par. 14*

Death settles the question for all. It brings to an end all the ambitious projects of man. And what of the soul? Is it hid with Christ in God? Christ brings to the notice of men the nobler world they have lost from their sight and calls upon them to behold it. He shows them the threshold of eternity, flushed with the glory of God. He brings to view eternal realities. His hand places the world where it should be, as a subordinate object. He seeks to impress the mind with the importance of using the time God has given in securing the precious treasures of heaven. He commands us as we value the eternal habitations of the just, to cultivate, as fruit for the heavenly garner, all that is useful and enduring. *16LtMs, Lt 52, 1901, par. 15*

My dear brother and sister, remember that our various endowments are so many talents, entrusted to us, not to hide in the world, but to use to benefit and bless the world. God expects us, by constant use, to multiply the talents He has given us. Will you both take hold of this work in earnest? Dr. Caro, God will use you when you first use Him as your forgiving Saviour, when you glorify God and not man. No man can serve two masters. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." [*2 Corinthians 6:17, 18.*] *16LtMs, Lt 52,*

*1901, par. 16*

Will you take your position as laborers together with God? Take hold of the work in the Sanitarium as a most sacred trust, and you will be respected and honored by Him whose regard is of more consequence than that of the whole world. Will you come into line? Will you die to self and live the spiritual life which Christ gives? His personal contact with the soul builds it up and makes it fruitful in good works, supplying its ever-recurring wants. He is made unto us wisdom and righteousness and sanctification. *16LtMs, Lt 52, 1901, par. 17*

Christ wants you both to make an entire surrender to Him. I beseech of you to be all in the Sanitarium that you should be. Watch unto prayer and exert a holy influence. Thus you will sow seed unto eternal life. *16LtMs, Lt 52, 1901, par. 18*

In much love. *16LtMs, Lt 52, 1901, par. 19*



**Lt 53, 1901**

Farnsworth, Brother and Sister [E. W.]

Oakland, California

June 12, 1901

Previously unpublished.

Dear Brother and Sister Farnsworth,—

I thank you for writing to me and to W. C. W. Your letters are very gladly received. *16LtMs, Lt 53, 1901, par. 1*

I have been made very sad to hear of the illness of Dr. Kress. He has been afflicted in the same way that I have been. Disease has come upon him through overwork and through his eating an insufficient quantity of nourishing food. But I hope that he will soon be better. I have had light that he must not go to extremes in labor. He must remember that he has been bought with a price and that he must therefore glorify God in his body and his spirit, which are God's. It is not the Lord's will that he should do this. Many have done this and are in their graves today, their voices silent in death. You must all admonish one another on this point. *16LtMs, Lt 53, 1901, par. 2*

Last mail I sent Brother and Sister Kress a letter telling them to be careful not to carry the diet question too far and make a time of trouble beforehand. Brother and Sister Kress are in danger of doing this. They must remember that it has taken years for us to learn how to prepare hygienic food and that there are yet many improvements to be made. In every section of the country there will be food preparations made, and the profits coming from their sale will not be used merely in one line of work. Again and again the Lord has plainly set this before me. The Sanitarium carries one line of education, the school another line of education. But both are working in the same cause to accomplish the same ends. *16LtMs, Lt 53, 1901, par. 3*

God does not give a man a monopoly of His goods in any line of

work. Experiments will be made and tests made by men to whom the Lord has given wisdom. They will prepare food to take the place of that food which is injurious, that the poor may have the benefit of His goods to support themselves and their families. This is the Lord's order, and no one is permitted to close the door to that which will sustain life. God can set a table in the wilderness, and this will be more properly understood in the future. *16LtMs, Lt 53, 1901, par.*

4

In (*Exodus 30:22-38*) we find the recipes given by the Lord for use in the tabernacle. These were the Lord's special preparations. No man was to use as common that which He had made sacred. The distinction between the common and the sacred was to be strictly observed by His people throughout their generations. "Upon man's flesh it shall not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people." [*Verses 32, 33.*] *16LtMs, Lt 53, 1901, par. 5*

## Lt 54, 1901

White, J. E.

St. Helena, California

June, 1901

This letter is published in entirety in *19MR 146-151*.

My dear son Edson,—

I am again much burdened as I see you selecting words from writings that I have sent you, and using them to force decisions that the brethren do not regard with clearness. I have received letters from Elder Daniells and Elder Kilgore, asking me to send them instruction at once, if I have any light in reference to the points you have quoted from my letters. *16LtMs, Lt 54, 1901, par. 1*

Your course would have been the course to be pursued if no change had been made in the General Conference. But a change has been made, and many more changes will be made and great developments will be seen. No issues are to be forced. *16LtMs, Lt 54, 1901, par. 2*

All the light that God has given me is that the work has been greatly hindered by the books' having to pass through so many hands. Each publishing house that handles a book must be remunerated for its work. There is need to consider whether the book work cannot be handled in some improved way. There is something wrong in the tract and missionary work, when so much money is needed to sustain it, after all the advantages it has had. *16LtMs, Lt 54, 1901, par. 3*

The books should certainly be brought before the people without having to pass through so many hands, but we must move guardedly. Our words and actions must be such that they will bless others. *16LtMs, Lt 54, 1901, par. 4*

Remember, Edson, that you are not to carry your own ideas against the judgment of the brethren and the general interests of the cause.

Elder Kilgore is to be your counsellor. Things will adjust themselves if we will make our interests secondary. The Lord Jehovah is our strength and our shield. He has work for you to do, for me to do. By our faith and works we are to declare that God is our wisdom, our sanctification, our righteousness. He has given us the strongest encouragement to draw nigh to Him, and the nearer we come to Him, the nearer we come to the law of harmony and unity and holiness.*16LtMs, Lt 54, 1901, par. 5*

The practical lesson we are all to learn in genuine Bible religion is that we are to be of one mind and one judgment, that the law of God is a law of love to God and to man. Even disappointment and suffering is made unto us a means of sanctification. It elevates and purifies the soul, helping us to work out the will of God.*16LtMs, Lt 54, 1901, par. 6*

God desires us to understand that we are never to try to rule or to seek for the supremacy. Active humility and true goodness are to be constantly cherished. The spirit is to be softened and subdued. God will lead every one who will be led. My son, do not manifest a dictatorial spirit. Work with an eye single to the glory of God. Whatever may come into your experience, remember that the heavenly Father knows all things, and that He will set things in order if we are not in too great haste. He is our sanctification and righteousness.*16LtMs, Lt 54, 1901, par. 7*

For what is the Christian to live? The answer comes, He is to live in this world [of] sin and strife and variance as a peacemaker, doing all in his power to advance the work of God. "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:13-18.*]*16LtMs, Lt 54, 1901, par. 8*

June 5

Dear Son Edson, I have received your letter, also letters from Brethren Daniells, Kilgore, and Sharp. It hurts me to think that you are using words which I wrote prior to the Conference. Since the Conference, great changes have been made. Do not urge that mother has said thus and so. I know that reforms are to be made, but when I am not present to hear the words that are spoken, I cannot advise you to select a few words from a letter I have written, and use these words to forbid a course which the brethren wish to pursue regarding the publication and handling of books. Changes have been made, and I trust that our brethren who are interested in the book work will manifest an unselfish interest in the disposal of books for the Southern field. *16LtMs, Lt 54, 1901, par. 9*

A terribly unjust course has been pursued in the past. A want of principle has been revealed. But in pity to His people God has brought about changes. I think that when I took my writings out of my satchel to give you something in regard to the Southern work, I must by mistake have given you that which I did not mean should fall into the hands of you or any one else. When the Lord takes hold of the work as He did at our last Conference, your mother can stand back and not be brought so prominently into matters. And oh, how pleased I am when this can be so. *16LtMs, Lt 54, 1901, par. 10*

In the name of the Lord I charge you, in whom I have the deepest interest, not to make the burdens resting upon me doubly hard to carry. The course of action which before the Conference might have been a necessity, is no longer necessary; for the Lord Himself interposed to set things in order. He has given His Holy Spirit. I am confident that He will set in order the matters that seem to be moving wrong. *16LtMs, Lt 54, 1901, par. 11*

The less you try to control matters, the better will be your influence. And you must not, my son, use my name in such a way that you will come in between the people of God and your mother's influence, to weaken that influence in any respect. There is danger that in your zeal and ardor you may hurt your influence and my influence, so that I cannot in a crisis, as at the last General Conference, do the work that God has spared my life to do. *16LtMs, Lt 54, 1901, par. 12*

There is now to be no swaying of things in wrong lines. All are to work in perfect harmony. Unify, unify is the word from heaven. The work of bringing about perfect harmony cannot be done in a moment. It will take close examination and careful study on the part of those who bear responsibilities. Not a selfish thread is to be drawn into the web.*16LtMs, Lt 54, 1901, par. 13*

Keep close to your Redeemer. He has helped you in a marked manner, favoring you with privileges and opportunities. If you will continue to learn of Him His meekness and lowliness, He will give you rest and peace. Make God your counsellor. If you think there is a wrong understanding at the Review and Herald or among the men at present in authority, do not move hastily. Be calm. They are on test and trial, and you, my son, are also on test and trial. If you will walk wisely, the Lord will work for you. Let your determination be, In all my service to God I will endeavor to renew on earth the harmony of heaven. Place yourself where the prayer, "Thy will be done on earth, as it is done in heaven," is fulfilled in you. [*Matthew 6:10.*] Amid the strife and discord that predominates on the earth, the lives of God's people are to answer this prayer.*16LtMs, Lt 54, 1901, par. 14*

My son, do not attempt to do great things in your own strength. Counsel with your brethren. If you do not do this, it will often be said of you, He is determined to have his own way. You will be misunderstood. Leave with God the wrongs which you think exist. Be easily entreated, and be not easily provoked. Do not speak angry words because of something you have heard. This hurts your influence. May the grace of God help you to have patience.*16LtMs, Lt 54, 1901, par. 15*

From the light given me by God, Elder Kilgore should be your counsellor. Do not wrestle as you have done in the past to carry things in your own way, and then be filled with tumult and restlessness. If you are not guarded, you will allow your feelings to rise to the highest pitch of distress, and will then forget that you are not in a position of perfect faith and humble trust. Learn to look upon things which do not appear straightforward without being made unhappy and wretched. We must learn to suffer annoyances from others without becoming irritated. Try to meet disappointment

and hindrance without taking it so much to heart. Let not God be dishonored by a single murmur from your lips. We can afford to part with anything in this world, but we cannot afford to part with God as our wisdom. *16LtMs, Lt 54, 1901, par. 16*

Nothing will move us if the mind is stayed on God. You must be calm. A disturbed mind cannot enjoy the peace of Christ Jesus. You are surrounded with token after token of the working of the Holy Spirit in behalf of God's cause. The enemy has worked through some to block your way, but the Lord has worked to make this of the greatest advantage to you. You have obtained an experience in preaching the Word and in laboring together with God. The Lord desires you to understand that He has preserved you as you have labored in the Southern field. By His might and power He has kept His shield over you. When men refused to work in accordance with the light given, the Lord worked in other ways to bring about the prosperity needed for the carrying forward of His work. You must acknowledge His power as your wisdom and your sufficiency. God has greatly loved you, and again and again has preserved your life by spreading His shield over you. He has been your rock of defense. He desires you to have a clear perception that He has opened the way for you in Nashville, that by the advancement of the work in this place the way might be prepared in other places. *16LtMs, Lt 54, 1901, par. 17*

Keep the way of the Lord in justice and judgment. Make no urgent calls upon the Review and Herald. Let them do what they will. We hope that they will so repent of the past that the Lord can blot it out of His book. *16LtMs, Lt 54, 1901, par. 18*

Did you realize how many times the Lord has ordered your way, that the will of Satan should not be done on you and your life extinguished, you would not stumble along complainingly. Walk always before God in humility. Trust fully in Him. Let the words on your lips be pleasant words. Censure no one. Educate yourself to excuse and pity all who make mistakes. *16LtMs, Lt 54, 1901, par. 19*

I can write no one. Only be sure to remember that the Lord has managed matters for you because you have put your trust in Him. He will bring to pass that which He desires to do if you will hide

yourself in Him. Be of good courage in the Lord. Remember how merciful and kind He is, how great has been His keeping power over you. That which men have failed to do, God has done. Honor Him. Be an example of piety to all with whom you are connected. Let God do all judging. Your work is to love and serve God and to be a help to others.*16LtMs, Lt 54, 1901, par. 20*

Fight the good fight of faith. Overcoming requires constant watchfulness and unceasing prayer. Let not your words in the desk be contradicted by your words out of the desk. The love of Christ is progressive. By constant effort you will grow in the knowledge of God. It costs something to be pure, holy, and undefiled. But remember that he that offendeth not in word, the same is a perfect man, and able also to bridle the whole body. Put your hand in the hand of Christ, saying, Lead me, keep me, bless me.*16LtMs, Lt 54, 1901, par. 21*

This morning Sara and I will drive to Vallejo, thirty-five miles from here. Then a brother will take the horse and buggy over on the boat, and we will go on to Oakland by train. I am taking the buggy to Oakland that I may have a chance to ride out while there.*16LtMs, Lt 54, 1901, par. 22*



**Lt 55, 1901**

Daniells, A. G.

Crystal Springs, St. Helena, California

June 24, 1901

Portions of this letter are published in *PM 132*; *5Bio 378*.

Dear brother Daniells,—

There is something I wish to bring before you with reference to our work here. We are now ready to take up book work. Those who have read the matter upon education, in the hands of Miss Peck, say that it should be in circulation as soon as possible. The temperance book should also be published, and I am anxious to get out another Testimony as soon as the matter can be prepared. We need the young man who felt desirous of connecting with me in my work, and we hope that you are prepared to let him go. We must have some one who will conscientiously keep the way of the Lord. I cannot trust my writings to those who have not clear foresight and discretion.*16LtMs, Lt 55, 1901, par. 1*

We expect Miss Peck this week. Our work must advance as fast as possible. An urgent request has come for me to attend the Los Angeles camp-meeting, but I think it is of more importance for me to get rested, so that I can take up my work here. I think there is more necessity for me to get out my books than to go to camp-meetings.*16LtMs, Lt 55, 1901, par. 2*

I attended the Oakland camp-meeting and spoke to the people twelve times. I had some very plain testimonies to bear. Especially was this the case during the last week of the meeting. And then there was a breaking down, and the Spirit of the Lord came in.*16LtMs, Lt 55, 1901, par. 3*

I see that Elder A. T. Jones will have to soften decidedly in his speech. He has remained in connection with the Review and Herald Office until he is in need of being melted over. The education he has been receiving for years in certain lines is not the most

profitable for himself or for the great, grand work for this time. But one thing is sure: he yields to the testimony of the Spirit of God and wants to cherish the right spirit in all his work.*16LtMs, Lt 55, 1901, par. 4*

I felt much pained in one meeting that I attended, and that night matters were clearly presented to me. The next morning I presented the instruction I had received to those who were gathered together. I spoke to them in regard to the necessity of working in the tender, loving spirit of the Master. All sharpness and harshness is to be put out of the voice, whatever may be the eloquence or the position of the speaker. There is to be no ordering, no exertion of kingly authority. Enough of this kind of work has been done in our publishing house at Battle Creek. Its influence has soured those in the Office, who now need converting through and through. This harsh management, this ordering and scolding, is not of God but of the enemy. It is high time that the Office was cleansed, that the unholy tares growing among the wheat were removed.*16LtMs, Lt 55, 1901, par. 5*

I begged our brethren for Christ's sake to change their words. The sweetness of Christ must come in. There must be a decided change. Shall good be called evil and evil good? No, No! God will have things called by their right names.*16LtMs, Lt 55, 1901, par. 6*

We had much to be thankful for in the Oakland camp-meeting. We had many tokens of love from God. There is much to be done in our churches, both in the line of revival and reformation. This work must be done if spiritual progress is made. Revival and reformation are two different things. Revival means putting new life in the soul, filling it with new power. The churches must respond to the words of the prophet Isaiah, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee and his glory shall be seen upon thee." [*Isaiah 60:1, 2.*]*16LtMs, Lt 55, 1901, par. 7*

A steady advance must be made. God's people have lost their first love. Unless they repent and confess their sins, this great evil will lead to the removing of the candlestick out of its place. God's

purposes extend to all the purposes of this life. They are immutable, eternal, and will be executed at the appointed time. For a time it may seem that Satan has all the power in his hands, but our trust is in God. When His people draw nigh to Him, He will draw nigh to them and will work with all His mighty power to accomplish His gracious purposes.*16LtMs, Lt 55, 1901, par. 8*

God rebukes His people for their sins, that He may humble them and lead them to seek His face. Then as they reform and His love revives in their hearts, His gracious answers come to their requests. He will strengthen them in reformatory action, and lift up for them a standard against the enemy. His blessings rest upon them and in bright rays the light of heaven shines from them. Then a multitude not of our faith, seeing that God is with His people, will unite with them. In God's presence and power His people are safe.*16LtMs, Lt 55, 1901, par. 9*

But I will write no more just now.*16LtMs, Lt 55, 1901, par. 10*

**Lt 56, 1901**

Jones, C. H.

NP

June 26, 1901 [typed]

Portions of this letter are published in *Ev* 382; *6MR* 62-63. + NoteOne  
or more typed copies of this document contain additional Ellen White handwritten  
interlineations which may be viewed at the main office of the Ellen G. White  
Estate.

Brother C. H. Jones,—

In the council we held here together, statements were made by you in reference to Edson White which I knew were not correct. But as I had been warned not to enter into controversy with any one, I did not feel at liberty [to] express myself then. I determined to see you alone. I conversed with you alone, and made statements that I did not care to make before Edson. I might have said in the presence of Elder Irwin and Edson that which would have seriously reflected upon you, but I did not care to do this; for I had charged Edson not to become stirred up to speak unadvisedly, whatever statements others might make.<sup>16LtMs, Lt 56, 1901, par. 1</sup>

You have not dealt with his case in an unselfish way. Until you, Brother Wilcox, and others understood the matter upon which you were commenting, you should have held your peace. It was your duty to become acquainted with the Southern field, even though this would have entailed some expense. It was the duty of those who had a knowledge of the light given in regard to the Southern field to visit this field, that they might arrive at correct conclusions. It was not right for them to stand off and criticize, basing that which they said on the many reports of hearsay. It is the duty of each one of us to say unselfishly, "Help us to help each other, Lord."<sup>16LtMs, Lt 56, 1901, par. 2</sup>

In the long-neglected Southern field, there are whites and blacks who are in need of patient, persevering effort. This is a hard, poverty-stricken field, and where Edson and Brother Palmer first

went, nothing had been done. Then Brother Palmer was called away, lest too much interest should be enlisted in the work. *16LtMs, Lt 56, 1901, par. 3*

It was your duty to investigate the needs of the Southern field, and give encouragement to the workers, clearing the way so that the work could advance without so serious a risk to the health of the workers. But instead of this, you have made statements regarding the Southern work which have no truth in them, and these statements have had their effect. You have criticized where you should have encouraged. God will at some time let you see the mistake you have made. You and Brother Wilcox, in consideration of the responsibilities you were carrying, drew large wages. Should you not have been considerate of those less favorably situated? The Southern field was not an attractive or agreeable place in which to begin work. And the conjectures and suppositions of those who stood on one side and criticized have made the work much harder than it would otherwise have been. *16LtMs, Lt 56, 1901, par. 4*

Not only were the workers criticized, but the money raised to help forward the work was diverted into wrong channels. This has robbed the Southern field of years of advance. Who is responsible for this? The judgment will make plain some things which do not now appear. It will show the relief that might have been sent to the Southern field, but was not sent. Thousands of dollars might have been sent to the South, but were not sent because men were unwilling to lift where they should have lifted. The Lord understands all about the work that might have been done but was not done. The books of heaven have a record of the money invested in the Southern work, and of the money, also, that was raised for that work and diverted from it by unfaithful management. *16LtMs, Lt 56, 1901, par. 5*

Those at the Pacific Press might have helped and encouraged the workers in the South, but like the Priest and the Levite, they passed by on the other side. *16LtMs, Lt 56, 1901, par. 6*

The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. We are to be interested in everything which concerns the human brotherhood. By

our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed upon every believer the responsibility of helping to rescue the most needy, the most helpless, the most oppressed. Christians are to enlighten the ignorance of their less-favored brothers. They are to let the oppressed go free from the power of vicious habits and sinful practices. By imparting the knowledge sent from heaven, they are to enlarge the capabilities and increase the usefulness of those most in need of a helping hand. *16LtMs, Lt 56, 1901, par. 7*

Christians are to be Christlike in their earnest desire to save souls. The talent of speech is an invaluable gift. It is a means of grace. By it sinners are to learn of God and Christ. Man should regard it as the highest honor to be enlisted in the soul-saving army. He should look upon no privilege more precious than that of imparting to others the knowledge he has received. The speech of Christians is always to be seasoned with grace. Their words are to be in harmony with their profession of faith. *16LtMs, Lt 56, 1901, par. 8*

My heart aches when I think of how many more might have been saved to Christ if men had done their duty. "What doth it profit, my brethren, if a man have faith and not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so, faith, if it hath not works, is dead, being alone." [*James 2:14-17.*] *16LtMs, Lt 56, 1901, par. 9*

God says to those who profess to believe in Him, "Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awaken to our duty, and do all that we can to help forward the Lord's work. Let superficial excuses be blown to the four winds. Let decided action commence on the part of all who can help. Let them co-operate with the angels sent from the heavenly courts to minister to those who shall be heirs of salvation. Forget not the words, "We are laborers together with God." [*1 Corinthians 3:9.*] No longer grieve the Spirit of God by delaying. Let volunteers undertake the work in Nashville, an important part of God's vineyard. Let these laborers, by earnest,

persevering work, annex new territory.*16LtMs, Lt 56, 1901, par. 10*

The work in the Southern field will have to be, in some ways, managed differently from the work in other places. Because of the wrong course which has been followed by those in responsible places, it has been necessary to establish a publishing house in the South, and those who have tried to hinder the work in this field will now have less to do for a field they have ignored. God holds them responsible for permitting their minds to be controlled by the enemy of righteousness. The years of delay, during which they have refused to cooperate with the workers in the Southern field, have made it necessary to change the order of things. Under the ministration of the Holy Spirit a revival must take place. A revival signifies a renewal of life, a removal of spiritual torpidity, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a re-organization, a change in ideas and theories, habits and customs. But reformation will not bring forth the good fruit of pure principle unless it is connected with the revival of the Spirit. Reformation and revival must do their appointed work, and in doing this work they must blend.*16LtMs, Lt 56, 1901, par. 11*

The foundation of Christian character is a faith in Christ that is built upon solid rock. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] He who builds upon the Rock of Ages is safe. Storm and tempest beat against his house in vain. But he who builds upon any other foundation builds upon shifting sand.*16LtMs, Lt 56, 1901, par. 12*

Sermons have been in too great demand by our churches. The members have depended upon pulpit declamations instead of upon the Holy Spirit. The spiritual gifts bestowed upon them have dwindled into feebleness because uncalled for and unused. If the ministers would get out of the way, if they would go forth into new fields, the members would be obliged to bear responsibilities, and their capabilities would increase by use.*16LtMs, Lt 56, 1901, par. 13*

"Ye are not your own; for ye are bought with a price; therefore

glorify God in your body, and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.] "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew* 5:16.] Christ gave His life for a fallen, degenerate race, leaving us an example, that we should follow in His steps. To him who does this will be spoken the words of approval, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord." [*Matthew* 25:23.]<sup>16</sup>*LtMs*, *Lt* 56, 1901, par. 14



**Lt 57, 1901**

To the Managers of the Pacific Press

NP

June 25, 1901 [typed]

Previously unpublished.

My dear brethren,—

Words have been spoken to me to give to you: Say unto all who minister in word and doctrine that those in our institutions are not to act as kings and rulers, but as counsellors. For years a lording spirit has been finding standing room in our institutions. This order of things is to change. No man is to try to be conscience for another man. It may be that ere long there will be a change in the management of the work and cause of God in every line. It is not for the spiritual health of men to always remain in one position. They need a change. For a man to have the impression that he will always be a manager injures the religious experience and hinders the formation of correct, sanctified principles. God will raise up men to relieve the situation. *16LtMs, Lt 57, 1901, par. 1*

The spirituality of the Pacific Press is not that which God would have it. A stamp of character is being formed which God does not endorse, which will endanger the eternal interests of the managers. It will be for the present and eternal good of the men now holding office in the Pacific Press to humble their hearts before God. They have lessons to learn which in their present position it will be difficult for them to learn. They have presided for too many years in one place. If changes were made, the spiritual atmosphere would be changed. *16LtMs, Lt 57, 1901, par. 2*

Clean-cut Bible principles are not current among the managers of the Pacific Press. The work is not done after God's principles. There is need of a change because the God of glory is not magnified. There is to be a cleansing of the Office. We are nearing the judgment and God says, I will turn and overturn till the Bible is exalted as the rule of faith and practice. The dim light of tradition is

not needed to make the Scriptures comprehensible as the rule of life and the standard of character. In the Bible man's duty to God and to his fellow man is made plain. Every obligation is revealed, every privilege declared. Man's danger lies in deviating from a plain "Thus saith the Lord." This deviation places a veil before the face so that there is not a seeing of the Invisible.<sup>16</sup>*LtMs, Lt 57, 1901, par. 3*

God says, Your faith and your practice must be different from what it now is. Search, and find out what God requires.<sup>16</sup>*LtMs, Lt 57, 1901, par. 4*

**Lt 58, 1901**

Sisley, [W. C.]

NP

June 13, 1901 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Sisley,—

I am intensely desirous that you and those who have been connected with you in the Office shall change square about. When I think of the relation in which you have stood to the work of God and to those who have a far more correct understanding of the work for this time than you have, when I see the spirit you have manifested in your work in the Office, I greatly fear to have you entrusted with any responsibility in the cause of God. As I review the past, and see the deplorable consequences which have been brought about by your strong spirit and your iron will, I am alarmed. How can you harmonize this dictatorial, masterly spirit with the Spirit of Christ? I feel very sad when I think of what you in the position you occupied in the Office might have done to exalt the Lord God of Israel and magnify His truth. You might have represented the character of Christ by lifting up the discouraged, breaking every yoke, and letting the oppressed go free. *16LtMs, Lt 58, 1901, par. 1*

But you do not know what it means to be conciliatory. You do not seem to understand what it means to be benevolent, kind, willing to show favors. You might have encouraged those who love and fear God by granting them favors. But you have refused to grant these favors, and your discourtesy has saddened and disappointed your brethren. God will not accept such service. As you judge so you shall be judged. *16LtMs, Lt 58, 1901, par. 2*

“All ye are brethren.” [*Matthew 23:8.*] He who is in the Lord’s service is to act as Christ’s helping hand. God wants all who serve Him to manifest a tender, compassionate sympathy for His children. Oh,

why do so many forget to be gentle and compassionate? Why do men exalt self? Why are they so willing to hurt and bruise the souls of God's chosen ones? By this harsh, unloving dealing the angels are made sad. *16LtMs, Lt 58, 1901, par. 3*

Instead of working to build up and restore, men have worked to tear to pieces and destroy. When God's work could have been advanced, not a voice has been lifted to say, Go forward; but all the words spoken have been in the negative. The words of (*Isaiah 29:13, 14*) have been literally fulfilled. You and others have been out of the way. God does not accept the spirit in which His work has been done. It is a misrepresentation of His character. What does it mean?—that cruelty and hardness of heart, the characteristics of Satan, have been cultivated. *16LtMs, Lt 58, 1901, par. 4*

Brother Sisley, I have a deep interest in you, but a decided change must take place in your manner of working. Your manner should be far less masterly, your words far less dictatorial. You have no right to conduct yourself in such an unchristlike way. Thus you misrepresent the truth to all who are connected with you. You have made yourself master, forgetting that one is your Master, even Christ. Your words of command are not a savor of life unto life, but of death unto death. *16LtMs, Lt 58, 1901, par. 5*

Angels from the courts above and messengers from the power of darkness are beholding your course of action. Change your manner of dealing with human minds. Harshness is not saving, but destroying. The spirit of harshness is as contagious as an epidemic. *16LtMs, Lt 58, 1901, par. 6*

The truly converted soul has a continual sense of the presence of Christ. He realizes that angels are listening to his words and marking his actions. But you leave the Christian at home, acting while in the Office as a dictatorial master. Far better might you start from home for your place of work clothed with the attributes of Christ, letting your light shine forth to all around. *16LtMs, Lt 58, 1901, par. 7*

Have you a standard of Christianity different from the standard set up in the Word of God? If so, break it down at once, and with the simplicity of a little child go to the Word of God, to learn there the

lesson of Christ's meekness and lowliness. What saith the Scriptures? They point to Christ dying on the cross to save humanity. They speak of God's becoming man to redeem the human race and elevate and ennoble them. *16LtMs, Lt 58, 1901, par. 8*

The spirit you manifest will not lead the workmen to correct their mistakes. You must change, you must be born again, or you will never enter the kingdom of heaven. As a man professing godliness, you are to be just in all your business dealing, representing Christ in spirit, words, and action. Wherever you are, whatever you are doing, you are to make it manifest that you are under the control of God, that you are wearing Christ's yoke. *16LtMs, Lt 58, 1901, par. 9*

To you comes the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] This lesson you have yet to learn. By your example you are to show that you are a Christian. *16LtMs, Lt 58, 1901, par. 10*

There is a great deal too much sternness in your disposition. When you become a child of God, you will be conscious of a change in your attitude toward God and toward your brethren. Daily you will show what the truth has done for you. Constantly you will remember the great love wherewith Christ hath loved you. The knowledge of this love will fill your heart with a Christlike benevolence. When the truth of God sanctifies your heart, your influence will be light and life to those with whom you are connected. *16LtMs, Lt 58, 1901, par. 11*

Deal with others in the way in which you would like them to deal with you. Place yourself in the position of those associated with you in the Office. How would you feel did they exercise toward you the masterly dictation you exercise toward them? Would severity such as you show to them increase your love for God? Would it soften and subdue you? Would it not create in you a dislike for those who treat you as though you had no feeling? Would you not despise such manifestations? Would not stubbornness be strengthened in you? Would not hatred take the place of love in your heart? *16LtMs, Lt 58, 1901, par. 12*

Will you not reason from cause to effect? Remember that soft

words make way for the love of Jesus. If Christ were formed within you, the hope of glory, if you revealed His kindness and love, would not this break down the obstinacy of the youthful workers in the Office and cause their hearts to warm in gratitude toward you because you did not visit their mistakes and errors with words that sting like the cut of a whip? Would not soft, gentle words bind you to them with the bands of love and esteem and confidence? You have had great light and many opportunities, but you have made grave mistakes. You have spoken against propositions to which the most favorable assent should have been given. If these propositions had been received as they should have been, increase instead of loss would now be seen. God sees what has been done in the publishing house. He sees that withholding more than is meet has tended to poverty. He sees that you have handled the truth strangely, causing His purposes to be misunderstood. He sees all these mistakes, but He meets them with love. He calls upon you to extend to [your] fellow men the love wherewith Christ has loved you. *16LtMs, Lt 58, 1901, par. 13*

My brother, I beseech of you for Christ's sake to change your attributes of character. Never again misrepresent the Lord Jesus Christ as you have done in the past. God wants you to be converted, that you may be a channel of light. You have intelligence, you have knowledge, but with all this is combined a selfishness that is no recommendation to the truth. Remember that Christ has borne long with you. Drop from your hands every weapon that wounds and bruises the souls of others. Speak no words that will hurt another. God has given you much light and many capabilities, and He desires you to communicate to others His love, His tenderness, His grace. He desires to see your heart melted by the love which brought the Saviour from heaven to die for fallen humanity. *16LtMs, Lt 58, 1901, par. 14*

The love of Christ is to constrain all who are engaged in God's service. As the physical life is sustained by the blood which flows through the body, so the spiritual life is to be sustained by the life-blood of Christ. This causes men and women to engage in active service in the service of God. The Lord desires to hold communion with every one of His disciples. He desires to impart knowledge and wisdom to them. Then every word will be fragrant with the spices of

heaven, every action will be a Christlike action. Anger will die on the lips. Human beings will be regarded as the purchase of Christ's blood. Men and women, their hearts filled with tender affection, will be drawn forth to strengthen, encourage, and bless. The Lord desires those who are in the truth to exert a saving influence on those who are in darkness. As we behold Jesus, we are wrought upon by the Holy Spirit, which enlarges, purifies, and ennobles our spiritual powers. Thus Christ is represented, and love begets love.*16LtMs, Lt 58, 1901, par. 15*

Men may talk of the love of Jesus, but do they live this love? Do they bring His grace into their lives? "It is my Father's good pleasure that ye bear much fruit; so shall ye be my disciples." [*John 15:8*.] Those who are constrained by the love of Christ go forth among their fellow men weighted with the influence of sanctifying truth. They hold communion with Christ, and His love abounds in them. They are divested of selfishness and are filled with the spirit of benevolence.*16LtMs, Lt 58, 1901, par. 16*

God accepts as His agencies those who in the Spirit of Christ do the work of Christ. Through them He works to restore His moral image in men and women. But by your harsh, overbearing, condemnatory words you have wounded the hearts of your brethren. Would you be willing to have others treat you as you have treated them? Even to those who make mistakes you should speak kind, encouraging words. Thus you reveal the spirit of the Redeemer. When you can help and favor your brethren, it is your duty to do this, as one acting in Christ's stead. But you have acted on the negative side instead of on the affirmative. You have hindered others from being merciful even as the Father in heaven is merciful. You often see things in a perverted light. You fail to discern the talents and abilities of others. Yet these talents and abilities may be more precious in the sight of God than your own.*16LtMs, Lt 58, 1901, par. 17*

Into the sacred work of God you have brought harshness and a lack of courtesy, dealing with God's children in a severe, dictatorial manner, when an entirely different course would have been proper. In the business meetings you have attended you have <sometimes> so exasperated your brethren that they have lost all

confidence in you as a Christian gentleman. Will you study your Bible? Will you read out of God's Word His will concerning you? Study carefully the *eighteenth chapter of Matthew*.16LtMs, Lt 58, 1901, par. 18

Unless you are transformed in spirit, it will not be best for you to attempt to handle sacred things, for without a transformation you cannot represent Jesus Christ. The Lord has seen the feeling of self-superiority that has been shown in the Office. He says, "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] Have you done this? I beg of you not to connect with the work of God until the dross of a hard, cruel spirit is purged from you. You are constantly wounding and bruising the souls of those connected with you.16LtMs, Lt 58, 1901, par. 19

If your heart was filled with goodness and mercy, your words would have an altogether different effect. You would not hurt and destroy, but would engage in the work of healing.16LtMs, Lt 58, 1901, par. 20

Again I say, Become a Bible Christian. Instead of putting yokes on the necks of others, break every yoke. Humble yourself before God. He says, "For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings." [*Hosea 6:6.*]16LtMs, Lt 58, 1901, par. 21

The Lord declares, "But they like men have transgressed the covenant; there have they dealt treacherously against me." [*Verse 7.*] By selfish dealing a work has been done that is entirely contrary to the character of God, entirely opposed to His law. Love to God and love to man are the two great principles of this law. But the law has been perverted by men professing to serve God, and treacherous dealing has come in.16LtMs, Lt 58, 1901, par. 22

Men are not to rob the work in one part of the vineyard in order to build up the work that they are handling. The work in all parts of the vineyard is to be one. Each worker is to do all in his power to build up every interest in every part of the field.16LtMs, Lt 58, 1901, par. 23

Men have shown that they cannot be trusted to handle the means



raised from God's people to do a certain work for Him. The Lord declares that a change must come. He says to those in responsible positions, I will be with you no more unless you set things in order. "Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant and trespassed against my law. Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good; the enemy shall pursue him. They have set up kings, but not by me: they have made princes and I knew it not: of their silver and of their gold have they made them idols, that they may be cut off. ... I have written to him the great things of my law, but they were counted as a strange thing." [*Hosea 8:1-4, 12.*]*16LtMs, Lt 58, 1901, par. 24*

"O Israel, thou hast destroyed thyself, but in me is thy help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?" [*Hosea 13:9, 10.*]*16LtMs, Lt 58, 1901, par. 25*

Thus things have been managed among the people of God. A few men have had the power of control over all the work, but they have not voiced the words of God. They have followed their own judgment. In God's cause there are to be no kings. A few men are not to control the work in all parts of the world. God is to be the director and king of His people. Man is but man; he is not God; and when he strives to dictate and control, he brings upon himself the displeasure of heaven. When God's voice is heard, mercy and truth will meet together. All alienation and strife will disappear, all oppression will cease.*16LtMs, Lt 58, 1901, par. 26*

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words," words of confession and repentance, "and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." [*Hosea 14:1, 2.*] Yes, we may all say, Behold the Lamb of God, which taketh away the sin of the world. He says, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." [*Verse 4.*] Thus God receives even those who have made false paths for their feet and caused the lame to be turned out of the way, if they heed His reproof and correct their course of action. "I will be as the dew unto Israel; he shall grow as the lily, and

cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him and observed him! I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." [*Verses 5-9.*]<sup>16</sup>*LtMs, Lt 58, 1901, par. 27*

**Lt 59, 1901**

Daniells, A. G.

Oakland, California

June 5, 1901

Portions of this letter are published in *UL 170*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Daniells,—

I have read your letter, also one from Elder Kilgore. I have also received letters from several others regarding the work in the South. I now wish to speak of something. All that Edson has presented to you regarding the necessity of special plans for the book work in the South is worthy of consideration. Great care must be taken regarding all lines of the work in the South. The South is a field that cannot be compared with any other field. The work there cannot be conducted in the same way that the work in other places is conducted. It cannot be carried forward in the regular lines, for this would be inconsistent. And if methods can be devised for handling books there in a cheaper manner, let these methods be followed. *16LtMs, Lt 59, 1901, par. 1*

If the work in this field had in the past been recognized by the General Conference, if the help had been given that the importance of the field demands, there would be some reason why the work should be carried in the regular lines. But in many parts of the South the regular lines cannot now be followed. Every dollar of the tithe raised in the South should be used in the South, and besides this, additional help will be needed. The past showing of the General Conference with regard to the Southern field is a very poor one. The work has been hindered in such a way that God has been greatly dishonored. The strange neglect of the Southern field is a startling rebuke to those who bear the name of Seventh-day Adventist. *16LtMs, Lt 59, 1901, par. 2*

For years I have been instructed that the best wisdom has not been

shown in the plans laid for the publication and handling of our books. The cost of books has been reckoned in a way that is not according to righteousness. At one time I was unjustly urged to lower the royalty on my books from twenty to ten cents. And one brother said that he hoped I would allow the royalty to be eight cents a copy. *16LtMs, Lt 59, 1901, par. 3*

I was carrying a great burden of responsibility, for the Lord had given me instruction that the light in these books must be given to the people without delay. Their circulation must be without limit, for they contained the truths which the world needed. *Thoughts on Daniel and Revelation* was also to occupy the field, for the light it contained was to go to the people in all parts of the world. *16LtMs, Lt 59, 1901, par. 4*

The managers of our publishing houses made me a solemn promise that if I would accept fifteen cents in the place of twenty cents as royalty, they would push *Great Controversy* and *Patriarchs and Prophets* with all their might. But this promise was not fulfilled. With their unsanctified wisdom men worked in a way entirely opposed to the way in which God desired them to work. The most selfish methods were used. Wrong principles came in. The men who were managing the work had not the fear of God before them, and they made wrong decisions. *Bible Readings* was pushed to the front, to the exclusion of all other books. It was decided that *Bible Readings* should occupy the field at that time. Thus the light which God designed should go to the world in *Great Controversy* was hidden on the shelves of the publishing houses. Men worked according to their own wisdom, and God was greatly dishonored. *16LtMs, Lt 59, 1901, par. 5*

Again and again I was told that the field would be given to *Great Controversy* and *Patriarchs and Prophets*, but these promises were false. Because *Bible Readings* was a book easily sold, it was kept in the field, and our Conference presidents were advised to encourage their canvassers to devote their energies to the handling of this book above all others. *16LtMs, Lt 59, 1901, par. 6*

The Lord then presented some matters to me, telling me, as my Instructor, that the only thing for me to do was to secure facilities for

the publishing of my own books, and to handle these books myself, selecting canvassers to circulate them. The Lord said that He would work in my behalf, that when the publishing houses revealed selfishness in publishing the productions from my pen, my way was clear. Light came to me that I was to take the publication of my books into my own hands, for by working on corrupted principles men were greatly dishonoring God. *16LtMs, Lt 59, 1901, par. 7*

My children discouraged me from making this move. They did not think that I was in a position to carry the work forward against the strong influence opposed to me; and I did not venture. I did not urge the matter as I should have done. For two or three years the kingly power that ruled closed the door against the light God had sent to the world in *Great Controversy* and *Patriarchs and Prophets*. *16LtMs, Lt 59, 1901, par. 8*

While I was in Australia, the matter was again laid out before me. I was shown that had I followed the light that was given, working according to the Lord's plan, notwithstanding the objectionable features that appeared, human authority would not have become so bold. God would have worked to purify the publishing houses from selfishness, covetousness, and unfair dealing. God would not have despised the day of small things. Many souls would have been won to the truth who have been swept away by the undercurrent of the strong minds who grasped authority which did not belong to them. Wrongs would have been traced to their true source. The Saviour, the Restorer, would have wrought in behalf of His cause and work. *16LtMs, Lt 59, 1901, par. 9*

The hesitation in venturing forward was unbelief. The first move to be made would have been to call the people together and set the whole matter before them. Then the Lord would have worked as a wonder-working God, taking the power entirely out of the hands of the men who were bringing in wrong principles. *16LtMs, Lt 59, 1901, par. 10*

This is the way in which things were opened before me just before I left Australia. *16LtMs, Lt 59, 1901, par. 11*

God communicates with His people, sending His light in bright, clear rays to the world, to secure the attention of the thoughtless, to

melt the hearts of the hardened, to subdue the proud, and to inspire the fearful with hope. Paul declared that if the princes of the world had known the hidden mystery of God, they would not have crucified the Lord of glory. Had the managers of our publishing houses paid homage to God in the place of giving honor to men, the methods followed in the publishing work would have been very different. The men who were so selfish as to try to push God's messenger into a hard place would have seen their lack of wisdom. The circulation of the books containing light for these last days would have been much greater than it now is. And while light shone forth to the people, a revenue would have been brought into the Lord's treasury to establish the work in unworked portions of the vineyard. Every branch of the work would today be on a different basis. By cutting off the revenue which came to me from my books, men were cutting off the possibilities of establishing new plants in all parts of the world. God gave me power to write, and the revenue coming from these publications was to be used as His Spirit should suggest. Thus His work was to be advanced.*16LtMs, Lt 59, 1901, par. 12*

If at that time straight work had been done, what a change there would have been in the experience of the cause of God. But the Lord allowed men to show the spirit they were of. And in His providence, He worked in Australia and opened many new fields.*16LtMs, Lt 59, 1901, par. 13*

This matter is not yet set right. The hearts of the men who for so long worked in blindness have not yet been reformed. In the past many things have been done that ought not to have been done. The Lord has been displeased by the selfishness manifested in demanding high wages. Men have taken to themselves kingly power and have exercised arbitrary authority. O, if men's hearts had only been cleansed from the alloy of worldliness, if greed and selfishness had been cut away, what a different condition of things would today be seen in the cause.*16LtMs, Lt 59, 1901, par. 14*

God declares that in His institutions there shall be no harsh voice of authority, no loud declamation. The character of Christ is ever to be revealed in the work that is done for Him. This is not the dispensation of loud-voiced, worldly policy, but the dispensation of

the still, small voice. Workers for God, the secret of power lies in revealing the love of Christ, in making sacrifices for the salvation of perishing souls. Let those who are connected with God's service seek to save, not to condemn. Never, because you have the power of authority, place a fellow worker in a disagreeable position. *16LtMs, Lt 59, 1901, par. 15*

God has an appointed work for each one to do. The powers of mind and body belong to God, not to man. The Lord's plan has not been followed in regard to the Southern field. Many parts of this field have been left to their wickedness and misery and hunger and nakedness, destitute of the knowledge of God. The Lord impressed a few minds with the need of this field, and under His direction they began the work there. *16LtMs, Lt 59, 1901, par. 16*

But I know that there are those who would have stopped this work had it been in their power to do so. They had feared lest a call should be made for means to sustain the work in the South. O, what excuse will Seventh-day Adventists give in the day of judgment for their neglect of this field? *16LtMs, Lt 59, 1901, par. 17*

"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed." [*Jeremiah 48:11.*]*16LtMs, Lt 59, 1901, par. 18*

Moab did not know anything of the process of unsettling, and the people made but little moral and spiritual progress. "His taste remained in him, and his scent is not changed." [*Verse 11.*]*16LtMs, Lt 59, 1901, par. 19*

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through the breaking up of the regular order of things. It is often necessary to change men into different positions. *16LtMs, Lt 59, 1901, par. 20*

God desires human beings to be more closely associated with Him. Therefore He takes them away from their friends and acquaintances. When God was preparing Elijah for translation, He moved him from place to place, that he might leave behind the

methods and customs he had previously followed, that he might not settle down on his lees, and thus fail of obtaining moral greatness and spiritual soundness. It was God's design that Elijah's influence should be a power to help many souls to a more perfect experience.*16LtMs, Lt 59, 1901, par. 21*

Let those who are not permitted to rest in quietude, who must be constantly on the move, pitching their tent tonight in one place and tomorrow night in another place, remember that the Lord is leading them, and that this is His way of helping them to form perfect characters. In all the changes we are required to make, God is to be recognized as our Companion, our Guide, our Stronghold, and our Dependence. <We are to ever be moving, advancing in knowledge, and thus it will be [that] they follow on to know the Lord. The light of His leading He will prepare as the morning.>*16LtMs, Lt 59, 1901, par. 22*

The Lord has various ways of testing and proving His people. Again and again He has brought about changes to see whether His human agents will keep His commandments. When in His providence He sees that changes are essential for character-building, He breaks up the smooth current of the life. He orders that changes shall be made, so that His worker shall not stagnate by following the regular order.*16LtMs, Lt 59, 1901, par. 23*

June 19

The camp-meeting proper has closed. But as there is much unfinished business to be attended to, the workers will remain on the ground, holding meetings over Sabbath and Sunday.*16LtMs, Lt 59, 1901, par. 24*

During this meeting the attention of many has been called to the truth. Many outsiders have attended the meetings held on Sabbaths and Sundays. I know that the Lord gave me a message for our people. When I see that so many bear so little responsibility for souls, I am alarmed lest there shall be a sinking back at ease, content to do little for the Master. Many souls are now in the valley of decision. Will the effort made during the camp-meeting be allowed to pass without sufficient results? We are living in a time which calls for decided action. Everything that can be done by the



followers of Christ should be done, for the enemy will work with all his power to deter souls from receiving the truth.*16LtMs, Lt 59, 1901, par. 25*

The world is growing worse and worse. It is more bitterly opposed than ever before to gospel reform. But, nevertheless, God's work is to go forward. We are to sow beside all waters, even though we know that many will seek to extinguish the light of truth.*16LtMs, Lt 59, 1901, par. 26*

"As the days of Noah were, so shall also the days of the Son of man be. For as in the days that were before the food, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [*Matthew 24:37-39.*]*16LtMs, Lt 59, 1901, par. 27*

In the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. ... And the Lord said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [*Genesis 6:5, 6, 13.*]*16LtMs, Lt 59, 1901, par. 28*

But though men were so wicked, God would not destroy them without warning. "My spirit shall not always strive with man," He said; "yet his days shall be an hundred and twenty years." [*Verse 3.*] And during this period of probation, Noah's message of warning was to sound in their ears.*16LtMs, Lt 59, 1901, par. 29*

At first many were startled by this message. Some believed it, and some died in the faith. But as time went by, the message lost its power over the careless, world-loving people. They forgot all thought of peril, and laughed at Noah for building an ark on dry land. But still the work of building went on. Noah showed his faith by his works, and by his faith and works condemned the world.*16LtMs, Lt 59, 1901, par. 30*

As Noah warned the world, so the people of God in this day are to

warn the world. By their faith and works they are to condemn the world. They will have the same wicked resistance to meet that Noah met in his day. But they are not to fail or be discouraged. God calls for men who will deal prudently and contend earnestly for the faith once delivered to the saints.<sup>16</sup>*LtMs, Lt 59, 1901, par. 31*

**Lt 60, 1901**

Daniells, A. G.

NP

June 28, 1901 [typed]

This letter is published in entirety in *14MR 203-208*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Daniells,—

I am sending you some things which I wrote some time ago, but have not before had the strength to search for. *16LtMs, Lt 60, 1901, par. 1*

Phariseeism in the Christian world today is not extinct. The Lord desires to break up the course of precision which has become so firmly established, which has hindered instead of advancing His work. He desires His people to remember that there is a large space over which the light of present truth is to be shed. Divine wisdom must have abundant room in which to work. It is to advance without asking permission or support from those who have taken to themselves a kingly power. *16LtMs, Lt 60, 1901, par. 2*

In the past, one set of men have tried to keep in their own hands the control of all the means coming from the churches and have used this means in a most disproportionate manner, erecting expensive buildings where such <large> buildings were unnecessary and uncalled for, and leaving needy places without help or encouragement. They have taken upon themselves the grave responsibility of retarding the work where the work should have been advanced <a hundredfold>. It has been left to a few supposed kingly minds to say what fields should be worked and what fields should be left unworked. *16LtMs, Lt 60, 1901, par. 3*

A few men have kept the truth in circumscribed channels, because to open new fields would call for money. Only in those places in

which they were interested have they been willing to invest means. And at the same time, in a few places, five times as much money as was necessary has <passed from the treasurers and> been invested in buildings. The same amount of money used in establishing plants in places where the truth had never been introduced would have brought many souls to a saving knowledge of Christ. *16LtMs, Lt 60, 1901, par. 4*

For years the same routine, the same “regular way” of working has been followed, and God’s work has been greatly hindered. The narrow plans that have been followed by those who did not <lift up their eyes to see the fields all ripe unto the harvest and have not had> clear, sanctified judgment have resulted in a showing that is not approved by God. *16LtMs, Lt 60, 1901, par. 5*

God calls for a revival and a reformation. The “regular lines” have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No! Let every yoke be broken. Let men awakened to the realization that they have an individual responsibility. *16LtMs, Lt 60, 1901, par. 6*

The present showing is sufficient to prove to all who have the true missionary spirit that the “regular lines” may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities, shall never again exercise their unsanctified power in the so-called “regular lines.” Too much power has been invested in unrevived, unreformed human agencies. Let not selfishness and covetousness be allowed to outline the work which must be done <now and in the future> to fulfil the grand, noble commission which Christ has given to every disciple. He, our Lord and Master, has given us an example in His life of self-sacrifice of the way in which we must work to advance the kingdom of God. <Christ says, “Learn of Me, for I am meek and lowly of heart. Take My yoke upon you, and ye shall find rest to your souls.”> [*Matthew 11:29.*] *16LtMs, Lt 60, 1901, par. 7*

God does not call upon His missionaries to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this to show a

willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and rejection Christ purchased the salvation of the human race. By His death He made it possible for man to enjoy a home in His eternal kingdom. *16LtMs, Lt 60, 1901, par. 8*

Those who love the Lord will look at Calvary and will think of how the Lord of life and glory laid aside His royal robe and kingly crown; and clothing His divinity with humanity came to a world all seared and marred with the curse, to stand at the head of the fallen race, becoming their example in all things, bearing all the trials they have to bear, and enduring all the temptations they have to endure. He lived the life of the poorest and suffered oft with hunger. "The foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay His head." [*Matthew 8:20.*] *16LtMs, Lt 60, 1901, par. 9*

As man beholds this divine love, this wonderful sacrifice, he is filled with a desire to spend his life in the service of the Redeemer. *16LtMs, Lt 60, 1901, par. 10*

As the sinner is convicted and converted, Jesus says to him, "Follow me, and you shall not walk in darkness." [*John 8:12.*] To each human being God has assigned an individuality and a distinct work. Abraham was called to go into new territory. He was to be a light-bearer to the heathen. Those who believe in the Lord are not to live to please themselves. The soul of every sinner is precious in the sight of God and demands the care of those whose names are on the church books. *16LtMs, Lt 60, 1901, par. 11*

Christ's commission is, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] Those who are impressed to take up the work in the home field or in regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend upon God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord's plan. God lives, and He will work for the unselfish, self-sacrificing laborer, wherever and whoever he may be. *16LtMs, Lt 60, 1901, par. 12*

We look to see whether new fields have been worked, whether the

barren portions of the Lord's vineyard have received attention. We see that most of those who have sought to begin work in new regions, as Brother Shireman has done, have been discouraged by those at the heart of the work for fear that they would need money from the treasury. Yet from that same treasury money has been used to erect imposing and unnecessarily <expensive> buildings. If men had received the wisdom of God, they would have exercised justice and equity in regard to the outlay of means. All parts of the Lord's vineyard would have received a just proportion of help.*16LtMs, Lt 60, 1901, par. 13*

There are many who, with proper encouragement, would begin in out-of-the-way places to make efforts to seek and to save that which is lost. The Lord blesses these self-sacrificing ones who have such a hunger for souls that they are willing to go anywhere to work. But in the past, how much encouragement has been given to such workers by their brethren? Many of them have waited long for something to do, but no attention has been given to them.*16LtMs, Lt 60, 1901, par. 14*

If the ministers had given help and encouragement to these men and women, they would have been doing the work appointed them by the Lord. Some have seen the spiritual poverty of unworked fields and have longed to do something to help. But it has taken so long for encouragement to come to them that many have gone into other lines of work.*16LtMs, Lt 60, 1901, par. 15*

Shall the "regular lines," which say that every mind shall be controlled by two or three minds at Battle Creek, continue to bear sway? The Macedonian cry is coming from every quarter. Shall men go to the "regular lines" to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message?*16LtMs, Lt 60, 1901, par. 16*

The Lord has encouraged those who have started out on their own responsibility to work for Him, their hearts filled with love for souls ready to perish. A true missionary spirit will be imparted to those

who seek earnestly to know God and Jesus Christ, whom He hath sent. The Lord lives and reigns. Young men, go forth into the places to which you are directed by the Spirit of the Lord. Work with your hands, that you may be self-supporting, and as you have opportunity proclaim the message of warning.*16LtMs, Lt 60, 1901, par. 17*

The Lord has blessed the work that J. E. White has tried to do in the South. God grant that the voices, which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek, shall not be heard. The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions. It is because of the misappropriation of means that the Southern field has no better showing than it has today.*16LtMs, Lt 60, 1901, par. 18*

I do not consider it the duty of the Southern branch of our work, in the publication and handling of books, to be under the dictation of our established publishing houses. And if means can be devised to reduce the expense of publishing and circulating <my> books, let this be done, <for I need money to pay my workers.>*16LtMs, Lt 60, 1901, par. 19*

I have to say, my brother, that I have no desire to see the work in the South moving forward in the old "regular lines." When I see how strongly the idea prevails that the methods of handling our books in the past shall be retained, because what has been must be, I have no heart to advise that former customs shall continue. Let those who are laboring in Nashville do the will of God in all humility. I sincerely hope that the changes will be made that the necessities of the case demand.*16LtMs, Lt 60, 1901, par. 20*

I have more to write, but have no time now.*16LtMs, Lt 60, 1901, par. 21*

**Lt 61, 1901**

Daniells, A. G.

St. Helena, California

June 28, 1901 [typed]

Portions of this letter are published in *4MR 261*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder A. G. Daniells

Dear Brother,—

I wish to present some matters to you regarding the work at Nashville. I am desirous that every movement shall be made with due consideration, but I am opposed to bringing the work at Nashville under the control of the regular lines. In the publishing of books, the workers there should not be obliged to follow the same methods that have been followed at Battle Creek. We have the history of the large prices which have been charged by the publishing house there for the books containing the truth needed by the people. The men standing at the head of the Review and Herald Office have taken upon them an authority that they were not fitted to exercise. Had the spirit of truth been allowed to control minds, the record would not be so sad, so opposed to truth and righteousness. *16LtMs, Lt 61, 1901, par. 1*

The work at Nashville must be largely an entity of itself. The Lord is to be the counsellor and helper of the workers. God has His appointed agencies, and to each one He has given an appointed work. *16LtMs, Lt 61, 1901, par. 2*

An example has been set in our institutions which has done great harm. A spirit has been cherished which needs to be entirely put away. This lording it over God's heritage must no longer be tolerated. The directors of God's work must be men who have learned to seek Him in prayer, to be guided by His Spirit, men who



realize the importance of being filled with wisdom from above. Those in our institutions, from the highest to the lowest, need to humble themselves before God. There must be a revival of the Holy Spirit in human hearts. The kingly authority exercised by man over his fellow man is no longer to find recognition in our institutions. No man is to feel that he can be conscience for another. *16LtMs, Lt 61, 1901, par. 3*

Mutual dependence is the law of the universe. The principles of truth are worked out through different instrumentalities, but there is one head over all, working through all and in all, to reveal the character of God to the world. *16LtMs, Lt 61, 1901, par. 4*

In the carrying forward of the cause of God, there is to be no injustice, no impartiality. In the heavenly courts the choicest treasures of God are prepared for His people, that they may work for Him in the fragrance of His love. *16LtMs, Lt 61, 1901, par. 5*

“And I answered again and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.” [*Zechariah 4:12-14.*] *16LtMs, Lt 61, 1901, par. 6*

Let God’s servants have so great a respect for the sacred work which they are handling that they will not bring into it one vestige of selfishness [or] of sharp dealing. Use not God’s sacred things to barter away truth and righteousness and justice and love. Let not men turn their brethren from their rights. Let them not think that God looks with favor on sharp, unholy dealing, even though it is done to build up the work. God hates all wrong-doing. Christ’s love for His church is not weakness. He will bless the members when they unswervingly vindicate His character, revealing His long-suffering, compassion, gentleness, and love. He will qualify them to represent Him by furnishing them with all needed help. But He will in no case serve with sin. He will not work with the man who makes merchandise of his brethren who are striving to advance the cause by writing or preaching or in some other way. *16LtMs, Lt 61, 1901, par. 7*

When men are sanctified by the Holy Spirit, they will see the fallacy of educating in the art of selfishness. They will see that it is unjustifiable to seek to do good by robbing one who is filled with an unselfish interest to obtain means for the advancement of the work of God.*16LtMs, Lt 61, 1901, par. 8*

This is the way in which the Lord has presented the matter before me. He told me that I was to place my business in the hands of men who could reason righteously, men who would not, by bringing needless expense upon me, draw from the funds He had given me to use in presenting the truth. Unless converted, men would not see that my interests were bound up in the work and cause of God. I could understand better how to appropriate means than those who had not been educated for years in the line of giving.*16LtMs, Lt 61, 1901, par. 9*

Men have dealt with the publication of my books as though I was the one to be enriched. This they have done because their understanding is darkened. The Lord would not detract in the least from the just claims of the publishing house, but He desired me to place my books in the hands of men who had wise discrimination, whom I could trust implicitly, who would not handle the books in such a way as to advance their line of work to my disadvantage.*16LtMs, Lt 61, 1901, par. 10*

These things have been laid open before me. A great change is to take place in the moral tone of the working-force in the cause of God. Only by faithfulness in service can man enjoy the favor of God. Those who are handling sacred things are to deal justly, to love mercy, and to walk humbly with God. It is God who gives success, and He expects every worker to come into right relation with Him. Those who refuse to do this, they should find employment in some place where their influence will not be such a terrible power for wrong. The unchristian practices which have been allowed to come in have been a curse to the morals of all who have taken any part in dealing unfairly with the Lord's goods.*16LtMs, Lt 61, 1901, par. 11*

God demands and has always demanded that His workers shall be tried and tested. Those who will not humble themselves before Him,

who will not confess their sins and allow their hearts to be cleansed from every vestige of selfishness, are to find no place in His institutions. *16LtMs, Lt 61, 1901, par. 12*

Every worker in our institutions, sanitariums, publishing houses, and schools is to receive a fair remuneration for the work he does. If the workers receive suitable wages, they have the gratification of making donations to the cause. This matter needs to be adjusted. It is not right that some should receive very high wages, and others, who are doing essential and faithful work, very low wages. *16LtMs, Lt 61, 1901, par. 13*

We are all in need of the grace of God. Those who have not advanced in the path of self-denial are held responsible by God. The Lord desires that the dealing done in connection with His work shall be different from what it has been in the past. *16LtMs, Lt 61, 1901, par. 14*

Let everyone remember that before God his actions are as open as the day. Those who rob God must answer to Him. The Lord desires those to whom He has entrusted His goods to show kindness and liberality, not niggardliness. They are not to take every cent possible from those with whom they deal. This has been done, but God despises this way of working. It is a misrepresentation of Christ. *16LtMs, Lt 61, 1901, par. 15*

God's people are bound by their baptismal vow to reveal Christ in every action of the life. Let those who have not manifested the noble, benevolent spirit of Christ be converted from their meanness in buying and selling. The Lord will not accept one cent that has been obtained by fraud. He calls for a change, a widespread reformation. Every branch of His work is to be sanctified and elevated, cleansed from all objectionable features. *16LtMs, Lt 61, 1901, par. 16*

The money that is needed for the advancement of the work will be brought in when those in responsible positions exercise the grace of Christ, dispensing means with justice and equity. In the place of favoring a few places with much more than the law of equity warrants, the money given by God's people is to be used to extend the work in many places. *16LtMs, Lt 61, 1901, par. 17*

There is yet a great work to be done. We are glad to [see] that something has been started in Nashville. The work in this place has not years of standing; it is new, and means will be needed to build it up. Nashville is a favorable locality, and it is now possible to purchase buildings suitable for the work at less than one half of the original cost. Are there not some who will give of their means to establish the work in Nashville upon a firm basis? When a beginning has been made, a great work can be done both for the white and the colored people.*16LtMs, Lt 61, 1901, par. 18*

This world is the kingdom of the Lord Jesus Christ, and it is to be purified and subjected to the rule of Him who shall take the kingdom and possess the kingdom for ever and ever. The true missionary spirit is a spirit of implicit, unwavering reliance upon the Word of God. We are now to exercise that faith which takes God at His word. He has commanded us, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." [*Matthew 28:19, 20.*]*16LtMs, Lt 61, 1901, par. 19*

He has specified the work to be done and has told us that He will give us power to do this work. Shall we take Him at His word, believing that He means just what He said when He declared that the whole world is to hear the message of mercy? He offers pardon to all who will confess and forsake their sins.*16LtMs, Lt 61, 1901, par. 20*

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has committed great light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them into many places.*16LtMs, Lt 61, 1901, par. 21*

God is not willing that any should perish. He has provided abundant means for the salvation of all who will accept His invitation. If God's people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the church of such as shall be saved. God's Spirit will abide with true missionaries, furnishing them with power for service. God will bless

all who will trust in Him. Human might and human wisdom did not establish the church, neither will they destroy it. *16LtMs, Lt 61, 1901, par. 22*

Let the people of God awaken from their spiritual sleep. God is an overflowing fountain of life and strength and efficiency and power. The gospel is the power of God unto salvation to every one that believeth. When this power is utilized, it will be more than a match for the power of the enemy. *16LtMs, Lt 61, 1901, par. 23*

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the harvest field to do something for the Master, relying upon the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [*Psalms 126:6.*] In practical obedience to the divine command, his confidence will increase and his talents will multiply. Mountains of obstacles will become a plain path. The spiritual desert will rejoice and blossom as the rose. *16LtMs, Lt 61, 1901, par. 24*

Arise, ye sleeping virgins, and trim your lamps. Take up your appointed work. "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day and shall be my people; and I will dwell in the midst of thee, and thou shalt know the Lord, the Lord of hosts." [*Zechariah 2:10, 11.*] *16LtMs, Lt 61, 1901, par. 25*

**Lt 62, 1901**

White, J. E.; White, Emma

St. Helena, California

June 26, 1901

Portions of this letter are published in *4MR 18*. <sup>+</sup>NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear children Edson and Emma,—

I am in my own home once more, for which I am very thankful. I am desirous to know how you are getting along. A letter which has come to me is retained till we shall get one which you wrote later. According to your request, the first letter has not yet been opened. The pictures you sent reveal something of your work. In imagination I can see it quite well.*16LtMs, Lt 62, 1901, par. 1*

At the different places which I have visited lately I have gathered some money for your work. I wish you would send me the amount you have received, so that if all has not been sent, I may write in regard to it. In every meeting we have attended there have been necessities that had to be met, and sometimes so many calls were made that I hardly dared to put in my plea. Nevertheless I have. I want to hear often just what progress you are making, and I will do my best to help you. I might hire money or perhaps get the loan of some without interest. Keep me informed as to your work.*16LtMs, Lt 62, 1901, par. 2*

I have been writing to Brother Daniells in answer to the letters written by him and Brother Kilgore to me regarding the work in Nashville. We received these letters just before going to Oakland but I was so completely wearied that I could not give them any thought. I wrote to you asking you to be patient till I could get over my worn condition and then, with a clear mind, state matters as they should be stated.*16LtMs, Lt 62, 1901, par. 3*

Elder Daniells sent for me and Willie to go to Nashville to attend an

important council to be held there. But neither Willie nor I can go, and it will not be necessary. Writing will answer. We have much book work to do as soon as we can get a breathing spell.*16LtMs, Lt 62, 1901, par. 4*

I have now been absent from home for three months, and during this time I have labored with all my power. I would not dare to undertake a journey now in the dust and heat. And besides, I must work upon my books. I am in want of another stenographer. While in Battle Creek we arranged for Brother Crisler to work for me. Brother Daniells is now urging that Brother Crisler shall remain with him until I go east. But he would thus make it impossible for me to go east again.*16LtMs, Lt 62, 1901, par. 5*

I have written Brother Daniells that I can see no light in my undertaking another journey. My books are needed, and I wish to get them published as soon as possible. They must first be edited, as you know, and this requires thought and care.*16LtMs, Lt 62, 1901, par. 6*

I dare not venture to take a trip so soon. The work cannot advance as it should if Willie and I are away. I can go occasionally to Healdsburg or Oakland or San Francisco, but this is all I can undertake. The getting out of my books is my burden. I would be very much pleased to be present at the camp-meetings, but I dare not undertake anything of the kind. I must be more cautious in regard to the work of speaking. I do not want to place myself where I shall be unable to write.*16LtMs, Lt 62, 1901, par. 7*

With regard to the work in Nashville, instruction will come to you ere long. Let no decisions be made counter to those which have been made until I can write out the matter in all its bearings. Be of good courage. Depend on no man but yourself. Link yourself up with Jesus Christ. Do not take too much care and too many burdens. Preserve your vitality. When one becomes very weary and unable to sleep, there is danger that he will not look at things in a right light. Do not allow your mind to become dyspeptic. You need now to be able to think and judge with clear discrimination. Great care must be exercised in making changes which differ from the old-established routine. Changes are to be made, but they are not to be made in

such an abrupt manner that you will not carry the people with you.*16LtMs, Lt 62, 1901, par. 8*

You who are working in the South must labor as if in a foreign country. You must work as pioneers, seeking to save expense in every way possible. And above all, you must study to show yourselves approved unto God.*16LtMs, Lt 62, 1901, par. 9*

Go to Christ for information. God would have been honored if His people had done this in the place of depending on human methods, submitting to a kingly power that has in it little of truth and righteousness. Depend upon this, if you study the Word of God with a humble heart, you will be able to see light and truth. God will give you wisdom. The mysteries of heaven will become the treasures of your mind. Your soul will be revived. If heavenly light shines upon your path, if your way is approved by God, an influence that is a savor of life will accompany you. Go to God in prayer. In your weakness cast yourself upon His strength. He will be your efficiency. The fast-fulfilling signs show that the history of the world will soon close. What is done now must be done quickly <and thoroughly>. May the Lord be your Helper and your God.*16LtMs, Lt 62, 1901, par. 10*

In love.*16LtMs, Lt 62, 1901, par. 11*



**Lt 63, 1901**

Daniells, A. G.

St. Helena, California

June 30, 1901 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder A. G. Daniells

Dear brother,—

I write to say that we are in great need of the young man who is impressed that he should help me in my work. We have much to do. I must never again be placed as I was last winter, when I could not obtain help from any source; for I need help so much.*16LtMs, Lt 63, 1901, par. 1*

I must never again labor as I did after leaving Battle Creek. At Battle Creek I had a special message to bear. The amount of work I did in Battle Creek was sufficient for one year, but I yearned for souls. After the Conference I started again on my mission, laboring at Indianapolis, Des Moines, College View, Denver, and Boulder. From Boulder we went to the Waitsburg camp-meeting where I spoke seven times, once speaking three times in one day. From there we went to Walla Walla where I prayed for a sister who is suffering from tuberculosis. We then took the train and went to Portland where our people were gathered in camp-meeting. I spoke several times, and the people listened with great attention. I had a message for them.*16LtMs, Lt 63, 1901, par. 2*

After staying for two or three days at Portland, we started for home. As we travelled through the mountainous district, my throat became seriously affected and I feared that I had taken cold. I could scarcely speak when we reached St. Helena. My throat was dry, and I suffered much pain.*16LtMs, Lt 63, 1901, par. 3*

I had only two days at home before going to the Oakland camp-meeting. One morning some letters came for me, and Willie read them to me before breakfast. After this I became almost unconsciously dizzy and could not use my mind. I was very nervous and saw that if I did not do something, I would not be able to labor at the Oakland camp-meeting. I told Sara I must be much in the open air, so we decided to drive to Oakland. We drove to Vallejo and took the train from there to the city. *16LtMs, Lt 63, 1901, par. 4*

The Lord helped me, and during the meeting I spoke eleven times. I had important things to say. One night during the meeting a direct, decided message was given to me to give to the people. Brother A. T. Jones has been chosen to act as president of this Conference, and the day after the election words were spoken on the stand that greatly pained me. Brother Jones spoke in a magisterial manner, as a commanding officer. This is the way the work in the Review Herald Office has been conducted. *16LtMs, Lt 63, 1901, par. 5*

The next day I had a special message to bear. I stated that which the Lord had revealed to me, and everything seemed to break away. Brother A. T. Jones confessed and declared that he would never again be guilty. *16LtMs, Lt 63, 1901, par. 6*

**Lt 64, 1901**

Jones, A. T.

NP

June 30, 1901 [typed]

This letter is published in entirety in *1888 1755-1756*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder A. T. Jones

Dear brother,—

I attended a meeting of the Conference after you spoke yesterday, and I could not roll off the burden which came upon me. The way in which you spoke did not leave the best impression upon the people. That night I was greatly burdened, and One of authority said to me, "Say to my servant, Alonzo Jones, that he is to stand as a representative man. He is to put on Christ Jesus, and is to be guarded in his attitude and words, so that he shall not give others an excuse for being dictatorial and overbearing. The spirit of harshness, of a desire to rule, must be put away from our ministers, our teachers, and the managers of our institutions. The meekness of Christ must be revealed." *16LtMs, Lt 64, 1901, par. 1*

You have naturally a dictatorial spirit, and it has increased in your efforts to eradicate the evils which have come in since the Minneapolis meeting. Your great strength and power lies in linking up with Jesus Christ. John Corliss and yourself are men through whom God can work if you will let the knowledge of the truth be a burning and a shining light. However wrong the course of others, let no thrusts be made, no yokes laid upon the neck of any one. You are to break every yoke. God calls upon you to be tender-hearted, pitiful, and courteous in presenting the blessed invitations of the gospel. Let every word be that which, under similar circumstances, would be spoken by the Saviour. *16LtMs, Lt 64, 1901, par. 2*

It is essential for you to soften and subdue your manner of address, else you will do harm. Do not exhibit your natural traits of character, but be clothed with humility. You have most powerful truth to present, and it will exert its influence if your life testifies to your close relation to Christ. *16LtMs, Lt 64, 1901, par. 3*

There is no use of putting harshness into the voice. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." [*Galatians 5:22-26.*] *16LtMs, Lt 64, 1901, par. 4*

[Confession of A. T. Jones:] "I feel myself so condemned before God that I repented, and in contrition of spirit asked Him to forgive me for every word I had spoken which, though truth, it would have been better not to speak." *16LtMs, Lt 64, 1901, par. 5*

**Lt 65, 1901**

Daniells, A. G.

St. Helena, California

June 24, 1901

This letter is published in entirety in *20MR 140-144*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Daniells,—

I was made sorry by your request that Brother Crisler remain with you until we go to the Eastern camp-meetings. All that it is my duty to say on this subject I said to you when I was with you. I have no more to say, except that you understand all about the matter and know what my expectations were when I left Battle Creek.*16LtMs, Lt 65, 1901, par. 1*

I have been absent from home for nearly four months and have worked beyond my strength. My workers have been scattered, and Willie and I have given our undivided attention to the general work. Now we are trying to gather our forces. Sister Peck will be home this week, I hope. I shall be glad when we are once more in working-order. Attending so many meetings has made a deep impression on me and has revived many things in my mind. I have decided that the members of our churches need the matter I have for them.*16LtMs, Lt 65, 1901, par. 2*

I shall not attend the camp-meetings in the East. I do not consider this in any case to be my duty. Should I attend these meetings, we should no sooner get settled here than we should have to break up and scatter again. If the Lord said, "Go," I would not hesitate a moment. But I have to regard my writings in a different light from that which I have done in the past in relation to travelling and speaking. My duty is to get out my books, and those who help me must be carefully selected. My work demands the very best workers, workers who will not cause me any anxiety. You can get

workers more easily than I, though they might not suit you quite as well as some you might choose.*16LtMs, Lt 65, 1901, par. 3*

The matter I have cannot be entrusted to any one who may happen to be a good typewriter. The one who connects with me in my work must be a person who loves and fears God and who will exert a good influence. I cannot accept those who are not qualified for the place.*16LtMs, Lt 65, 1901, par. 4*

The work in which I am engaged needs just such a worker as Brother Crisler, and he told me that for some time he had felt a burden to connect with me in my work. Brother Irwin knew my perplexity and distress for want of help, but never mentioned the fact that the one working for him was the one I needed. I think this was wrong.*16LtMs, Lt 65, 1901, par. 5*

Maggie has all she can do in supplying the papers with articles and in copying my letters. There is much more besides this to be done, but at present she is the only copyist I have.*16LtMs, Lt 65, 1901, par. 6*

In the past I have asked the Lord to send me the one He would choose to help us in the important work we are doing. I have prayed Him to send me one who would not be a continual burden and perplexity to me. When Brother Crisler told me that he had been impressed that he should connect with me, I was greatly relieved; for I knew that the Lord had answered my prayer. I wrote to Brother Crisler some weeks ago and told him that I expected to meet him at the Oakland camp-meeting. But I have received no response to my letter. I know not what more I can do.*16LtMs, Lt 65, 1901, par. 7*

It would be wrong of me to leave home to make another trip to take up the taxing labor of attending camp-meetings. During the last four months I have worked to the extent of my power, and I would not dare to venture on another campaign unless the Lord said, Go. The light I have is that W. C. White and I shall devote our time and best energies to placing before the people the light God has given me. My writings must be gotten out as fast as possible. W. C. W. must remain with me, and we must labor earnestly to get the light before the people. This work must no longer be interrupted.*16LtMs, Lt 65, 1901, par. 8*

Since I have come to America there have constantly been perplexing burdens on my soul. During my recent journey, I have always, sick or well, been at my post of duty. I must now change the programme and devote my strength to preparing matter for publication. If the Lord will spare my life and give me strength and His Holy Spirit, I will do my best to place before the people the light He has given me. *16LtMs, Lt 65, 1901, par. 9*

You must understand that with my heart-difficulty, it is very hard for me to travel on the cars, amid the heat and confusion. During the last few weeks I have taxed myself too much. I see that it was not right for me to attempt to do so much. It is not wise, it is not reasonable. *16LtMs, Lt 65, 1901, par. 10*

When attending camp-meeting, I never ask myself whether I am sick or well. I must stand at my post. I cannot throw off the responsibility. And when I stand before the people, the wants of the cause come up before me, and I am forced to relieve my soul of its burden. I feel as though called up before the bar of God to answer for the souls before me. The scenes of the judgment, when every case will be decided, urge themselves upon my mind. *16LtMs, Lt 65, 1901, par. 11*

I dare not place myself where I see so many who are unready to co-operate with God in the sacred, holy work for this time, who are in no way fitted for the position of trust which they occupy. Standing before a congregation, I see face after face of those whom I know will be lost unless they change square about. And then my soul is in distress as to how I can best reach them. I go from the meeting with my heart so burdened that I cannot close my eyes in sleep. I entreat the Lord to help the men in responsible positions to reason from cause to effect. I see beneath the surface the intents and purposes that will lead to certain results. They see not, and I keep silent, for fear lest the changes that would be made should I speak would have results which would not advance but retard the work of God. Men devise and plan, but the result of their devising and planning is not <always> favorable to the advancement of the truth. I know them to be wrong, but feel compelled to keep silence, begging the Lord to open blind eyes. O, how burdened I am! My soul, at times, wrestles in silent agony, and I realize that I cannot bear this

continual strain without endangering my life. I must not be presumptuous. *16LtMs, Lt 65, 1901, par. 12*

I do not think it is right for me to place myself in a position where I will feel this burden. I feel such a terrible sense of responsibility. It is as though it would be the last effort I would ever make; and sometimes I think that it will be. *16LtMs, Lt 65, 1901, par. 13*

I must now keep away from congregations as much as possible. If I could spend some months in a retired spot, where I would not see the faces of so many who need reforming, my mind would be at peace and rest. I would be better able to present the dangers and perils threatening those in responsible positions. *16LtMs, Lt 65, 1901, par. 14*

When your letter and Elder Kilgore's, regarding the work in Nashville, were read to me, a great burden came upon me, and for a time I thought that my reason would give way. I was so weary, having just come from the Portland camp-meeting and having labored very hard while there, that I was in no condition to have such matters brought before me. It takes so long for our leading brethren to read beneath the surface that I feared that perhaps I had said something which would have been better deferred in regard to the publishing work in Nashville being conducted as separate and independent from the work in Battle Creek. So often the same old difficulties arise and are presented in regard to disturbing the "regular lines." But God will work in some way to make His people understand that the regular lines have become full of irregular practices. *16LtMs, Lt 65, 1901, par. 15*

How many more years will it be before our brethren receive the clear, keen perception which calls evil evil and good good? When will men cease to depend upon the same routine which has left so much work undone, so many fields unworked? Is not the present presentation enough to make men see that a revival is necessary and a reformation essential? If not, it is useless for me to repeat the same things over and over again. *16LtMs, Lt 65, 1901, par. 16*

I want my brethren to begin to understand some things for themselves. God alone, by the quickening, vivifying influence of His Holy Spirit, can enable men to distinguish between the sacred and



the common. God alone can make men understand that working on regular lines has led to irregular practices. God alone can make men's minds as they should be. The time has come when we should hear less in favor of the regular lines. If we can get away from the regular lines into something which, though irregular, is after God's order, it may cut away something of the irregular working which has led away from Bible principles.*16LtMs, Lt 65, 1901, par. 17*

God's principles are the only safe principles for us to follow. Phariseeism was filled with regular lines, but so perverted were the principles of justice that God declared, "Judgment is turned away backward, ... and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." [*Isaiah 59:14, 15.*] How true these words have proved.*16LtMs, Lt 65, 1901, par. 18*

It is God who gives men wisdom by which to tell truth from a lie. Those under His guidance almost instinctively separate the good from the evil. God is trying to bring the backsliders in prominent places back to their senses. He corrects the evils to which men who ought to know better, who have heard His warnings and reproofs, have held fast as if evil were a choice commodity of which not one grain must be lost.*16LtMs, Lt 65, 1901, par. 19*

It is as hard today to break away from the regular lines as it was in Christ's day. We have had great light. Let us not become narrow. Let us break the bonds which bind us. Christ is the source of all true growth, the maintainer of all life. By His Holy Spirit He communicates heavenly principles and furnishes spiritual life.*16LtMs, Lt 65, 1901, par. 20*

June 30

Friday afternoon, June 28, I became quite sick. While on the Oakland camp-ground I contracted a cold, which was quite trying, resulting in bowel difficulty. The heat for the last few days has been very severe. A hot wave has been passing over the country. I felt it on Thursday, but on Friday I was busy getting off matter that would not admit of delay. I was seized with bloody flux, but I worked on to complete the matter which I thought must go. My head felt like a furnace, and about the middle of the afternoon I was very sick. In

the evening Dr. Sanderson came to see me. He said that my fever was running high and gave me special direction not to read or write. My temperature was up to one hundred, and my heart pained me greatly. I seemed to be in for a hard time. *16LtMs, Lt 65, 1901, par. 21*

On Sabbath my room was kept cool by placing wet towels over the screens in the windows, and I slept the greater part of the day. I perspired freely, and my fever was broken up. *16LtMs, Lt 65, 1901, par. 22*

This morning I had an interview with A. T. Jones. He is much improved in health. During the Oakland meeting his face was red and almost purple, but he now looks much better. He is a man who must not be confined to mental work with no exercise of his physical powers. *16LtMs, Lt 65, 1901, par. 23*

I am better today, but still weak and suffering. I fear that it was not wise of me to attend the meetings held the week after the camp closed. They were very taxing, but the Lord sustained me and brought me home in safety. How long I shall be in this feeble state I cannot tell. I seem to have inward fever, with stricture across the lungs and a pain in the heart. The weather today is quite warm, but not as hot as on Friday. *16LtMs, Lt 65, 1901, par. 24*

I wish to say to the General Conference officers that for 1901 I must have my usual wages, eighteen dollars a week. Very little money is coming to me from my books. I have used up machine after machine in making copies of testimonies, and then new ones have to be purchased. This is done at my expense. I think now that the Conference should place my wages as they used to be. *16LtMs, Lt 65, 1901, par. 25*

And I wish to say also that I hope you will send Brother Crisler as soon as you can. I feel that any one of these attacks may end my life. And as the Lord has impressed Brother Crisler to help me, I feel that God's hand is in it. Since coming to America I have not been able to find anyone in whose hands I could place my work. *16LtMs, Lt 65, 1901, par. 26*

If the Lord will raise me up, I am now ready to take up my work

again. There is abundant matter for my workers to begin upon. I have articles written regarding our sanitariums which should be copied, but only having Maggie to depend upon, I have only been able to get the most important matter copied.<sup>16</sup>*LtMs, Lt 65, 1901, par. 27*

**Lt 66, 1901**

Kilgore, R. M.

St. Helena, California

June 26, 1901

Portions of this letter are published in *2SM 346-347; OHC 134; PM 297-298; 7MR 376; 10MR 388; 11MR 343; MR311 44.* +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Kilgore,—

My soul is drawn out to write to you this morning. I would be very glad to converse with you, but this is impossible. I wish now to make some clear, definite statements, and then I shall feel clear.*16LtMs, Lt 66, 1901, par. 1*

Changes must be made in the former order of things. Reformation is to place the work in a much better state. But the needed changes must not be made in an abrupt way which will create confusion.*16LtMs, Lt 66, 1901, par. 2*

For years there has been rebellion against God, a steady departing from His will and way. Selfishness and covetousness, which is idolatry, has been brought in.*16LtMs, Lt 66, 1901, par. 3*

A man is placed by his brethren in a position of holy trust. But that position does not make him infallible. In this position he is being proved. By consecration to God he can become a trusted co-laborer with Christ. But if he supposes that his position gives him authority over the minds and consciences of men, God is crowded out, and the principles of heaven find no place. When the one in a position of trust dictates as to who he will set up and who he will thrust down, there is need of an understanding. Is the human agent serving God or is he serving the enemy of God?*16LtMs, Lt 66, 1901, par. 4*

In the past, human authority has worked to counteract divine

authority. Expensive methods have been brought into the work. There is to be close, consistent examination in every part of your work in Nashville. Simple, direct methods are to be employed. Put your confidence in God. He will teach you how to simplify, how to avoid using methods in the publication and circulation of books which will bring disappointment and failure.*16LtMs, Lt 66, 1901, par. 5*

The principles of righteousness are ever to be followed. This is a dispensation of light and knowledge. The faithful canvasser is to receive a reasonable sum for his work. Canvassing is an evangelistic work, and by it great good may be done. Two canvassers should be sent out together. They can help one another to be indeed honored sons of God. "Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." [*1 Peter 1:22, 23.*] How important, then, it is that all who take hold of the work, those who canvass and those who work in the office, shall faithfully preserve and practice the highest, holiest principles of the Word of God. They are to be born again, by the power of the Word of God, through obedience to the truth. They are to know for themselves what righteousness means. They are to know by experience that if they follow on to know the Lord, they will know that His goings forth are prepared as the morning. As they advance, constantly searching the Scriptures, the Holy Spirit revives the soul, enabling them to comprehend the truth, not as it is in human wisdom, but as it is in Jesus.*16LtMs, Lt 66, 1901, par. 6*

Let a class of canvassers be fitted up, by thorough instruction and drill, to handle the publications that shall come forth from the press. Those who take up the work of canvassing as a preparation for the ministry will indeed realize the truth of the Saviour's words, "He shall testify of me;" "for he shall receive of mine, and shall show it unto you." [*John 15:26; 16:14.*]*16LtMs, Lt 66, 1901, par. 7*

Christ's petition for His disciples was, "Sanctify them through thy truth; thy word is truth." [*John 17:17.*] Only by the Word of God can we be sanctified. The impenitent are becoming more and more bold

in their wickedness, more decided and cruel in their hatred of the truth. The words of the prophet are positive, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." [*Daniel 12:10.*] *16LtMs, Lt 66, 1901, par. 8*

I am instructed to say to the workers in the South: Ever put your trust in God. Pray much, and believe that in His good work the Lord will guide you step by step. Trusting, hoping, believing in the Lord, holding fast the hand of infinite power, you will be more than conquerors. In God you will have victory and success. You will see the salvation of the Lord. When the powers that be try to bind you about in your work, to fetter you with customs and regular lines, tell them that you seek counsel from God, that you walk in His way and obey His teaching. The work in the South has been hindered at every step, but there are men in the South who, when they see that their expectations will not be mocked, will help and help willingly. Go forward, my brethren. Be of one mind and one heart. *16LtMs, Lt 66, 1901, par. 9*

Brother Kilgore, when I read the letters written by you and Brother Daniells regarding the work in Nashville, I thought, If our brethren have not had enough of the old, regular lines, then may God give them enough. When men are convinced against their will, they are of the same opinion still. O, how often the Lord's work has been hindered by the unbelief of His human agents. *16LtMs, Lt 66, 1901, par. 10*

Your letters came just as we were about to leave for the Oakland camp-meeting. At that time I was so wearied both in mind and body that I could not weigh matters clearly. I dared not do any writing or thinking. My condition was such that I knew that I must be much in the open air, and I decided to drive to Oakland. So Sara and I drove to Vallejo, thirty-five miles from St. Helena, and took the train from there to Oakland. *16LtMs, Lt 66, 1901, par. 11*

This was on Wednesday. On Thursday afternoon I talked to a large audience in the tent, and the Lord sustained me. I spoke on Sabbath afternoon and on Sunday afternoon in the tent, and each time there was a very large congregation. I had a message for the

people, and especially for the ministers, regarding their tame, spiritless, and lengthy prayers. It is generally the case that the less of heaven's vitality there is in a prayer, the more lengthy it is.*16LtMs, Lt 66, 1901, par. 12*

I asked my ministering brethren if they could not have a revival of the Holy Spirit so that their prayers might be filled with the moisture of heaven. All the freshness and power of the truth is to be brought into our prayers.*16LtMs, Lt 66, 1901, par. 13*

The truth in our possession is of the highest value. How essential then that it loses none of its power in passing from us to those who are in darkness. We must not spoil the truth by our inefficiency. It must not be bereft of its luster while in our possession. Our expression of God's wondrous loving-kindness, frame our words as we may, will be tame enough as it falls from human lips. But when with sanctified lips we offer praise for God's love, hearts are reached. We are to pray with fervency. Jacob wrestled all night until the breaking of the day with his unknown antagonist. Then the holy Being with whom he was in conflict touched Jacob's thigh with His divine finger, and how quickly he was mastered. Then he knew with whom he had been in contest, and he fell, a helpless suppliant, on the Angel's neck, crying, "I will not let thee go, except thou bless me." [*Genesis 32:26.*]*16LtMs, Lt 66, 1901, par. 14*

Let us pray as did Jacob. Let us pray in every difficulty. Pray that the wondrous <message of the> love of Christ may reach precious souls, that they too may pray and be refreshed with heavenly grace. Watch for the Lord more earnestly than they that watch for the morning. Hope in the Lord. Walk in His way. Declare His truth. He is well-pleased when His servants talk faith. He wants His light to shine forth in the South. He is working for you and with you.*16LtMs, Lt 66, 1901, par. 15*

You have a solemn, important message to bear. This message is of the greatest consequence to you and to those to whom you proclaim it. It is the truth of heavenly origin. It is the Word of the living God, the testing message for this time.*16LtMs, Lt 66, 1901, par. 16*

Let the workers in the South come up to the help of the Lord and

with joy proclaim His truth. The Lord is soon coming. Talk it, pray it, live it! Make it a part of the life. You will meet lifeless, doubting, objecting faith, but this will give way before firm, consistent, trust in God. When objectionable features arise, lift the soul to God in songs of thanksgiving. Preach the truth with boldness and fervor. *16LtMs, Lt 66, 1901, par. 17*

To many there will come mysteries that will not be at once understood. Then it is that we must walk by faith. As time passes and things develop, we shall be given understanding hearts. If we follow on to know the Lord, we shall know that His going forth is prepared as the morning. *16LtMs, Lt 66, 1901, par. 18*

The experience my son Edson has gained in the Southern work is of more value to him than the golden wedge of Ophir. It has given him the assurance that the Lord is with him in the work. His way has been hedged up, his work has been made hard, but this has sent him to his knees to pray for divine guidance, and encouragement has come to him as he has continued the work according to the suggestions of the Lord. *16LtMs, Lt 66, 1901, par. 19*

Talk faith, pray faith, work in faith, and then leave the results with God. Pray in more earnest faith, and the mystery of God's providence will bring its answer. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] At times it may seem that for want of financial aid you cannot succeed. Hindrances will come. You will be tested, tried, and proved. Work and believe, putting faith and life and hope and courage into your work. After you have done what you can, wait for the Lord, declaring His faithfulness, and He will bring it to pass. With joy shall ye draw water out of the wells of salvation. Wait for the Lord, not in fretful anxiety, but in undaunted faith and unshaken trust. *16LtMs, Lt 66, 1901, par. 20*

God's miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for the sick, we also work for them. We answer our own prayers by using the remedies within our reach. Water, wisely applied, is a most powerful remedy. As it is used intelligently, favorable results are seen. God has given us



intelligence, and He desires us to make the most of His health-giving blessings. We ask that God will give bread to the hungry; we are then to act as His helping hand in relieving hunger. We are to use every blessing God has placed within our reach for the deliverance of those in danger. *16LtMs, Lt 66, 1901, par. 21*

Natural means, used in accordance with God's will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy. We ask to be kept from the pestilence that walketh in darkness, that is stalking with such power through the world; we are then to co-operate with God, observing the laws of health and life. Having done all that we possibly can, we are to keep asking in faith for health and strength. We are to eat that food which will preserve the health of the body. God gives us no encouragement that He will do for us what we can do for ourselves. Natural laws are to be obeyed. We are not to fail in doing our part. God says to us, "Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] *16LtMs, Lt 66, 1901, par. 22*

We cannot disregard the laws of nature without disregarding the laws of God. We cannot expect the Lord to work a miracle for us while we neglect the simple remedies He has provided for our use which, aptly and opportunely applied, will bring about a miraculous result. *16LtMs, Lt 66, 1901, par. 23*

Therefore, pray, believe, and work. Commit the keeping of your soul to God as unto a faithful Creator. Praise Him who is the health of your countenance and your God. The favorable result of our work comes from Him just as verily as if the blessing had dropped directly from heaven. We are to thank Him as though the relief had been direct and instantaneous. *16LtMs, Lt 66, 1901, par. 24*

Let those who are laboring in the South do their work intelligently. God is watching the work that is being done in the different countries. He will give wisdom to minds to so use the productions of the earth that the poor may be supplied with the necessities of life. There are a variety of things which will be converted into food which will sustain life, but in the course of His providence God will cut

away the luxuries which have been used by the world to gratify appetite.*16LtMs, Lt 66, 1901, par. 25*

God lives and reigns. He will open the way for the neglected Southern field to be cultivated for Him. The Lord says to the workers in Nashville, "Be strong, yea, be strong. The hand of oppression and robbery shall not afflict you if you will exalt the true, holy principles of My law." "When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you against him." [*Isaiah 59:19.*]*16LtMs, Lt 66, 1901, par. 26*

You may feel sorry that you cannot do at once all that you feel should be done, but do your best, as God's helping hand, and His blessing will surely come upon you. In all your dangers, in all your difficulties, in all your thinking and planning, in every undertaking, place yourself firmly on the Word of the living God, pleading His promises. Thus it is that your faith makes all things possible. Cling to the mighty One. Continue to say, I will not fail nor be discouraged.*16LtMs, Lt 66, 1901, par. 27*

I am interested in the Southern field, and God also is interested in it. When I think of what the present showing should be in that field, I am sad, and I pray the Lord not to lay this sin to the charge of those who have hindered the work. When I remember that the Lord has His eye upon this field, and that He knows its poverty and its needs, I say, "The efforts you are making will not prove a failure." The promises of God are Yea and Amen. The hindrances which have been so trying have proved, nevertheless, to be a blessing to those who refused to lose their hold of the work. God has been proving His people. He is now giving them an opportunity to redeem the past. The lessons that God permits to come will always, if well learned, bring help in due time. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." [*Romans 5:3-5.*]*16LtMs, Lt 66, 1901, par. 28*

My fellow-laborers, let not your courage fail. God is proving your faith. The Christian always has a strong helper in the Lord. When you come to a pause in your earnest efforts because you are

unable to obtain the needed help, cast your burden upon the Lord. Be content to leave it there, certain that He is faithful who has promised. The What and How of the Lord's helping we know not; but this we do know, the Lord will never fail those who put their trust in Him. When He has fully proved His workers, He will bring them forth refined as gold tried in the fire. *16LtMs, Lt 66, 1901, par. 29*

I send these words of encouragement to all the workers in Nashville. And I wish to say also that it is not the Lord's purpose that the work in Nashville should be built upon the same foundation as the work in Battle Creek. The truth is to go forth as a lamp that burneth. Christian missions are not of men, but of God. We know that some have done all in their power to help the Southern work. Let every family now repent before God for spending His money in pictures of their own faces. How does the Lord look upon such a reckless, extravagant use of means, while there is such lack in His treasury? Every dollar and cent entrusted to us by the Lord is to be wisely and economically used. *16LtMs, Lt 66, 1901, par. 30*

May God help those to whom He has given this world's goods to awaken to His design and to their individual responsibility. God says to them, I have put you in possession of My goods that you may trade upon them to carry forward the Christian missions which are to be established far and near. I have given you the benefits of accumulated knowledge. The advantages of the past and present are yours. Upon you rests the weighty burden of accumulated light. *16LtMs, Lt 66, 1901, par. 31*

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, His light-bearers, are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world in darkness. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. *16LtMs, Lt 66, 1901, par. 32*

Now is the time for all to work. Now is the time to put away every

species of self-indulgence and idolatry. Those who are engaged in Christian ministry are to labor unselfishly for the Lord, dying to self, and pressing together in love. They are to love as brethren; they are to be kind and courteous, a savor of life unto life.*16LtMs, Lt 66, 1901, par. 33*

As missionaries go forth to labor with holy zeal for God and His truth, let those who remain at home work also with earnest zeal to add to the church such as shall be saved. And let them send their prayers with the missionaries, as sharp sickles into the harvest field.*16LtMs, Lt 66, 1901, par. 34*

Many young men and women now engaged in secular labor will feel earnestly stirred to give themselves to the service of God, to become channels of light. Some will feel a burden to enter the canvassing field and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God. And let all God's workers help and cheer and encourage one another with their prayers and faithful conversation, impressing one another with the dignity and responsibility of the work in which they are engaged. All missionary work is sacred. Said Paul, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." [*Ephesians 3:8.*]*16LtMs, Lt 66, 1901, par. 35*

I must now cease writing, but I have not said half of what should be said.*16LtMs, Lt 66, 1901, par. 36*

**Lt 67, 1901**

Palmer, W. O.

St. Helena, California

July 2, 1901

Previously unpublished.

W. O. Palmer  
Nashville, Tennessee

My dear brother,—

I have received and read your letter. Thank you for writing. Please do not feel one jot of trouble in regard to the carriage which you proposed I should have. I can get along very well without the investment which in the kindness of your heart you wished to make. I thank you for your good will, and wish now to say that it will be a relief to me if nothing is done about the carriage. I fear that should I appear with such a nice equipage, the right influence would not be exerted. Do not invest one dollar on my account, but do all you can to help the Southern field. I shall feel better not to accept your kind offer. Please to regard my choice in this matter. I shall appreciate you just as highly as though you were able to carry out your purpose to the letter.<sup>16</sup>*LtMs, Lt 67, 1901, par. 1*

We are very near the coming of the Lord Jesus Christ. Be sure to put your whole heart and mind into the work. It is not safe for you to be associated in business matters with worldly society. You have been on the very brink of ruin. You have wasted a great many opportunities for doing good with the means entrusted to you. But the Lord has thoughts of mercy toward you because He loves you. He is giving you both a trial. If you stand the test, it will be of more value to you than any money or prosperity could be. If you had money now you would willingly invest it in the work, but it is withheld to teach you lessons which if learned will be of the greatest advantage to you.<sup>16</sup>*LtMs, Lt 67, 1901, par. 2*

The Lord is extending His mercy to you and your wife. You who

were dead, hath He quickened by a mighty infusion of spiritual life. He has placed your feet in the narrow path. The way He marks out for you will at times seem to you inconsistent to follow, but it is the only way in which you can be sanctified and ennobled. Instead of leaving you to stumble along in darkness, God has placed you in a safe and sure path. He has caused you to sit together in heavenly places with Christ Jesus. He has done this, not because of your goodness or worthiness, but because of the free promptings of His grace, because He is rich in mercy, because of the great love wherewith He loves you. He has bestowed boundless love upon you, for He has given you a glimpse of Himself. He has “delivered you from the power of darkness, and hath translated you into the kingdom of his dear Son.” [*Colossians 1:13.*] He is very desirous that you shall perfect such a character that you will be fitted to stand with those who are purified and made white and tried. He does not want you to be under the dominion of the power of darkness. He has placed you and your family where you are willing subjects and objects of His peculiar regard. O, what love, what amazing love! *16LtMs, Lt 67, 1901, par. 3*

But do not suppose that your path will always be smooth, that no temptations will come. You will be tried; but remember always that you are not your own, that you have been bought with a price, and that therefore you are to glorify God in your body, and in your spirit, which are His. If you walk in harmony with God, you will see ways and means for advancing His kingdom, and He will accept your service. The battle is still before you. It depends upon your individual efforts whether you see the beautiful mansions Christ has gone to prepare for you. Perseverance in full and entire obedience to God’s will and God’s way will obtain for you a crown of life. Then cast off the works of darkness and put on the armor of Christ’s righteousness. If you endure hardness as good soldiers of Jesus Christ, you will receive the reward of the overcomer. You will be laborers together with God and in His providence, through a faithful study of His Word, will be able to teach others His precious truth. *16LtMs, Lt 67, 1901, par. 4*

I have just read your letter again, and I cannot see that the steps taken were anything but right. When the Lord has so manifestly indicated Nashville as the place in which the work is to be

advanced, most certainly let it be advanced there. When it comes to making everything amenable to Battle Creek, to be controlled by Battle Creek, I shall protest with pen and voice. We have had "regular lines" until we want some irregular lines, to see if they will make any better showing than the regular lines have done. If the Lord is with the workers at Nashville, we shall see of the salvation of God. Peculiar difficulties will arise which will tax the patience, try the faith, and prove the steadfastness of the workers. But let us remember that we have a heaven to win and a hell to shun. Let us face the difficulties. Let us be men and women of steadfast principle.*16LtMs, Lt 67, 1901, par. 5*

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [*Ephesians 6:11-18.*]*16LtMs, Lt 67, 1901, par. 6*

When you read this letter, you will better understand the position I occupy and must maintain. We are none of us warring to obtain the mastery, but to maintain principle, firm, unyielding, ever-ennobling Bible principle. All men have not faith, and because of this, unbelief will often bar the way. May the Lord give clear eyesight to His servants. May He grant that men's ideas and opinions shall not be allowed to prevail as the voice of God. Let us walk in faith and hope and charity, in willing obedience to the truth. "Seeing ye have purified your souls in obeying the truth unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [*1 Peter 1:22.*] Growth in grace is an imperceptible process, but the results testify to the power of God. He who is growing in grace will

increase in spiritual vigor, in sincerity, in earnestness, in power.<sup>16</sup>*LtMs, Lt 67, 1901, par. 7*

In much love.<sup>16</sup>*LtMs, Lt 67, 1901, par. 8*



**Lt 68, 1901**

Kilgore, R. M.

St. Helena, California

July 2, 1901

This letter is published in entirety in *14MR 50-51*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Kilgore,—

You are represented to me as walking in mist and fog, your arm linked in the arm of Brother Sharp. I can write only a few words today, but I wish to say that unless you are freed from the influence of Brother Sharp, you will voice his sentiments to the injury of the cause of God. You are not to accept his ideas, for he is not being educated by the Holy Spirit. Why do you allow your mind to be confused by those who are not walking in the light? Why do you not do as the Lord has signified you should do,—stand by the work in the South?*16LtMs, Lt 68, 1901, par. 1*

I might say much more, but have not the strength today. You are already confused by men whose counsel is erratic. If you will come out from these men and be separate, you will be in a much better position to advance the work. There is no safety in following the counsel of men who are not vivified by the Holy Spirit, but must be reformed, else they will be weighed in the balances of the sanctuary and found wanting.*16LtMs, Lt 68, 1901, par. 2*

You were represented to me as entering a path, arm in arm with Brother Sharp. A hand was laid on your shoulder, and the words were spoken, “I am at your right hand to help you to walk with God, that you may not be led into uncertain paths by the speech of men.”*16LtMs, Lt 68, 1901, par. 3*

My brother, hinder not the work of God. The Lord specially honored you by indicating that you should be president of the Southern

Conference. But Brother Sharp was not selected to guide you. His influence upon you is not sanctifying. *16LtMs, Lt 68, 1901, par. 4*

I have little to say now, except that I endorse the movements that have been made by the brethren and your harmony with the work. *16LtMs, Lt 68, 1901, par. 5*

I am sorry for Brother Sharp, for he is not <daily> converted. His spirit of criticism and his desire to have control, to run the work has been a snare to him. God pity him, for he has not the elements of peace or upbuilding in his soul. He needs to be subdued under the hand of God. He is developing the attributes of unsanctified self. He is not a safe adviser or counsellor, for he <nearly> always sees some course to be pursued opposite to the course his brethren desire to follow, and if he can get any one to favor his views, he makes it hard for those who are opposed to him. When will those who have had great light, great opportunities, learn to work in harmony with their brethren, not to be always pulling on the wrong side? Why cannot they learn that they manufacture a great many burdens for others to carry? *16LtMs, Lt 68, 1901, par. 6*

I am so glad that Brother Stone has been learning of the Master. I have had great fears for him these many years. I am glad he has placed himself where the Lord can use him to the glory of His name. My brother, I hope that you will place yourself among the wise who understand *16LtMs, Lt 68, 1901, par. 7*

This is all I have strength to write now. If I can, I will write more later. God bless you. *16LtMs, Lt 68, 1901, par. 8*

**Lt 69, 1901**

Directors of the Medical Missionary Work

Battle Creek, Michigan

April 10, 1901

Portions of this letter are published in *LLM 339, 2MR 95*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Directors of the Medical Missionary Work

Dear brethren,—

Many temptations will come to the workers in our sanitariums, and especially to the physicians. Our sanitariums are established to break down the prejudice which exists in the world against the truth for this time. How important, then, that those connected with such an institution be free from reproach in any line. How important that the physicians refrain from paying special attention to the young lady nurses. How important that loose principles be not allowed to prevail. The world will be quick to see the least departure from the high standard claimed for the medical missionary work. One act of misdoing will undo for years the good that might have been accomplished if the high standard of Christianity had been maintained. “How much better it is to get wisdom than gold.” [*Proverbs 16:16.*] *16LtMs, Lt 69, 1901, par. 1*

It has been opened to my mind that there must be a purging of our sanitariums. Unless we strive earnestly for reformation and perfection, there will be found among our physicians and managers men who are not sanctified—soul, body, and spirit—men who should have no place in the work of God. *16LtMs, Lt 69, 1901, par. 2*

Great harm will come to our sanitariums if in any department young girls are employed who are vain and foolish, easily led into false paths. It is a great mistake to admit into our sanitariums young, frivolous persons. Those employed should have qualifications which

recommend them as likely to become useful, capable workers. *16LtMs, Lt 69, 1901, par. 3*

Some of the younger girls being trained as nurses at St. Helena are not of a character to do honor to the Sanitarium. They are giddy, frivolous, unchristlike. They exert an influence detrimental to the Christlike influence which should pervade such an institution. *16LtMs, Lt 69, 1901, par. 4*

Many of our younger sanitariums are in danger of becoming corrupted by the loose, careless behavior of physicians toward the young ladies employed as nurses and helpers. We need to become alarmed lest by his wiles Satan shall disgrace our work and hinder the great good that should be accomplished. *16LtMs, Lt 69, 1901, par. 5*

The matron of a sanitarium should be very kind, but as firm as a rock to principle. The physicians should be upright, trustworthy men. *16LtMs, Lt 69, 1901, par. 6*

There are those who have excellent abilities, and who are supposed to be standing true to principles. But the representation brought before me of the condition of things in our institutions is a very sad one. In the institutions which should stand clear and bright and holy before the Lord, there is found perversity and unrighteousness. There is a dead fly in the ointment. Those connected with them have a knowledge of the truth, they have opportunity to perfect a Christian character; but many do not practice the virtues which would develop the signs for God in this age of corruption and wickedness. The spiritual perception is clouded. They have not a sense of the sinfulness of sin. They dishonor God because they are not willing to walk in the light of His countenance. *16LtMs, Lt 69, 1901, par. 7*

God grant that every man and woman given a place in our institutions shall exercising a sanctified influence. When a man is sanctified by the truth, when he keeps his capabilities pure and holy, he acts as the Lord's helping hand. But when there is a stain on his soul, when his thoughts are defiled, when he follows the loose, corrupting principles of the world, doing that which is unbecoming in a Christian, he is a shame and a reproach to the

institution with which he is connected, and God despises him. The vessel that might be a vessel unto honor is defiled. The terrible results of his evil course should be plainly set before him, and unless he repents, giving evidence that he realizes the sinfulness of sin, he should be separated from the institution. In the past such ones have been borne with too long, and instead of being separated entirely from the work, they have been sent to some other institution. They have been sent out without a statement being made to those where they were to go as to why the change was made. They carry with them the same sins which made their work unacceptable in the place from which they came. *16LtMs, Lt 69, 1901, par. 8*

God records those who send forth such workers as unfaithful stewards. The men selected to take part in our institutions should be men of solid, virtuous character, men who do not carry with them a corrupted morality, men who keep the way of the Lord. *16LtMs, Lt 69, 1901, par. 9*

God will not commit His glory to a man whose soul-temple is defiled with lustful desires and practices, and who, closing his eyes to his danger and the danger of others, has exalted himself to positions which command authority. Such a man, by his plausible words, deceives young girls, and though no actual crime may be committed, they are irretrievably wronged. Though married, he pays attentions to young girls who are foolish enough to accept them, leading them to think that the words he speaks are wisdom and truth. He may have talents which, if not perverted, would enable him to stand in the courts of the Lord; but through the deceitfulness of sin, the spiritual perceptions are paralyzed. The fine gold is tarnished. *16LtMs, Lt 69, 1901, par. 10*

The corrupted morality that is being brought in is destroying the sacredness of the institutions established to honor and glorify God. A man, though married, instead of using his talents to help his wife to stand by his side, selects a young girl as his helper, to the injury of himself and the one selected. Thus he places in peril an institution which, as God's sanctuary, should stand forth without a taint of corruption. *16LtMs, Lt 69, 1901, par. 11*

Evil workers are insinuating themselves into the hearts and minds of inexperienced youth who suppose that they know more than they really do. Because of the preference shown them, their pride is encouraged, and the love of God is driven from the heart. Angels of God are seeking to impress the hearts of these deceived ones, but the message of grace sent them is not heeded. Its way to the heart is hindered by the words of men who might better remember that for every word they speak they will be called to give an account. In the assembly of the saints, while Christ seeks to make the words spoken a savor of life unto life, the foolish words that have been spoken come up before the mind and counteract the influence of the Spirit of God. *16LtMs, Lt 69, 1901, par. 12*

O, it is such a pity that Satan has so many helpers in those who ought to act as Christ's helping hand in encouraging the youth to reach a high standard. Those who should be a power in bringing souls to the truth are allowing Satan to use them to spoil the religious experience of those with whom they associate. Their hearts are tainted, corrupted, and defiled. Adulterers in heart, they lead astray those who have no suspicion that thus Satan is working to destroy them. *16LtMs, Lt 69, 1901, par. 13*

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. Commit thy works unto the Lord, and thy thoughts shall be established. ... Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged, and by the fear of the Lord men depart from iniquity. When a man's ways please the Lord, he maketh even his enemies to be at peace with him." [*Proverbs 16:2, 3, 5-7.*] "Do good, O Lord, unto those that be good, and to them that are upright in heart. As for such as turn aside to their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel." [*Psalms 125:4, 5.*] *16LtMs, Lt 69, 1901, par. 14*

The benefit that truth is to us depends not so much on the knowledge we gain by study as on the purity of our purpose and the earnestness of our faith. Merely to read the instruction given in the Word of God is not enough. We are to read with meditation and prayer, filled with an earnest desire to be helped and blessed. And

the truth we learn must be applied to the daily experience. Those who have a true realization of the subtlety of Satan's devices for these last days will walk with fear and trembling, in great humility, at every step seeking divine guidance. Angels of God will instruct them. The Holy Spirit opens to the humble and contrite in heart the rich treasures of truth. A fountain has been opened for Judah and Jerusalem, in which we may wash and be clean. He who will purify his soul by obeying the truth will see and appreciate the love and mercy with which God has strewn the pathway of his children. He will realize that the paths of human devising lead to eternal ruin.*16LtMs, Lt 69, 1901, par. 15*

Those who are engaged in medical missionary work must daily put on Christ, else they will not be clothed with the robe of His righteousness. The physicians and managers in our sanitariums need to understand that God holds them accountable to lead those with whom they are connected in the way of truth and purity. I am instructed to say that God calls for greater purification and sanctification in His institutions. He is not pleased with the way in which the work is carried forward in our sanitariums. He calls for a cleansing, a purification. Those connected with His institutions are to reach a far higher standard. The plans of work and the manner of working must be entirely changed. All superficiality is to be put away. All cheap pretence of serving God is to cease.*16LtMs, Lt 69, 1901, par. 16*

What a terrible thing it is for those who should be shepherds of the flock to be wolves in sheep's clothing, devouring the sheep of the Lord's pasture.*16LtMs, Lt 69, 1901, par. 17*

The question to be answered now is, What shall be done to purify the camp of Israel, that the Lord may not utterly forsake His people because of their sins? As a sharp, two-edged sword, the Word of God must cut away all the works of unrighteousness. This Word comes into sharp collision with the hereditary and cultivated tendencies of men whose characters must be entirely transformed, else they will never see the kingdom of God. God calls upon His people to be pure and perfect, as true as steel to principle. He calls upon them to repent of their sins and seek earnestly for a clean, new heart. In short, the words spoken by Christ to Nicodemus, a

member of the Sanhedrim, are to be echoed by God's messengers. "Ye must be born again." You must learn the A B C of acceptable service. "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." [*John 3:7, 3.*]*16LtMs, Lt 69, 1901, par. 18*

There is hope for us in God. He is faithful who has promised. His purpose for us will be fulfilled if we but do our part. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [*Ephesians 2:4-10.*]*16LtMs, Lt 69, 1901, par. 19*

When those who have so much and such great light walk in accordance with this light, the mind will be filled with high and holy thoughts. Pure and sacred will be the meditations of the heart. The great plan will be the theme of conversation. Then will the truth go forth as a lamp that burneth, and God will be glorified in His believing people.*16LtMs, Lt 69, 1901, par. 20*



**Lt 70, 1901**

Kellogg, Brother and Sister [J. H.]

Indianapolis, Indiana

May 1, 1901

Portions of this letter are published in *7MR 12-13*; *5Bio 111*.

Dear Brother and Sister Kellogg,—

On Friday morning I felt very weak and greatly exhausted. When I attempted to think of work on my writings a dizziness came over me. Elder Olsen and his wife visited me, but I was compelled to be on the bed while talking with them.*16LtMs, Lt 70, 1901, par. 1*

I called upon Judge Arthur, and while praying at his bedside, the Lord came very near, and I was blessed indeed. After that I felt renewed, soul and body. We had a very pleasant interview, and I wished that I could have remained longer. I was pleased with the parents and with the children.*16LtMs, Lt 70, 1901, par. 2*

When I first entered the cars on my way to Indianapolis, the heat seemed intolerable, but soon the windows were opened, the heat was shut off, and I was relieved. The peace of Christ filled my heart. I did not feel at all weary. At Niles we changed cars. Here all was bustle and confusion. We were obliged to transfer to another depot, and Willie barely had time to catch the omnibus, which was just leaving the station. The man drove fast, and we were severely jolted, but I felt it not. We reached the other depot just in time to get on board the train.*16LtMs, Lt 70, 1901, par. 3*

Our train stopped at every station. People were continually getting off and getting on. But this did not disturb my peace and restfulness, for I was shut in with my Saviour. I had not the least weariness. So unexpected was this that I could but praise the Lord all the time in silent thanksgiving. I felt so well that I did not care for a drawing-room or anything more convenient than a day coach.*16LtMs, Lt 70, 1901, par. 4*

We found several at the station to meet us, and we were soon in the comfortable rooms provided for us by the Brethren Ross. *16LtMs, Lt 70, 1901, par. 5*

I had a good night's rest and felt refreshed this morning. My heart is full of gratitude to God. I feel as though I had been resting for a month. This is the Lord's doing. My heart is full of peace and rest in Christ. This makes me decide that it was His pleasure for me to visit Indianapolis. May He give me words to speak to the people is my prayer this morning. *16LtMs, Lt 70, 1901, par. 6*

I was much pleased with my visit to the orphans' home. I feel so thankful that the homeless can have so pleasant a home. I have never before seen gathered together so large a number of children, and all bright and cheerful. Their faces are healthy, their eyes clear, their nerves strong. To see them and hear them does me more good than a dose of medicine. The superintendent seems to be well adapted to his position of trust which he occupies with his wife. *16LtMs, Lt 70, 1901, par. 7*

This home is an educating school for both boys and girls. If I had children whom I would be compelled to leave motherless, I would feel it a great privilege to leave them in such a home. *16LtMs, Lt 70, 1901, par. 8*

I was glad to be able to visit the kindergarten department and see the little ones working in Bible lines, moulding figures of clay to illustrate Bible subjects, thus becoming familiar with heavenly truth. Wherever their lot may be cast in the future, they will remember this instruction. The seed being sown will bear a precious harvest. *16LtMs, Lt 70, 1901, par. 9*

This is the instruction every child should receive in his earliest years. This is the work the parents should do in the home. The family in the Haskell Home is an object lesson for all parents. If children who had parents and a home had one half the patient instruction given to the orphans in the home, there would be a very different condition of things. If mothers would devote less time to cooking and sewing and more time to teaching their children in the love and fear of God, how greatly pleased the Lord would be. But many parents seem to be only grown up children who have not left

behind their childish ways and inclinations. Let parents remember that Satan is playing the game of life for every soul, and that practical sympathy, forbearance, and love is the test of purity and unselfishness. *16LtMs, Lt 70, 1901, par. 10*

I am so glad that I was able to see you and your wife and children in your home. The work that you are doing is the good work of the Lord, and these children are precious in His sight. *16LtMs, Lt 70, 1901, par. 11*

Sunday morning

I slept from nine o'clock until half past three. At the meeting yesterday the church was crowded. It is estimated that there were four hundred people present. The Lord gave me much freedom in speaking from the *first chapter of 2 Peter*. The meeting continued throughout the day. A. T. Jones spoke in the afternoon. I speak again this morning at eight o'clock. At eleven we take the cars for Chicago, and at ten the same evening we start for Des Moines. I am feeling well this morning. My heart goes out in gratitude and thanksgiving to God for His blessing. *16LtMs, Lt 70, 1901, par. 12*

May the Lord strengthen and bless you in your work is my prayer. I felt so sick the morning I left I could not say much to you. But be assured that I appreciated your pleasant, convenient home during every moment of my stay. But I cannot let the matter rest as it is. I had my family with me, and I could not allow you to bear the whole expense. This is something I am not accustomed to do, and I shall not begin in my old age. You have expense enough without my drawing upon you. *16LtMs, Lt 70, 1901, par. 13*

I am more grateful than I can express for the rich blessing of God during our meeting. I believe we shall see the work moving forward in a more acceptable manner than it has done in the past. The Lord is good. Upon us He has poured His matchless love. We are to receive to impart. How tender, yet how pointed the appeal that is made: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes, he became poor, that we through his poverty might be made rich." [2 *Corinthians* 8:9.] We know the height from which He stooped. We know the depths of humiliation to which He descended. He found no resting place between the

throne and the cross.<sup>16</sup>*LtMs, Lt 70, 1901, par. 14*

**Lt 71, 1901**

Lane, M. H.

Boulder, Colorado

May 12, 1901

Previously unpublished.

M. H. Lane

Dear Brother,—

I will at this time write a few words to you. I am conversing with you in the night seasons and saying to you, “My brother, what influence are you exerting? Is it not high time that you earnestly inquire, ‘How is it with my soul?’” I feel an intense desire that you shall take a decided stand for the Master. *16LtMs, Lt 71, 1901, par. 1*

You know what Christ has endured for your redemption. He loved you and gave Himself for you. Will you show that you appreciate this great gift by giving yourself to the Lord, to serve Him with your undivided affections? *16LtMs, Lt 71, 1901, par. 2*

Christ died for you and has graven your name on the palms of His hands. In giving His life for you, He pledged His word to give you happiness, peace, and joy—His joy. For your sake He became poor, to enrich you with His eternal riches. And will you not now, without delay, give the Lord Jesus your whole heart? Will you use your means in helping to spread the knowledge of His grace? Christ has given His life for you. Will you not, dear brother, appreciate the sacrifice? He desires to make you a member of His royal family. Will you accept the honor? Will you for your soul’s sake co-operate with Christ in the saving of your own soul, that He may be honored and His name glorified? The precious Life-giver asks you, “What will it profit a man if he shall gain the whole world and lose his own soul? Or what will a man give in exchange for his soul?” [*Mark 8:36, 37.*] *16LtMs, Lt 71, 1901, par. 3*

Even when dying upon the cross, giving His life for the sins of the

world, Christ pardoned the dying thief. “Let this same mind be in you which was also in Christ Jesus.” [*Philippians 2:5.*] He was the Author of all riches, and the Heir of all things, but He gave all He possessed that He might save guilty souls who could not save themselves. He now asks your service. *16LtMs, Lt 71, 1901, par. 4*

Christ died that you might have life in and through His rich grace. Shall He have died for you in vain? The Lord Jesus has given you a portion of His goods. Will you use this to His name’s glory? He calls upon you to co-operate with Him, to do with your strength, your means, and your influence what He would have you do. *16LtMs, Lt 71, 1901, par. 5*

You are His by creation, His by redemption. You have been bought with a price. Will you now in the eleventh hour commence to serve your Saviour? Satan will come to you with many temptations. Will he overcome you? Or will you overcome him by the blood of the Lamb and the word of your testimony? That you might overcome, He laid off His glorious crown, laid aside His kingly robe, and stepped down from His throne of highest command and exaltation. He clothed His divinity with humanity, that He might stand at the head of the fallen race, and with His long human arm encircle humanity, while with His divine arm He grasps the throne of a merciful, sin-pardoning God. He became poor that we might become members of the royal family, children of the heavenly King, heirs of God, and joint-heirs with Christ in an eternal inheritance. He suffered and died for your salvation. He can impart to you the fragrance of His character, that He might work in your behalf for souls ready to perish. *16LtMs, Lt 71, 1901, par. 6*

God gives me this message for you—Christ pleased not Himself; He endured the cross, despising the shame, and He poured out His soul unto death that you might be saved. He took upon His divine soul the guilt of our sin. Shall all this be in vain in your behalf? As He hung on the cross, the taunting words were thrown at Him; “He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.” [*Matthew 27:42.*] But He would not save Himself. He died, that in dying all who would believe in Him might come into possession of that life which measures with the life of God. Yes; He is the life of

the world. In sympathy and compassion He became sin for all the world, making it possible for as many as believe in Him to become sons of God. What compassion is this? Who can estimate it? Who can measure such love?*16LtMs, Lt 71, 1901, par. 7*

It is now two o'clock in the morning. Willie comes in and says the carriage is waiting. I will finish my appeal at another time. At two we shall leave this place.*16LtMs, Lt 71, 1901, par. 8*

Come just as you are and Christ will receive you.*16LtMs, Lt 71, 1901, par. 9*

**Lt 72, 1901**

Children

Refiled as *Lt 101, 1895*.



**Lt 73, 1901**

Those who occupy responsible positions in Battle Creek

St. Helena, California

July 7, 1901

This letter is published in entirety in *13MR 215-225*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To those who occupy responsible positions in Battle Creek

Dear brethren,—

Elder Daniells has written to me in regard to moving some old wooden building, which is now standing beside a brick building, and through which there might be danger of fire. He has also written in regard to putting up a new building in the place of the old building. He says that this will not cost more than four thousand dollars. The removal of the old building may be necessary, but I could not advise the erection of another building, even though it costs only four thousand dollars. I wish I could speak to you face to face. I do not want any of you to make a mistake. If this extra building is put up, its influence will be in direct opposition to the will of the Lord. By its influence our people in other parts of the field will be led to make light of the testimonies. <Be careful how you encourage this.>*16LtMs, Lt 73, 1901, par. 1*

I wish you could look at this matter in the light in which it is presented to me. There is much work to be done in our world, and the Lord would be pleased if centers were made in other places besides Battle Creek. Let the light shine forth from some other place.*16LtMs, Lt 73, 1901, par. 2*

A Jerusalem has been made of Battle Creek, but this has not been after the Lord's direction or order. You may see some advantages in colonizing, but there are many more advantages to be obtained from making plants in different places.*16LtMs, Lt 73, 1901, par. 3*

The work has been begun in Nashville, and it should be placed on a firm foundation, that the light of the truth may shine forth from there to the regions beyond. It is God's purpose that the work shall thus be carried forward. The building you are planning to erect in Battle Creek is not necessary. To invest money in this way would set a wrong example. Our people in Battle Creek have continually been tempted to find some excuse for investing more money in building. Thus other parts of the field have been robbed of buildings which they should have had. There are already more buildings in Battle Creek than there should be in one place. It is a mistake to crowd so many institutions into one place. In this, the wisdom of men, not the wisdom of God, has been shown.*16LtMs, Lt 73, 1901, par. 4*

Too much has been centralized in Battle Creek. Broader plans should have been laid. The work should have been extended, not centralized. Plants should have been made in other cities. These warnings the Lord has been giving for years. An influence in accordance with our Saviour's words, "And I, if I be lifted up, will draw all men unto me," should have been exerted. [*John 12:32.*] The influence of the Battle Creek church is not what it should be. Whatever the moral condition of the world may be, the church is to stand forth in purity and true godliness. When the church stands thus, the gospel will have a transforming influence upon the outside world.*16LtMs, Lt 73, 1901, par. 5*

Let there be a division of responsibility. Make centers in other places. There will then be plenty of room for the Lord to work, and there will be all in Battle Creek than can be properly managed. Far less is to be centered in Battle Creek. Then the institutions there will [be] conducted more in accordance with the divine mind. Now as matters are conducted, so large a number are jealously looking and striving for gain from this quarter. Where so many are associated together, as there are in Battle Creek, it is hard for things to be properly adjusted. It is almost impossible to have perfect harmony.*16LtMs, Lt 73, 1901, par. 6*

Those to whom have been given the goods of the Lord are not to live for themselves, but for the cross of Calvary. A law has gone forth from heaven, "He who liveth to himself is not a Christian." No more additions should be made to the pile of buildings already

erected in Battle Creek. Limit your expenses, and practice the strictest economy. Show day by day that you believe that the Lord's means is to be invested where He shall choose, not where men's wisdom may dictate. Labor and money is to be invested where they will produce more means to use in the work of the Lord.*16LtMs, Lt 73, 1901, par. 7*

Time is short, and there is a world to be warned. Souls are to be hunted for, fished for. The Lord has given to every man his work. Everyone is under obligation to obey the law of God. He who is a doer of the will of God, who conscientiously holds his talents in trust as a precious gift to be used in the Master's service, will be accounted a wise steward. Each worker is to say from the heart, "I have come into close relationship with Christ. I have taken upon myself sacred vows. When I was baptized in the name of the Father, the Son, and the Holy Ghost, I was buried with Christ in the likeness of His death and raised in the likeness of His resurrection. I am pledged to consecrate my life to His service."*16LtMs, Lt 73, 1901, par. 8*

"Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven all your iniquities." [*Colossians 2:12, 13.*]*16LtMs, Lt 73, 1901, par. 9*

As you openly renounced sin and Satan, the Father, the Son, and the Holy Ghost pledged themselves to be your sufficiency. As you forsook sin and became dead to the world, you were raised to newness of life by the power which raised Christ from the dead. You came forth from the watery grave, pledged by the solemn covenant of baptism to devote your life to the service of God. You are henceforth to live a new life, as if reason, knowledge, affection, speech, property had been anew entrusted to you, with a distinct declaration from the Word of God that these gifts are to be recognized as coming from Christ, to be used and improved for Him. You are to take up the life of cross-bearing, <cheerfully> partaking of the sufferings of Christ. Your life is to be bound up with the life of Christ in obedience to the law of God.*16LtMs, Lt 73, 1901, par. 10*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." [*Colossians 3:1-4.*]*16LtMs, Lt 73, 1901, par. 11*

Jesus, the Son of God, our Sin-bearer, the Giver of eternal life, speaks to His disciples. Hear what He says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] He understands every temptation. He can turn the cross into a means of eternal happiness. We must live His life. We must be co-laborers with Him. He calls upon His followers to tread in His footsteps of self-denial and self-sacrifice. The character of the Christian is to be a re-production of Christ. The same love, the same grace, the same unselfish benevolence, that characterized the life of the Redeemer, is to characterize the lives of His followers.*16LtMs, Lt 73, 1901, par. 12*

Let those who have been baptized be true to the vow they have made. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God." [*Colossians 3:1.*] "You cannot serve God and mammon." [*Matthew 6:24.*] "If God be God, follow Him; if Baal, then follow him." [*1 Kings 18:21.*] No one is compelled to serve God. The full results of a man's choice rest upon himself; for he chooses of his own free will. Let him remember that if he chooses the principles of God, respecting and maintaining them, they become a part of his life, moulding him according to the divine similitude. They are "in him a well of water, springing up into everlasting life." [*John 4:14.*]*16LtMs, Lt 73, 1901, par. 13*

I am obliged to say that those who claim to believe the truth reach too low a standard. What nourishment do you give your soul? Do you follow the prescription of the heavenly Physician? He says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear

shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.” [John 5:24-29.]16LtMs, Lt 73, 1901, par. 14

I am instructed to say, Had those who have done so much preaching to the churches labored as the Master has given them example, seeking to give to others the blessing of light that has come to them, they would have been following in Christ’s footsteps. We have the light, but it will not save us unless we appreciate it and impart it to others.16LtMs, Lt 73, 1901, par. 15

Christ came to our world to work out in His own life the gospel of salvation. He is the world’s great Medical Missionary. He was appointed by the Father to heal the maladies of suffering humanity and to dispense life to the dead.16LtMs, Lt 73, 1901, par. 16

“When Jesus had heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Elias [Esaías] the prophet, saying, The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach and to say, Repent; for the kingdom of heaven is at hand.” “And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” [Matthew 4:12-17, 23.]16LtMs, Lt 73, 1901, par. 17

Read of the work which the Saviour did when He was upon the earth. He said to His disciples: “Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life; which the Son of man shall give unto you; for him hath God the

Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see and believe thee? what dost thou work?" [*John 6:27-30.*] Were they ignorant of the miracle of the loaves and fishes, which had just been performed? No; those who asked Him the question, "What sign showest thou then, that we may see, and believe thee?" had been among the multitude miraculously fed. [*Verse 30.*] They came to Christ in the hope that in response to their words, He would again work a similar miracle. They desired to see <just> how He increased the food, <supposing it was some science they could catch and be benefited by>. Christ desired to awaken faith in their hearts, to lead them to accept Him <the Son of God> as the Bread of life; but they despised the lesson He sought to teach. They had witnessed many of His wonderful miracles, but they were not willing to receive Him as the Son of God. *16LtMs, Lt 73, 1901, par. 18*

Concerning God's dealing with the children of Israel, we read in Nehemiah: "Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors they threw into the deeps, as a stone into the mighty waters. Moreover, thou leadest them in the day by a cloudy pillar, and in the night by a pillar of fire to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. But they and our fathers dealt proudly, and hardened their necks, and harkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return unto their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness, and forsookest them not. Yea, when they had made a molten calf, and said, This is thy God that brought thee up out of

Egypt, and had wrought great provocations, yet thou in thy manifold mercies forsook them not in the wilderness: the pillar of cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way which they should go. Thou gavest also thy good Spirit to instruct them; and withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.” [*Nehemiah 9:11-21.*]*16LtMs, Lt 73, 1901, par. 19*

Thus Christ had wrought for ancient Israel. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led them through the wilderness. “Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew their prophets which testified against them to return unto thee; and they wrought great provocations.” [*Verse 26.*] <Let every soul be careful now else they will do as did the children of Israel. Many who do not know it are taking sides today.>*16LtMs, Lt 73, 1901, par. 20*

Christ was their Redeemer, Protector, and wonder-working God. But the miracles He wrought in their behalf did not save them, because they were not willing to walk in obedience to His will. And when He came to their children in person, He found them filled with the same rebellious spirit. The sin charged to the disbelieving Pharisees was, “I know that ye have not the love of God in you.” [*John 5:42.*] Shall these words be said of those who today have been given great light and wonderful opportunities?*16LtMs, Lt 73, 1901, par. 21*

From first to last God has wrought in mighty power for His people, and He desires that they shall praise Him. “Whoso offereth praise glorifieth God.” [*Psalms 50:23.*] He is glorified by those who worship Him in spirit and in truth and in the beauty of holiness. Obedience to His law is the righteousness of His people. Those who love Him and trust in Him will reveal His love and compassion, His long-suffering and holiness.*16LtMs, Lt 73, 1901, par. 22*

“The law is holy, and the commandment holy, and just, and good.” [*Romans 7:12.*] This law is to be obeyed. In him who loves God

supremely and his neighbor as himself, holiness will be perfected. When man submits to the control of the Holy Spirit, he works out his own salvation with fear and trembling, in humiliation and self-distrust. He depends upon God's power, allowing Him to will and to do of His good pleasure. So God, the divine agent, and man, the human agent, work in co-operation. As man receives the Holy Spirit, he loves God with all the heart and soul and strength and mind. Putting on Christ, he sits in heavenly places with Christ and his brethren. *16LtMs, Lt 73, 1901, par. 23*

I am instructed to say that the church needs to take a much higher view of what is comprehended in yielding all to God. When the individual members of the church are obedient to the commands of God, following in the way which Christ has trodden before them, they will find fewer difficulties to encounter. The distress and sorrow that are the result of wrong moves, will no more prove their destruction. Self-sufficiency will be purged from the soul. God's people will eat the flesh of Christ and drink His blood. From the heart they will obey the commandments. *16LtMs, Lt 73, 1901, par. 24*

"When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." [*Romans 6:20-23.*] *16LtMs, Lt 73, 1901, par. 25*

These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christians when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, <and are surely following the path where Satan is leading them>. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, "I will overturn, overturn, overturn." [See *Ezekiel 21:27.*] Men say <in Battle Creek>, The temple of the Lord, the temple of the Lord



are we; but they are using common fire. Their hearts are not softened and subdued by the grace of God.*16LtMs, Lt 73, 1901, par. 26*

Many claiming to obey the truth are captives to Satan's rule, <and they have no power to go from his snare. They have submitted to his way so long.> How long will they act on the principles of the power of darkness? I am instructed to say to you, my brethren in every place, "It is high time that ye awake out of sleep. Put off the works of selfishness and darkness. No longer abuse the sacred principles of heaven by your unrighteousness, lest in your experience the history of the children of Israel is repeated. Take heed lest ye fall after the same example of unbelief. <We are now a spectacle to the world, to angels, and to men. [To those] who have given him opportunity, Satan has linked your arm within his arm.>*16LtMs, Lt 73, 1901, par. 27*

While we inscribe on our banner the words, "The commandments of God and the faith of Jesus" [*Revelation 14:12*], we must not forget to cleanse the heart, that it may be a fit dwelling-place for the Holy Spirit. By your words and your works show that you love God supremely and your neighbor as yourself. The members of Christ's flock are the objects of His constant favor. In holy love to their Saviour and to one another, they are to be hid with Christ and God. Discord and strife testify that the union with Christ is imperfect. God desires us to be bound heart to heart by His Spirit. He will save those who are imbued with His grace, for in dealing with one another, they reveal His love and tenderness. They deal generously with one another.*16LtMs, Lt 73, 1901, par. 28*

The goods you handle, <whatever they may be,> belong to God. They are to be used where help is needed, that God's work may go forward. He who is working for God is to strengthen the hands of his brethren, as he would like to have his own hands strengthened. But the spirit of selfishness has been allowed to enter. Many professing Christians have carried out the devices of the enemy, hindering the Word of God. The vineyard is barren where today thousands should be rejoicing in the truth. The seeds of truth have not been widely scattered. The work has been bound about, and this has left the vineyard unworked. Facilities have been multiplied in Battle Creek,

while in other parts of the field souls are starving for the bread of life. God says, "Shall I not judge for these things? Men have withheld money, so that My vineyard could not be worked, and as a result I have withheld My goods from them. They have disregarded My Word. There should today be one hundred laborers where there is but one." *16LtMs, Lt 73, 1901, par. 29*

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. The Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [*Isaiah 62:1-3.*] *16LtMs, Lt 73, 1901, par. 30*

A great lack of wisdom is shown in centralizing the work in one or two places, gathering the people together in large congregations, when the believers should be spread over a larger surface, where they can <be working agencies and> proclaim the message of warning to those who have no knowledge of present truth. And in the place of preaching Sabbath after Sabbath to those who know the truth, until they have no soul-hunger for the Word of God, let ministers go to new places where, in the power of the grace of God, they can warn those in the darkness of ignorance. The truth must extend over the world. Let men beware lest they misapply the means which should be used to give to the world the last message of mercy. It is not more buildings that you need, but more re-conversions to right methods of labor, more men who are wide-awake, men who will go to God and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seed-sowing. God knows how hard has been the labor of those who have been engaged in pioneer work, while in other places where the work is established, means has been invested for which nothing can now be shown. Leave behind the principles of death. Go forth to enter and work new fields. God will not bless you in erecting additional buildings in places where there are already too many buildings. Facilities are needed in destitute regions. I call upon the institutions which have been established by sacrifice to be ready to do more than they have done to place the

work upon a correct basis. *16LtMs, Lt 73, 1901, par. 31*

Christ gave His life to save sinners, and He says to His people, “Go ye into all the world, and preach the gospel to every creature.” [*Mark 16:15.*] Shall we do nothing but try to keep the churches together? Shall we leave those in darkness to perish? It is doing the churches great harm to treat them as though their salvation depended on the sermons of our ministers. Every church member should be actively engaged in the service of the Master <to bring souls to Christ>. *16LtMs, Lt 73, 1901, par. 32*

Heed the message to the Laodicean church: “These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent.” “Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.” [*Revelation 3:14-19; 22:12.*] *16LtMs, Lt 73, 1901, par. 33*

**Lt 74, 1901**

Evans, I. H.

Oakland, California

July 8, 1901

Portions of this letter are published in *SpM 177-180*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Evans,—

I cannot sleep past one o'clock. I awake with an aching heart, for I have been in conversation with you, presenting before you the necessity of the Southern field. I was in a council meeting. The Spirit of the Lord came upon me, and I addressed you, my brother, saying, What more can be said to impress you with the necessities of the cause of God? Why do you feel inclined to do so little for the Southern field? Where do you suppose its help is coming from? *16LtMs, Lt 74, 1901, par. 1*

At the different places at which I stopped on my way from Battle Creek, I tried to create an interest in the work in the South, but I received only a little money. I think one thousand dollars would cover all that was given. What does this mean? Our people have means, and the work at Nashville has been taken up with the commendation of God. He approves of the work that has been done by J. E. White and his helpers. What further evidence can my brethren want that it is their duty to help? The very fact that the field has been wronged, the very fact that the matter has been presented, should be sufficient to lead the people of God to do all in their power to help. *16LtMs, Lt 74, 1901, par. 2*

Light has been given me by God that unless something more is done in behalf of the Southern field than has yet been done, those who ought to see the condition of the field, and to realize its need, will be held responsible for the means they have diverted from the object for which it was raised. *16LtMs, Lt 74, 1901, par. 3*

The failure to do that which should have been done to place the work where it should be shows that the past unfaithfulness is unhealed. Something has been done to help, but it falls far short of what ought to be done.*16LtMs, Lt 74, 1901, par. 4*

The position taken by the workers in Nashville in regard to the planning of the work there is approved of God. The Lord is not in the unfavorable propositions which have been presented. God's purposes are contrary to the suppositions of men. I have been watching with intense interest the movements made in the South. The rebuke of God is upon those who in the past have brought forward propositions that have caused the work in the South to be greatly hindered so that it is far behind where it should be. This work would have been far advanced if the men in sacred office had been controlled by the Holy Spirit.*16LtMs, Lt 74, 1901, par. 5*

I am now instructed to say, Do your long-neglected duty. There is to be no questioning in this matter. Justice, mercy, and the love of God have been so long excluded from the managing force at the heart of the work that eyes have become blinded and spiritual perception perverted. Let not those now on trial in positions of responsibility be unfaithful to the duty which has been made so plain to them. The Master's will has been so definitely made known. His rebuke has come to His people because of their neglect. It is His desire that something shall be done, and done at once. Let not those who are now in positions of trust work contrary to His purpose. Let them take up their work and help where help is needed.*16LtMs, Lt 74, 1901, par. 6*

Decide what should be done, and then do it. Let the good work begun at the late Conference, where the Lord was present, teaching line upon line, precept upon precept, be carried forward to a glorious completion.*16LtMs, Lt 74, 1901, par. 7*

I am instructed to keep the Southern field before you, that for your own good you may make ample restitution to this field. False representations have been made regarding the work done in the South. Men have not had sufficient interest in the work to go to the field and make a disinterested examination. Think of the prevarication which has been shown, the schemes which have

been entered upon to get control of that which the Lord created to help the Southern field. The past course has been crooked. Wrong methods have been followed. But the errors of the past are unconfessed and unrepented of. Men have in their own minds justified the course that was then taken. They have viewed things from beginning to end in an altogether false light; and from the present showing, the same course will be followed in the future.*16LtMs, Lt 74, 1901, par. 8*

The Lord will accept no excuse for the past neglect of the Southern field. Restitution has not yet been made in full to this field. The reproach is not yet wiped out. Christ has been wronged in the person of His saints. God has been robbed of the revenue with which He desired to open the work in the South. And this miserably selfish work will be repeated, as surely as it has been done in the past, unless it is seen in a true light.*16LtMs, Lt 74, 1901, par. 9*

Edson White and others have been crowded into most disagreeable positions. They have been forced to the wall. God has seen this unjust dealing. Wherein did those who took part in this unrighteousness love God supremely and their neighbor as themselves? "If therefore you have not been faithful in the unrighteous mammon, if ye have not shown wisdom in using what was another's, who shall give you that which is your own?" [See *Luke 16:11, 12.*] This strikes to the very root of the matter. Unjust, unholy actions have brought the frown of God upon the Review & Herald Office. Evil work has brought the cause of God into disrepute, and has kept the backslider from obeying His holy law.*16LtMs, Lt 74, 1901, par. 10*

I thought that I should never be called upon to write on this subject again; but I dare not keep silence when these things are presented before me. Last night is the second time that this matter has been brought before me.*16LtMs, Lt 74, 1901, par. 11*

When my brethren wrote to me about erecting another building in Battle Creek, saying that money could be obtained with which to do this, my heart was pained, and I have not been free from the pain since. The work in the South should be given the attention which it should have had long ago. It has been robbed of its just dues. And

yet those who have done so little for this new field now propose to put up another building in Battle Creek for the purpose of gaining greater room and convenience. What would be the influence of such an action, after the light that God has given on this subject?*16LtMs, Lt 74, 1901, par. 12*

Take the four thousand dollars that would be needed for the erection of this building, and place it where it belongs, that it may bear fruit to the glory of God.*16LtMs, Lt 74, 1901, par. 13*

Nashville is to be made a center from which the light of truth is to shine forth. Place the money in the work there. Make restitution to the Southern field. Learn constantly in the school of Christ. Keep your principles pure and holy. It would be wrong to add another building to the buildings already erected in Battle Creek.*16LtMs, Lt 74, 1901, par. 14*

I have words of encouragement for the workers in the South. Self-denial and self-sacrifice have been shown by them in their work. God will strengthen them in every effort they make to advance His kingdom, if they will walk in His way, and do His will. He will give them true happiness. The Lord is their helper. He will prepare the way before them. Misrepresentation and falsehood have done their baleful work, but the Lord declares that if His workers will walk humbly with Him, He will go before them and will enable them to do a true work, a work that will ensure their happiness, honor, and usefulness. Hitherto the Lord has helped them. They are under His guidance. They are to put their trust in God, regulating their expenditures according to His directions. Whether they eat or drink, or whatsoever they do, they are to do all to the glory of God.*16LtMs, Lt 74, 1901, par. 15*

The angels of God will prepare their way as far as financial matters are concerned; but the Lord desires to give those, who have done Him great wrong by hindering the work in the South, an opportunity to repent and make restitution.*16LtMs, Lt 74, 1901, par. 16*

The question comes, Shall Edson White's name be placed on the little paper published at Nashville, *The Gospel Herald*? I answer, Yes, indeed. Edson White has done nothing to debar him from placing his name where by right it should be.*16LtMs, Lt 74, 1901,*

*par. 17*

Let the Lord have opportunity to magnify His name. Talents, hitherto unused, are to be set in operation. They will develop by use. There is great need for the education of talent. This education must go forward in the church and must reach from the church to regions beyond.*16LtMs, Lt 74, 1901, par. 18*

Falsehoods are not changed into truth by being circulated for many years. In spite of their age, they are still falsehoods.*16LtMs, Lt 74, 1901, par. 19*

The Lord calls upon His people to help the Southern field. This call brings with it a solemn, sacred responsibility which cannot be evaded. The field speaks for itself. Neglected, down-trodden, oppressed, ignorant, who needs our help more than the Colored people of the South? Let this field be helped without waiting until every other call for help is answered. God calls for a right appropriation of His means that the work may enlarge and extend where it is a positive necessity that it shall enlarge and extend, where such extension will help other barren and forsaken parts of the vineyard.*16LtMs, Lt 74, 1901, par. 20*

Everything is to be done that can be done to enlarge the sphere of Christian influence. Christ's church members are to work earnestly for those who are perishing in their sins. Let the church prayer-meeting be a source of spiritual life, a place where the members of the church may learn to work in spiritual lines. Let all enter upon the Lord's work with sanctified earnestness. Let those who in the past have been merely consumers now become producers. Let the Lord's people bring their gifts and offerings for the furtherance of His work. Thus the kingdom of God will be greatly extended.*16LtMs, Lt 74, 1901, par. 21*

Let every one work on the principles of self-sacrifice. Work while the day lasts; for the night cometh, in which no man can work. As God's people work earnestly, humbly, self-sacrificingly, they will gain the rich reward of which Job speaks; "When the ear heard me, then it blessed me; ... the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." [*Job 29:11, 13.*] Christ will be acknowledged as the Creator and



Redeemer. Those who are laborers together with God will be recognized and appreciated. The recognition of the faithful servants of God detracts not one iota from the gratitude and praise we offer to God and to the Lamb.*16LtMs, Lt 74, 1901, par. 22*

When the redeemed stand around the throne of God, those who have been saved from sin and degradation will come to those who worked for them with the words of greeting, "I was without God and without hope in the world. I was perishing in corruption and sin. I was starving for spiritual and physical food. You came to me in love and pity, and fed and clothed me. You pointed me to the Lamb of God, who taketh away the sin of the world."*16LtMs, Lt 74, 1901, par. 23*

I would love to pursue this subject further, but the call has come for me to go to breakfast. I would be glad to write much more, but must defer it. I awoke at twelve o'clock with such a pain in my heart that it seemed to me I should soon die. But I arose and commenced to write, and have written the foregoing pages since then. The matter of the necessities of the Southern field burdens me greatly.*16LtMs, Lt 74, 1901, par. 24*

## Lt 75, 1901

Farnsworth, [E. W.]; Robinson, [A. T.]; Kress, [D. H.]

St. Helena, California

July 10, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren Farnsworth, Robinson, Kress, and their companions,  
—

I was severely taxed all through the General Conference. At times I was so sick that I feared I must refuse to speak, but by being helped to the stand, first by one and then by the other of my children, and asking the people to pray that God would strengthen me, I stood before several thousand people, assured that the angels of God were by my side, blessing and sustaining me.*16LtMs, Lt 75, 1901, par. 1*

I shall write more fully of the General Conference later on and speak of the goodness of the Lord toward me because I honored Him by walking out by faith. It was difficult for me to get through with the meeting, because the air in the Tabernacle was so polluted. The exhalations from the many lungs made the atmosphere a deathtrap. Some felt that they must attend every meeting, and many times during the Conference every seat in the gallery as well as in the body of the house was occupied, and also the steps leading up to the gallery. And frequently a large number of people stood wherever they could find standing room. In the body of the house every seat was taken and many had to stand.*16LtMs, Lt 75, 1901, par. 2*

During the Conference I was very weak with my recent sickness of malaria and bloody flux, but even when speaking I was silently praying to God whenever I could hesitate a moment. Frequently I dared not limit myself to one hour in speaking. I frequently spoke for more than one hour, and God strengthened me. How could I keep

silent, how could I give an indulgent, commonplace talk, when my soul was deeply feeling the perils of the people? A burden had been laid upon me, and I felt the necessity of speaking, even though it be at the peril of my life. I knew this peril, and therefore paused for a moment from time to time to send my unuttered prayer to the One who has said, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] *16LtMs, Lt 75, 1901, par. 3*

Our heavenly Father knows that we have need for the preservation of every faculty and the lengthening of our lives. Every gift of God should be preserved in such a condition that it will fulfil His will and way. *16LtMs, Lt 75, 1901, par. 4*

Sometimes when speaking I knew that the house of God had not been thoroughly cleansed from the terrible poison in the once-breathed air. Then the second time the air was poisoned by the breaths of the thousands who were present. But I could not change the order of things. *16LtMs, Lt 75, 1901, par. 5*

The science of properly ventilating the meeting-houses in which the Lord is to meet with and bless His people has yet to be carefully considered, so that God can give the church that knowledge of His Word which He desires His people to possess. Men who understand the science of proper ventilation should be called upon to investigate the ventilation of our churches. *16LtMs, Lt 75, 1901, par. 6*

Near the close of the Conference I attended a meeting where it was extremely difficult for me to speak. The impurity in the atmosphere seemed like a dense wall before me. The people suffered and the speaker suffered, not only at the time, but afterward. The Lord is kind to the human family, and He desires them to be kind to themselves. They are not to run risks by inhaling air which has been breathed over and over again. While speaking, I could but think, Will the people of God be always ignorant? Will they not study to bring right methods into the holy service of God? The words which God spoke to Moses at Mount Sinai come sounding down along the lines to our time: "Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes." [*Exodus 19:10.*] Heaven is all purity and holiness. The child of God must obey the laws

which pertain to cleanliness and godliness.*16LtMs, Lt 75, 1901, par. 7*

I have been sick, O, so sick, and yet I would not give up. Several days ago, I said, We must drive to Healdsburg. So yesterday morning Miss McEnterfer, Maggie, and I started from our home. We left very early in the morning, and took our breakfast with us. When about eighteen miles on our journey, we ate our simple fare and were refreshed. As soon as we reached Healdsburg, responsibilities were placed upon me. That night I suffered much with my heart, and dared not write.*16LtMs, Lt 75, 1901, par. 8*

I thank the Lord that death has not separated Brother Kress from his wife. Pray in faith for the Lord to spare His servant, for you need him. I am so thankful for the good meeting that you had. If all will do their best, the Lord will be their Helper. I am often with you in mind. O, let great care be exercised in speaking. Guard the spirit which dictates the speech. Ever let your words be firm, decided, courageous; but never, never, never cater to false principle. There has been enough of criticism. This creates a malarious atmosphere, a spirit which comes from ----- (Just here my eyes closed, my pen dropped.) I have had so little sleep that I can scarcely keep my eyes open. I have many things on my mind, which I must write out while the day lasts. We will pray courage, we will talk courage, we will work with courage, praising the Lord with heart and voice.*16LtMs, Lt 75, 1901, par. 9*

My brethren, I am so glad that you cherish the principles of true education in our school in Australia. It is essential that we know for ourselves that the fear of the Lord is the beginning of wisdom. Continue to teach solid, practical godliness. Let hearts be drawn out after God. The Bible is the greatest educating book in the world.*16LtMs, Lt 75, 1901, par. 10*

I am rejoiced to hear that one of Mrs. Minchin's sons has been converted. Many need thorough heart-revival and reformation. God will be with you individually just as long as you will be with Him. I feel deeply for you in all your struggles. Together we have fought the battles, and we have seen of the salvation of God. Expect the Lord to do great things for you.*16LtMs, Lt 75, 1901, par. 11*

I am so sorry that the work of erecting the Sanitariums is retarded because, instead of walking with God, men have walked in the light of their own understanding. They have been consumers and not producers. This is why the work has been hindered. The wrongdoers, who do not build up, but tear down, should be converted, else God will turn His face from them.*16LtMs, Lt 75, 1901, par. 12*

I hope that the work will be carried forward at Martinsville. I have great confidence that Mr. Barnes will yet come to a knowledge of the truth. I hope such men as Mr. Pringle, Mr. Barnes, and Mr. Conley will be sought out. Give them your personal attention. These men would be able to do much good if they accepted the truth.*16LtMs, Lt 75, 1901, par. 13*

I hear that Brother Hickox is coming back to America. Well, if the Lord says, "Come," there is plenty of room for Brother Hickox here in the work. Things have been conducted in this country in such a way that there has been a great lowering of the standard. The Lord calls for the standard to be uplifted. But this is not an easy thing to do; for self has so long held the supremacy that it is magnified, and God is not glorified. We so much need obedience to a plain "Thus saith the Lord." The divine promises cover all the earthly changes of the Christian. They are not only for him, but for his children, and as many as the Lord our God shall call. They embrace temporal and eternal welfare.*16LtMs, Lt 75, 1901, par. 14*

Dear brethren, will you not hope much? Will you not believe much? Will you not stand as if you knew that you were on the very borders of the eternal world? Let every one make the Lord Jesus Christ his trust, staying himself upon his God. Do not look for smaller, but for larger things. The divine Word is the bread of life. Take it, read it, believe it, practice it. Gather fresh strength each day, and be sure to keep the life fragrant with good works. Whatever others may say of you, go right along, and God will vindicate your righteousness. Envy and malignity have sharpened the arrows of the wicked against the just, but the Lord will give deliverance. In the mighty conflict with self and sin, victories are for those only who walk humbly with God.*16LtMs, Lt 75, 1901, par. 15*

O, how hard it is to make an impression on the minds of those who have long disregarded the plainest instruction. My brethren, your strength and my strength is in God. We cannot always see the wisdom of God's plans, but the Lord continues to work in spite of men's misunderstanding of Him. Soon the mist will have cleared away, and God's greatness, majesty, justice, and righteousness combined will vindicate the completeness of all His plans. We must rejoice more in the Lord. We have lost many victories because we do not appreciate the Lord's blessings. Let the voice of rejoicing and triumph be heard. Let it be known that we appreciate the goodness of God. Let us often speak His praise in love. Be true to principle. *16LtMs, Lt 75, 1901, par. 16*

I will be glad to write more fully to you when I am not so much in need of rest. Be assured that we are united with you in the Lord. Instead of complaining, let us praise the Lord. Let us draw nigh to God, and He will draw nigh to us. He will be our help if we work close by His side. Although Brother Davis has been overcome by the enemy, the Lord will give him victory on the points where he has been weakest. Help him. Never discourage and denounce one who needs your helping hand. Brethren, we must never push poor souls into temptation, but instead, lift them out. O that God would help everyone to subdue and to chastise himself, but to be terribly afraid that in seeking to chastise others, he will lose his first love. I am sorry that I cannot send you something more interesting, but I must close now as the mail goes tonight. *16LtMs, Lt 75, 1901, par. 17*

**Lt 76, 1901**

Davis, [N. A.]

Oakland, California

July 10, 1901

Portions of this letter are published in *ML 28*.

Dear brother Davis,—

You have been on my mind as one who was greatly disturbed and perplexed. May the Lord help you. Satan would be glad if you would give soul, body, and spirit into his cruel hands. But do not let any words that may be unwisely spoken to one who is trying to do the will of God discourage you. Keep close to the Scriptures. The more you search and explain the Word, the more your mind and heart will be fortified with the blessed words of encouragement and promise. May the Lord give you wisdom to think more decidedly upon Jesus Christ, whose hand is always within your reach, to uplift, to strengthen, and to save to the uttermost all who will come unto Him. My heart is full of pity and the love of God toward you. The Lord has thoughts of mercy toward you. Man may make mistakes in judging his fellow man, but the Lord never errs. *16LtMs, Lt 76, 1901, par. 1*

I am troubled in soul on your account. The word of the Lord from me to you is, Speak the gospel-truth to others; minister in Word and doctrine. God will give you His presence if you do not cast yourself on the enemy's side. Cling to the Mighty One. With all your powers cling. This is your only help. You and your wife have been trying hard to be free. May God help you, unitedly, both for your own sake and the sake of your children. *16LtMs, Lt 76, 1901, par. 2*

**Lt 77, 1901**

Palmer, [E. R.]

St. Helena, California

July 10, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Palmer,—

I would be much pleased to see you and converse with you. The Lord is very merciful, full of compassion and love. My brother, you need to be guarded in your work. Do not become over-weary in doing the work committed to you by the Lord. You need to cultivate a spirit of tenderness for those who have erred, and who, in trying to find their way back to soundness of mind and to correct principles, have hard battles to fight. You are in possession of valuable traits of character, but at times you are strongly tempted to say to those who have erred things that you have no right to say. Bear in mind that wherever you may be, you are not to lord it over any soul. God has not given you any such work to do. At times you are hard, dictatorial, unmerciful, and overbearing. You need then to take rest, not to work upon the supposition that you are set to correct the erring; for you will wound and bruise souls to their everlasting harm. Beware of taking souls in your hands to chastise them.<sup>16</sup>*LtMs, Lt 77, 1901, par. 1*

Will you, my brother, guard yourself? Take no power into your own hands that will lead you to do some very grievous thing. It is your strength and wisdom to keep silent.<sup>16</sup>*LtMs, Lt 77, 1901, par. 2*

I have something which I would be glad to communicate to you, but I have not the strength now. You will often meet with souls under the stress of temptation. You know not how severely Satan is wrestling with them. If you are strengthening your heart with all diligence, if you are practicing the virtues of Christ, not one word will escape your lips which will hurt and bruise a fellow being. The



humiliation of Christ is an example for you. Bear in mind, my brother whom I love in the Lord, His mercy and long-suffering.*16LtMs, Lt 77, 1901, par. 3*

How often do we trace to their Source our costly mercies and blessings? We do not appreciate them because they are so common. But every mercy brought to us is of infinite greatness. How seldom do we consider that all the joys we have ever had, all the sweet assurances we have ever received, all the success which has crowned our efforts, comes through the humiliation and shame and reproach of the Saviour. This only has made it possible for any soul to receive the grace of Christ.*16LtMs, Lt 77, 1901, par. 4*

The Lord calls upon those who have long known the truth to have that faith that works by love and purifies the soul. Truth is no truth to us unless its principles are deeply wrought into our souls and revealed in our spirit and in our words. Much patience is to be revealed in our connection with the work of the divine Teacher. The meekness and lowliness of heart, which is so becoming to the saints, must be intelligently appreciated as the means ordained by God to perfect His people, making them pure, holy, undefiled, prepared for the heavenly mansions. God desires every one to become a member of the royal family, a child of the heavenly King, by partaking with Christ in His suffering, bearing His yoke, and learning His meekness and lowliness of heart.*16LtMs, Lt 77, 1901, par. 5*

My dear brother, be sure that you make straight paths for your feet, lest the lame be turned out of the way. The Lord calls upon every soul to remember that Christ is the Restorer. Satan is the destroyer. We cannot afford to speak one discouraging word to souls that are weak on some, yes, many points, yet who, with encouragement, with brotherly assistance, with the help of loving arms to lift up the hands that hang down, may be inspired with faith and courage and hope, filled with a desire to pursue the upward grace [course?] until they shall come off more than conquerors through the help of their brethren and through the help of Jesus Christ who knows how to succor all who are tempted. O, how thankful we should be for the words, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our

profession. For we have not an high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [*Hebrews 4:14-16.*]*16LtMs, Lt 77, 1901, par. 6*

God help you, my brother, to have the kindness and gentleness of Christ. Do not forget that you are not to become self-confident. This is your great temptation. As we contemplate the goodness of God to us individually, let us be very humble and meek and lowly in heart. Remember that the grace of Christ is given, not to exalt us, but to exalt Him who died for us.*16LtMs, Lt 77, 1901, par. 7*

My brother, I write this because some scenes have been presented before me where, in a number of instances, you have spoken as if you had special authority to hew and square as you felt inclined. Change this spirit. Unless you do this, the result will be very sad to yourself. You need the sweetness of Christ in all your movements, the humility of Christ in all your service. Then you will represent the Saviour as the chiefest among ten thousand, the One altogether lovely.*16LtMs, Lt 77, 1901, par. 8*

**Lt 78, 1901**

Burden, Brother and Sister [J. A.]

St. Helena, California

July 10, 1901

Portions of this letter are published in *CG 170, 562-563; 4BC 1154.*

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Burden,—

I would be pleased to see you and to talk with you in regard to many things. I can write only a very little, until the Lord shall give me greater physical strength. But I thank God with heart and soul and voice that He spares my life. I am willing to remain as long as it pleases Him to use me to the glory of His name.<sup>16</sup>*LtMs, Lt 78, 1901, par. 1*

I know that every work now done on the Lord's side will require a power greater than human power. Then let our grasp be firm upon the One who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*]<sup>16</sup>*LtMs, Lt 78, 1901, par. 2*

The Lord desires the Sanitarium in New South Wales to be erected. He desires it to prosper and to do the good work which it is His purpose it shall do. But O, how much need there is of heart-conversion among physicians and managers before God can be honored and glorified. The glorification of the human agent is labored for and cherished as if it were something that must be sacredly preserved. This is why the work of advance has not been more decided, more certain, more continuous.<sup>16</sup>*LtMs, Lt 78, 1901, par. 3*

Brother and Sister Burden, a great work is to be done in Australia and New Zealand. The work of God at Cooranbong must make constant progress. Our brethren in different parts of the world need to understand that no mistake has been made in locating the school on the land which the Lord directed us to secure.*16LtMs, Lt 78, 1901, par. 4*

Every child of God is to do his very best to uplift the standard of truth. He is to work in God's order. If self is exalted, Christ is not magnified. In His Word God compares Himself to a potter, and His people to the clay. His work is to mould and fashion them after His own similitude. The lesson they are to learn is the lesson of submission. Self is not to be made prominent. If due attention is given to the divine instruction, if self is surrendered to the divine will, the hand of the Potter will produce a shapely vessel.*16LtMs, Lt 78, 1901, par. 5*

Again, the Lord compares Himself to a gardener, and His people to trees and plants which He has planted in His garden. As a gardener seeks to straighten the trees which are growing crooked, so the Lord seeks to straighten His people. And we are to co-operate with the masterly and efficient hand which works to remedy that which is defective in the character.*16LtMs, Lt 78, 1901, par. 6*

But how common it is for defects to be regarded as virtues. The clay refuses to be moulded; the tree refuses to be made straight. Thus deformities are brought into the growth. Wrong tendencies, often incurable, mar the character. There is not seen the beautiful perfection which God desires every human being to reveal.*16LtMs, Lt 78, 1901, par. 7*

These are the great lessons which I was shown should be taught in all the schools which our people shall establish throughout the world. The Bible presents a perfect standard of righteousness, purity, holiness. How important for the human agent to cease to feel that it is his duty to straighten the characters of others, when in his own character-building, from his youth even to manhood, the most marked defects have been seen. God desires men to criticize themselves. "Examine yourselves, whether ye be in the faith." [*2 Corinthians 13:5.*] Be sure to make the examination of self thorough

and critical. If we fail to see our characters in the mirror of God's Word, we will never see the kingdom of God. The Lord desires each one of us to stand before His mirror, that we may see what kind of characters we are forming. *16LtMs, Lt 78, 1901, par. 8*

Please read in the assembly of the people of God the instruction found in the *first chapter of Colossians*. "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." [*Verses 23-29.*] *16LtMs, Lt 78, 1901, par. 9*

Dear children, here our work is laid open before us. Every man who is doing this work is in Christ's stead beseeching men to be reconciled to God. God will build him up in the most holy faith. God co-operates with His workers. He works daily with all who will be controlled by Him. He will straighten out all the crooked places in the character. *16LtMs, Lt 78, 1901, par. 10*

The youth are to be carefully, judiciously trained. They are not to be left to grow up as they will. As the gardener straightens the young trees in an orchard, so they are to be straightened. While still children and youth they should be taught to form symmetrical characters, characters that God can approve. Their perversity is not to be indulged. If it is not checked, they will carry it with them into their religious life, and it will make them crooked church members. The wrong habits formed in youth often remain through the entire life, marring the life-work. *16LtMs, Lt 78, 1901, par. 11*

This world is God's school. In it men and women are placed to form habits for eternity. The wrong habits formed in childhood and youth, the habits of self-indulgence and self-gratification, cling to men and women in their character-building, and some are never made straight because they do not discern their own tendencies to evil. God help His people, ministers, physicians, and church members to see the necessity of reforming while the clay is in the hands of the Potter. After it is put into the oven and baked, there is no opportunity for reform. *16LtMs, Lt 78, 1901, par. 12*

The gates of Paradise will be closed against those who will not work out their own salvation with fear and trembling. Those who do not make the crooked character straight in this life can have no part in the future, immortal life. O, how important it is for the youth to keep straight. Parents act an important part in this matter. On them rests the sacred responsibility of training their children for God. To them has been given the work of helping their little ones to form characters which will gain for them entrance into the courts above. And in our schools children and youth are to be educated day by day to obey the requirements of God's Word, that they may be accepted as members of His church. Parents and teachers are to be laborers together with God, working unitedly to help the youth to gain a preparation which will fit them to be members of the royal family. *16LtMs, Lt 78, 1901, par. 13*

Let parents and children remember that day by day they are each forming a character, and that the features of this character are imprinted upon the books of heaven. God is taking pictures of His people, just as surely as an artist takes pictures of men and women, transferring the features of the face to the polished plate. What kind of picture do you wish to produce? Parents, answer the question! What kind of a picture will the great Master-Artist make of you in the records of heaven? Remember that this world is God's daguerreotype office. The pictures of all who live here, old or young, are being made in the books of heaven. What shall the likeness be? We must decide this now. Hereafter, when death shall come, there will be no time to straighten the crooked places in the character. *16LtMs, Lt 78, 1901, par. 14*

To us individually this should be a most important matter. Every day

our likeness is being taken for time and for eternity. Let each one say, "I am having my likeness taken today." Ask yourself daily, hourly, "How will my words sound to the heavenly angels? Are they as apples of gold in pictures of silver, or are they like a blasting hail, wounding and bruising?" *16LtMs, Lt 78, 1901, par. 15*

Look at that passionate youth. See his face; read his spirit. When he is crossed, his eyes flash like a tiger's. He is fierce, determined, stubborn. His face is marred by his evil disposition. There is no hope for him unless he is led by repentance to see himself as God sees him. *16LtMs, Lt 78, 1901, par. 16*

When parents are tempted to do wrong, let them ask themselves, How will it appear on the heavenly record? How will that impatient, unkind word, that unrighteous action, affect the picture that God is making of me? The Scriptures declare, "By thy words thou shalt be justified and by thy words thou shalt be condemned." [*Matthew 12:37.*] And not only our words and actions, but our thoughts, make up the picture of what we are. Then let every soul be good and do good. Let the picture made of you be one of which you will not be ashamed. Every feeling we cherish makes its impress upon the countenance. God help us to make our record in our families what we would wish it to be in the heavenly record. Remember that God is taking your picture. Set an example which you will not be ashamed to have others follow. Guard your words and actions. Let all you do and say be straightforward and honorable. Then, "when Christ, who is our life, shall appear, then we shall also appear with Him in glory." [*Colossians 3:4.*] *16LtMs, Lt 78, 1901, par. 17*

**Lt 79, 1901**

Daniells, A. G.

St. Helena, California

July 11, 1901

Portions of this letter are published in *TDG 201*; *UL 206*; *4MR 261*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder A. G. Daniells

Dear brother,—

I received a letter from you and from J. E. White today, and I will now write you a few lines. I am surprised that it takes so long to receive answers from the letters sent. But ere this you will have received the letter I sent you in reply to the ones I received from you and Brother Kilgore. When these letters came, I had not sufficient strength to properly consider them. I was prostrated with feebleness. I had just returned from the General Conference, and as you know, my journey was not an easy one. In twenty-three days I spoke twenty-three times and travelled nearly three thousand miles. When I reached home I was suffering from an affliction of the throat. This is a new thing to me, and I am so glad that I am now better. One morning Willie read yours and Brother Kilgore's letters to me, but I was too weak and confused to give them attention. I could not think; my heart troubled me; and I told Sara that I must be much in the open air. We decided to drive to Vallejo, thirty-five miles from here, and then take the train for Oakland, where we were to attend the camp-meeting. I knew that the Lord would certainly meet me in the meeting. I reached Oakland Wednesday afternoon, and on Thursday afternoon I spoke to a large congregation on the camp-ground. During the meeting I spoke eleven times.<sup>16</sup>*LtMs, Lt 79, 1901, par. 1*

Since returning from the meeting, I have had another attack of bloody flux. The distress of my mind for the Southern field has been



a heavy weight upon me, and the attitude taken by you and by Brother Kilgore was a great perplexity. I could not understand what these things meant. But at last all is clear to my mind. In the night season I was in a council meeting where Brother Smith Sharp was speaking of dividing the working force at Nashville and taking part of it to Chattanooga. Several other matters were introduced. Then the Counsellor who never makes a mistake spoke words which changed the whole atmosphere of the meeting. He laid down principles which showed that the working forces were not to be divided. That which is needed to make one center should not be used to make two centers. Put all the force into one center, and unite to make that center a success. Nashville is to be made a center, and from it light will radiate to the regions beyond. Should the suggestions urged by Brother Smith Sharp be followed, two sets of buildings would have to be put up, when there is scarcely financial strength to make one place a success. To try to separate the work and establish it in two places would weaken the force of both. Make the work in one place as complete a whole as possible.*16LtMs, Lt 79, 1901, par. 2*

Let it be understood that the advice given and the propositions made by one brother were untimely and should not have been brought forward. The disposition to differ from his brethren has in the past been shown altogether too much by Brother Smith Sharp. He works persistently to have his own ideas carried out on his own lines. His influence over Brother Robert Kilgore is not good. I was permitted to hear his words and to see the result of the working out of his suggestions, and also the spirit that prompts him to action.*16LtMs, Lt 79, 1901, par. 3*

There are in Brother Smith Sharp traits of character which the Lord will use to His name's glory when Brother Sharp is converted and moulded according to God's mind, as clay is moulded in the hands of the potter. But Brother Sharp is inclined to seek for the supremacy. It is his disposition to differ from others, to be at variance with them. He does not see the cruelty of this spirit. He supposes that to have the faculty of discovering objectionable features in almost every movement is the sign of a superior mind, and he has his criticisms always ready. But this is no evidence of a superior mind or of correct judgment. A child may ask questions

that experienced minds cannot answer. When a man makes criticism and opposition his stock in trade, he should not be placed in positions of trust; for he is as one who places a stone in front of the carriage wheel to hinder its progress, instead of behind the wheel, to keep it from rolling backward. *16LtMs, Lt 79, 1901, par. 4*

Brother Smith Sharp has knowledge which would help in the work if it were sanctified and available, but at the very time when it might be a power for good, his mind becomes impressed by his own superior traits of character, and his words and actions are a distressing hindrance, blocking the wheels in front instead of behind. He says many things which sound wise and critical, but these things have brought great sorrow and hindrance to the work. The way in which he has traded upon the Lord's goods has been unprofitable to his own soul; and the wrong does not end there. His ideas are seeds sown in other minds, which spring up and bear fruit. *16LtMs, Lt 79, 1901, par. 5*

I present this case as an illustration of the condition of the minds of several others. There are men who bring their peculiar traits of character into every council meeting. They talk away many excellent propositions placed before the members of the council. Thus the reformation which is essential is stopped. No advancement is made. This has been done so often that the work which ought to have moved forward step by step has been greatly hindered. Propositions have been introduced which have put a period to the work which needed to be pushed forward without delay, with every eye seeing clearly and every mind acting rapidly. We have no time now to stand still. Wait not; but do the work and do it without delay. We would need a temporal millennium to work out the plans and methods for which some argue, and every work that ought to be done would show the result of hindrance. *16LtMs, Lt 79, 1901, par. 6*

At times some men are wonderfully economical. To save a little inconvenience and a supposed outlay of means, camp-meetings are appointed in out-of-the-way places. Thus the very object of camp-meetings,—to reach the unbelieving world and awaken an interest in present truth, letting the light of truth shine forth amid the moral darkness with a brightness proportionate to its importance,—

is frustrated. *16LtMs, Lt 79, 1901, par. 7*

Christ has laid out in figures the plans which we are to study and upon which we are to act. The *fifth chapter of Matthew* is full of precious instruction. Read this chapter, and write it upon the tablets of the soul. The Saviour declares, "Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. ... Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." [*Verses 14, 16, 13.*] If the character is not under the moulding influence of the Holy Spirit, if we have not that faith which works by love and purifies the soul from all objectionable hereditary and cultivated traits of character, what does our profession avail? If the truth that is professed is not allowed to sanctify the temper, the disposition, the words and actions, if there is a constant denial of faith, the truth is greatly dishonored, being mixed with worldly principles. Where there should be seen the sweetness of humility, combined with firmness and solidity of character, there is seen a hard spirit, which is not a savor of life unto life, but a savor of death unto death. *16LtMs, Lt 79, 1901, par. 8*

God requires us to exercise toward our brethren the compassion which we desire them to exercise toward us. God requires those who claim to believe the Bible, the standard of Christian character, to bring the Christlikeness into all their service, that not one particle of the salt shall lose its preserving influence. The Christlikeness is ever to be preserved. The mind and heart are to be cleansed from all sin, all unlikeness to Christ. God has duties for every one in His service, for every church member, to perform. His people are to exalt the power of the law above human judgment. By bringing the entire being, body, soul, and spirit into harmony with the law, they are to establish the law. *16LtMs, Lt 79, 1901, par. 9*

God will open the way for His subjects to perform unselfish actions in all their associations, in all their business transactions with the world. By their acts of kindness and love, they are to show that they are opposed to greed and selfishness and are representing the kingdom of heaven in our world. By self-denial, by sacrificing the

gain they might obtain, they are to avoid sin, that in accordance with the laws of God's kingdom they may represent the truth in all its beauty.*16LtMs, Lt 79, 1901, par. 10*

But if our words and actions are unchristlike; if the spirit we cherish is not helpful; if we retain the old, unsavory traits of character, studying how we may get the best of the bargain to the disadvantage of someone else; if, unmindful that it is our duty to help one another, we care little whether we hurt and destroy a brother's prospects, we are as salt which has lost its savor,—good for nothing but to be cast out and trodden underfoot as valueless. We may gain some advantage ourselves, but what help are we to the world?*16LtMs, Lt 79, 1901, par. 11*

How can we have preservative qualities of character, as salt which retains its savor? How can we exert a saving influence? By obeying to the letter in every transaction of life, the plain commands of God: by being kind, benevolent, generous; by seeing the necessities of the cause of God, and trying to relieve them; by doing the work that must be done to represent the truth as it is in Jesus.*16LtMs, Lt 79, 1901, par. 12*

Read the *fifty-first Psalm*. Let its lessons be practiced. Not a tithe of what we should be are we in word, in spirit, in purity, in Christlikeness. This is the reason we have not more power with God. We profess to believe the most sacred truth, which God declares will refine and sanctify those who truly believe, leading them to live lives in marked contrast to the lives of worldlings. But if we have merely a nominal profession, as many church members have today, we may be sure that our influence is not good, but unpalatable, unsavory. We are as salt without savor, fit only to be cast out as worthless.*16LtMs, Lt 79, 1901, par. 13*

Humility is greatly needed. If cherished, it would be an ornament of great value in the sight of God. It is essential in the work. But there is no virtue in thinking that humility consists in cheap inefficiency. While humility is always essential in the service of God, while it must always be cultivated, be careful that it does not degenerate into the timidity which leads men to waver when circumstances require them to stand firmly for the truth. There must be no half-

and-half service offered to God. To every man the Lord has given his work. Every one is to be a channel through which the Lord can work to communicate the will of heaven. The ministers of God will often have to speak plainly to correct errors. They are to call unrighteousness by its true name. There is no virtue in calling good evil or evil good.*16LtMs, Lt 79, 1901, par. 14*

Arduous and unpleasant duties have to be performed. None are to place themselves where they will sanction wrong by silence. They aid and abet the schemes of the enemy by keeping their lips closed when they should speak decidedly, though not on a boasting, self-sufficient manner. They are to speak the truth in love. Is Israel a servant? Why, since he is God's firstborn son, is he spoiled as if he were a slave? In the place of God men are to make known the will of God to their fellow men. Under God they are to direct what shall be done. Why is it so hard for men to believe God? Why is it so hard for even the best of men to carry out in all things the purpose of God? Many who might today be far advanced in spiritual knowledge are far behind. Were it not for the boundless compassion and grace of God, in the place of being saved, they would perish. In their unbelief, they make many blunders. They cannot endure the seeing of Him who is invisible.*16LtMs, Lt 79, 1901, par. 15*

God in His great mercy will give to all His believing people efficiency and power for His work and service, even as He gave power to Joseph, Samuel, Daniel, Timothy, and scores of others who availed themselves of His promises. They believed Him and relied upon Him; and this was their righteousness. Men and women have to move by faith. They have to press their way through the cloud of objections which Satan brings up to hinder their progress. When God sees that they will trust Him as their Helper and their Efficiency, they may pass safely through the great darkness of men's unconsecration.*16LtMs, Lt 79, 1901, par. 16*

Decided changes must be made in the methods and plans that are followed, that the cause of God may be placed upon a higher basis. But those who for many years in the past have not felt the revival and reformation of the power of the Holy Spirit are not the ones to be trusted to plan and devise ways and methods of advancing the

work. They have had years in which to show whether their wisdom was of God or man. Those who are always ready to raise objections do not do this because they are wise, but because they have been so long as salt without savor that they do not know what it means to walk in the faith and meekness and lowliness of Christ. When they are yoked up with Christ, they will understand His voice, and will not raise objections against doing what it requires self-denial and self-sacrifice and battling against many impediments to perform. Have they themselves borne the trials and burdens of definite service? Have they a cheering record of success? If for years in the past they have been obtaining such an experience, why have they not something to show as a result of their superior judgment?*16LtMs, Lt 79, 1901, par. 17*

God is not pleased with the way in which the work in America has been managed for the past ten years. It would be highly appropriate for those who object to and criticize the changes that are being made, to fall into line. If we (stand still? NO!) if we follow on to know the Lord, we shall know that His going forth is prepared as the morning. As the sun ascends in the heavens, gathering brightness continually, so the Lord desires His people to advance.*16LtMs, Lt 79, 1901, par. 18*

“Gather my people together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving; and pay thy vows unto the most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.*16LtMs, Lt 79, 1901, par. 19*

“But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

Seeing thou hatest instruction, and casteth my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." [*Psalm 50:5-23.*]*16LtMs, Lt 79, 1901, par. 20*

Without the constant help which comes only from God, even those who are looked upon as the most eminent believers are in danger of falling into the sins which Satan has prepared to dishonor God. Bear in mind, all who claim to be believers, that it is only when you have that faith which works by love and purifies the soul, only when you have the joy of Christ's salvation in the heart, that you are qualified to guide sinners to repentance and reformation. It is the genuine believer, who not only assents to the truth, but believes and practices the truth, who is not satisfied unless he has with him the presence of God, that is a power for good in the world.*16LtMs, Lt 79, 1901, par. 21*

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, I know thy works." [*Revelation 2:1, 2.*] The words fall from the lips of one who cannot lie, and the figure reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human agents, how often the light would flicker and go out. But God has not given His church into the hands of men. Christ, the One who gave His life for the life of the world, that all who believe in Him may not perish, but have everlasting life, is that true Watchman of the house. He is the Warder, faithful and true, of the temple-courts of the Lord. We have reason to thank God that we are not dependent upon the presence of priest or minister. We

are kept by the power of God. The presence and grace of Christ is the secret of all life and light.<sup>16</sup>*LtMs, Lt 79, 1901, par. 22*



Lt 80, 1901

Managers of the Review and Herald Office

St. Helena, California

July 12, 1901

Portions of this letter are published in *SpM 181-182*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the managers of the Review and Herald Office

Dear brethren,—

I have something to write in regard to the school interest. *Christ's Object Lessons*, in accordance with the Lord's instructions, was donated to our schools for the special purpose of releasing them from debt. And this gave the Review and Herald opportunity to do a generous work in behalf of the Battle Creek School. If the work of selling *Christ's Object Lessons* had not been taken up, there would scarcely have been a hope that the debt of the Battle Creek College to the Review Office would ever have been paid. From the light given me by the Lord, I know that He will be displeased if the Review and Herald is in any way exacting in dealing with those who are trying to release our schools from debt. As those in the Review and Herald see their brethren struggling to free the schools from debt, they are to co-operate with them. Those who have charge of this work have carried a heavy burden. Nothing could have been done without earnest effort and determined vigilance. And nothing else could have done that which *Christ's Object Lessons* has done to bring relief to the schools. *16LtMs, Lt 80, 1901, par. 1*

Let all church members show their appreciation of God's gracious design, and be laborers together with God in making the most of His blessing. Nothing could displease the Lord more than for the Review and Herald to show narrow-mindedness and make exacting demands upon the school, putting out a hand of power to do work similar to the work which has been done in the past, to the shame

of some in the service of God.*16LtMs, Lt 80, 1901, par. 2*

God has wrought in a wonderful manner through *Christ's Object Lessons*. Let not selfishness reach out the hand to spoil the pattern. The Review and Herald has profited by the work which has been done to raise the debt on the Battle Creek School. Let those in the church remember that their brethren, who have labored so earnestly in behalf of the schools, deserve the favors God designs them to have as they seek to establish the school in a more favorable locality. Let not those believers in Battle Creek think that they will do God service by binding about the school interests.*16LtMs, Lt 80, 1901, par. 3*

God saw that His servants were sacrificing and trying to raise money to free the schools from debt. Then the still, small voice spoke to God's humble servant, telling me to make known that God had heard the prayers and witnessed the tears of His people, and that He had a plan for the relief of the schools, a plan by which many would be helped, but which was especially to relieve the schools from their pressure of debt. This plan was carried forward. Faith and works combined brought success. And God will continue to make the work on *Christ's Object Lessons* a means of great good.*16LtMs, Lt 80, 1901, par. 4*

Let not one thread of selfishness be woven into the work of the Lord. Those in responsible positions are on test and trial. God calls for more mercy, more tenderness, more pity, more courtesy than has been shown. There should be a reformation among the workers. Those who handle the work of the Lord should show themselves to be men of broad minds, men who appreciate what has been done for the relief of the schools. Let not that which was designed to relieve the schools be made no relief because of the grasping spirit of selfishness.*16LtMs, Lt 80, 1901, par. 5*

All our institutions, sanitariums, schools, and publishing houses are to stand shoulder to shoulder, to help and bless one another. The coming of the Lord is right upon us. Those connected with God's service are not to seek to grasp the largest benefits for their line of work, irrespective of circumstances. The Lord has devised a plan whereby the Battle Creek School may be released from debt and

established in a more favorable location. Is the school, through the selfishness of men, to be left where it will, in some respects, be worse off than before any effort was made for it?*16LtMs, Lt 80, 1901, par. 6*

The Lord would have His word received. He desires men to appreciate the work He has been doing to unify His people. He calls upon those connected with His institutions to be soundly converted. It is Christ's desire that men shall receive Him, and work in perfect harmony, serving God with heart and soul and strength, not only for a hope of heaven, but that in unselfishness, purity, and holiness they may be a blessing to others. We are not merely to be trees of righteousness. Christ said, "It is my Father's good pleasure that ye bear much fruit." [*John 15:8.*]*16LtMs, Lt 80, 1901, par. 7*

I hear that there is some thought of locating the school at Berrien Springs, in the southwest of Michigan. I am much pleased with the description of this place. The one hundred and twelve acres of unimproved land will be a great blessing to the school in many ways; also the forty acres of woodland. It will be a great blessing to have cheap water transportation. And the offer of buildings is of great value. The good hand of the Lord appears to be in this opening; and I hope and pray that if this is the place for the school, no hand will be stretched out to prevent the matter from reaching a successful issue. In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of this work.*16LtMs, Lt 80, 1901, par. 8*

The Review and Herald and the Sanitarium should help in this matter. I appeal to these institutions to do all in their power to help to secure this favorable opening. Let the school be established in such a place, and the name of the Lord will be magnified. I hope to see that which we ought now to behold,—the establishment of important interests outside of Battle Creek. I hope that there will be a revival and a reformation among our people, bringing back to hearts the first love of the gospel.*16LtMs, Lt 80, 1901, par. 9*

The Lord commends the church of Ephesus for possessing some things in harmony with the truth: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil;

and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." [*Revelation 2:2, 3.*]*16LtMs, Lt 80, 1901, par. 10*

"Nevertheless," He says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Verses 4, 5.*]*16LtMs, Lt 80, 1901, par. 11*

I am instructed to say that these words are applicable to the churches in their present condition. The love of God has been lost, and this means the absence of love for one another. There is a reason why there is so much human working, and so little of the pure grace of God in men's hearts. Self, self, self is cherished and is striving for the supremacy. How long will this continue to be as it has been? Unless there is a reconversion, there will be such a lack of godliness that the church will be represented by the barren fig tree. Great light has been given to the church. She has been given abundant opportunity for bearing much fruit. But selfishness has come in; and God says, "Except thou repent, <I will come unto thee quickly and remove the candlestick out of his place."> [*Verse 5.*] His Spirit will not always strive with man. Those who do not bear good fruit are sure to bear evil fruit. Although they have a name to live, they are virtually dead.*16LtMs, Lt 80, 1901, par. 12*

Jesus looked upon the pretentious, fruitless fig tree, and with mournful reluctance pronounced the words of doom. And under the curse of an offended God, the fig tree withered and died. God help His people to make the application of this lesson and to reform while there is still time. Let them walk in the light while they have the light.*16LtMs, Lt 80, 1901, par. 13*

God loves His church. Though there are tares mingled with the wheat, yet the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and

before his angels.” [*Revelation 3:4, 5.*]*16LtMs, Lt 80, 1901, par. 14*

“He that hath an ear, let him hear what the Spirit saith unto the churches.” [*Verse 6.*]*16LtMs, Lt 80, 1901, par. 15*

## Lt 81, 1901

Brethren and Sisters in the Faith

St. Helena, California

July 13, 1901

Previously unpublished.

To my brethren and sisters in the faith nigh and afar off,—

We have a most solemn message to bear to the world. But there are those who are forever seeking to engage in controversy. This is the sum of their religion. Their education leads them to desire to produce something new and strange. They dwell upon matters of the smallest consequence, exercising upon these their sharp, controversial talents. *16LtMs, Lt 81, 1901, par. 1*

Satan knows that if he can get the mind absorbed in trifling details, greater questions will be left unheeded. He will furnish plenty of material for the attention of those who are willing to think upon trifling, unimportant subjects. The minds of the Pharisees were absorbed with things of no moment. They passed by the precious truths of God's Word to discuss the traditionary lore handed down from generation to generation, which in no way concerned their salvation. And so today, while precious moments are passing into eternity, the great questions of salvation are overlooked for some idle tale. *16LtMs, Lt 81, 1901, par. 2*

Let the mind dwell upon the subjects which are of eternal moment. Preach the gospel, for it brings salvation to those who accept it. Those who leave the great truths of God's Word to speak of minor matters, such as the killing of insects, are not preaching the gospel. They are dealing in idle sophistry, which the enemy has brought forward to divert minds from the truths which concern their eternal welfare. They have not one word from Christ to vindicate their suppositions. God has not given any man a message regarding the killing of insects which torment human beings. *16LtMs, Lt 81, 1901, par. 3*

Do not spend your time in the discussion of such matters. If you have any question as to what you should teach, any question as to the subjects upon which you should dwell, go right to the discourses of the great Teacher and follow His instructions. Do not allow anything to draw your attention from the question, "What shall I do that I may inherit eternal life?" [*Mark 10:17.*] This is a life-and-death question, which we must each settle for eternity. Let the mind be weighted with the importance of the solemn truth which we possess. Those who allow the mind to wander in search of cheap, unimportant matters need to be converted. *16LtMs, Lt 81, 1901, par. 4*

Let us seek to understand the commission which Christ gave to His disciples. "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [*Matthew 28:18-20.*] *16LtMs, Lt 81, 1901, par. 5*

Heaven is worth everything to us. If we lose heaven, we shall lose everything. The keeping of God's commandments is to be the theme of our conversation and the highest aim of our lives. *16LtMs, Lt 81, 1901, par. 6*

"And, behold, a certain lawyer stood up and tempted him, saying, Good Master, what shall I do to inherit eternal life?" Jesus said, "What is written in the law? how readeest thou?" The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said, "this do, and thou shalt live." [*Luke 10:25-28.*] *16LtMs, Lt 81, 1901, par. 7*

The lawyer felt annoyed by the Saviour's reply for he knew that he had not fulfilled the requirements of the law; and he asked, "And who is my neighbor?" In answer, the Saviour related, in the form of a parable, an incident which had lately taken place. He spoke of a man who, going from Jerusalem to Jericho, fell among thieves who

robbed and wounded him, leaving him to die by the wayside. “And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.” [*Verses 29-32.*] They knew the precious lessons of mercy and compassion which Christ from the pillar of cloud had given to Moses to give to the children of Israel; but in entire disregard, they refused to help their suffering brother. *16LtMs, Lt 81, 1901, par. 8*

“But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.” [*Verses 33-35.*] *16LtMs, Lt 81, 1901, par. 9*

Then Christ asked the lawyer, “Which of these two [three], thinkest thou, was neighbor unto him that fell among the thieves?” So interested had the audience become in the narrative that many voices united with the lawyer’s in saying, “He that showed mercy on him.” Then said Jesus, “Go thou and do likewise.” [*Verses 36, 37.*] *16LtMs, Lt 81, 1901, par. 10*

The *sixth chapter of John* is full of elevating, ennobling instruction. “Labor not for the meat which perisheth,” Christ said, “but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. ... Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. ... I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. ... Except ye eat the flesh of the Son of man, and drink his blood, ye have no



life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. ... It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [Verses 27-29, 32, 33, 51, 53-57, 63.] *16LtMs, Lt 81, 1901, par. 11*

Read and study these words, instead of engaging in controversy regarding the killing of insects. Let the people of God dig deep into the mines of truth that they may secure the treasures of righteousness. Christ has the richest gifts of wisdom to bestow on those who believe in Him. He has been entrusted with the greatest of all gifts,—the gift of eternal life. *16LtMs, Lt 81, 1901, par. 12*

In our search for the gifts of heaven we are directed to do one thing, and this includes all else. We are to believe on Him whom God has sent as His commissioner to reconcile man to God. As through Christ man returns to his loyalty and draws nigh to God, rest and peace and security come to him. *16LtMs, Lt 81, 1901, par. 13*

To believe in Christ, we must come to Christ and follow Him. Repentance toward God means the confession and forsaking of all sin. It means laying hold of Christ as a personal Saviour, and continuing to hold fast to Him as the chief Good. He is our Prince, our Saviour. Only through Him can we approach the Father. *16LtMs, Lt 81, 1901, par. 14*

Loving Him day by day and hour by hour, eating His flesh and drinking His blood, taking Him as the man of our counsel, living by every word that proceedeth out of His mouth,—only thus can we win heaven. *16LtMs, Lt 81, 1901, par. 15*

“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] *16LtMs, Lt 81, 1901, par. 16*

This is the instruction which the people need. As we go to Christ in our helplessness, studying His Word, applying it to our own experience, asking, “What saith the Master?” His Word is made to us life and strength, comfort and joy, hope and assurance. This is feeding on Christ. *16LtMs, Lt 81, 1901, par. 17*

Christ offers Himself for the life of the world. He stands before the Father, bearing the sins which man commits. He is the Sin-bearer. To Him every believing soul may transfer his burden. “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] Innocent of all sin, He bears the guilt of the sinner, that to the sinner may be imputed the merits of His righteousness. *16LtMs, Lt 81, 1901, par. 18*

How important are these lessons! Yet how few seek to understand them. Many stoop down to gather up small trivialities, which are not of the least importance. The life of Christ, His ministry and teachings,—this is the theme upon which we are to dwell. Christ is our pattern. By beholding Him we are to be changed into His image, from glory to glory, from character to character. This is our work. God help us to rightly represent the Saviour to the world. *16LtMs, Lt 81, 1901, par. 19*

**Lt 82, 1901**

Brethren and Sisters

St. Helena, California

July 15, 1901

Portions of this letter are published in *TDG 205*.

Dear brethren and sisters,

Letters have come to me, asking in regard to the teaching of some who say that nothing that has life should be killed, not even insects, however annoying or distressing they may be. Is it possible that any one claims that God has given him this message to give to the people? The Lord has never given any human being such a message. *16LtMs, Lt 82, 1901, par. 1*

The people need to be enlightened in regard to what is truth. These side issues which arise are as hay, wood, and stubble compared with the truth for these last days. *16LtMs, Lt 82, 1901, par. 2*

Idle tales are brought in as important truth, and by some they are actually set up as tests. Messages have been borne in regard to the cruelty of killing animals for food. These messages are true, but from them some have caught the idea that no insects should be killed. Thus controversy has been created and minds have been diverted from present truth. *16LtMs, Lt 82, 1901, par. 3*

God has told no one that it is a sin to kill the insects which destroy our peace and rest. In all His teachings Christ gave no message of this character, and His disciples are to teach only what He commanded them. *16LtMs, Lt 82, 1901, par. 4*

I would say to my brethren and sisters, Keep close to the instruction found in the Word of God. Dwell upon the rich truths of the Scriptures. Thus only can you become one in Christ. You have no time to engage in controversy regarding the killing of insects. Jesus has not placed this burden upon you. "What is the chaff to the wheat?" [*Jeremiah 23:28*.] The attributes of Christ are to be studied

and earnestly sought for, that every believer may be complete in him, revealing the beauty of His character. We have no time for empty, foolish talk. Let us dwell upon the solemn, sacred truths for this time. The character is built up from the food given to the mind. Let us, then, feed upon Christ. *16LtMs, Lt 82, 1901, par. 5*

To us has been given the high privilege of living as Christ lived. Our life is to be hid with Christ in God; then we shall have the richest blessings of heaven to impart to those in need. From the indwelling Saviour we shall receive each day a fresh supply of grace and power. Reveal Christ in your willing obedience, your meekness and lowliness of heart, your self-sacrificing devotion. Thus you will let your light shine, and God will be glorified. Preach the gospel. Live the gospel, in the highest, most sacred sense. This makes you laborers together with God. You are carrying out the plans of the wonderful Counsellor. *16LtMs, Lt 82, 1901, par. 6*

Why will men and women belittle their experience by gathering up idle tales and presenting them as matters worthy of attention? The people of God have no time to dwell upon the indefinite, frivolous questions which have no bearing on God's requirements. *16LtMs, Lt 82, 1901, par. 7*

God desires men and women to think soberly and candidly. They are to ascend to a higher and still higher grade, commanding a wider and still wider horizon. Looking unto Jesus, they are to be changed into His image. They are to spend their time in searching for the deep, everlasting truths of heaven. Then there will be nothing frivolous in their religious experience. As they study the grand truths of God's Word, they endure the seeing of Him who is invisible. They see that the most uplifting, ennobling truths are those most closely connected with the source of all truth. And as they learn of Him, their motives and sympathies become firm and unchanging. The impressions made by the All-wise are substantial and enduring. The living water, which Christ gives, is not like a surface spring, which babbles for a short time, and then dries up. The living water springs up unto everlasting life. *16LtMs, Lt 82, 1901, par. 8*

Erroneous theories, with no authority from the Word of God, will

come in on the right hand and on the left, and to weaklings these theories will appear as truth which makes wise. But they are as nothingness. Many church members have become so well satisfied with cheap food that they have a dyspeptic religion.<sup>16</sup>*LtMs, Lt 82, 1901, par. 9*

Those who co-operate with Christ are on safe ground as they consecrate their energies to the work of rescuing the world from corruption. Let us follow the revealed will of God. Then we shall know that the light we receive comes from the divine source of all true light.<sup>16</sup>*LtMs, Lt 82, 1901, par. 10*

**Lt 83, 1901**

Brethren and Sisters

St. Helena, California

July 15, 1901

This letter is published in entirety in *PC 1-2*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren and sisters,—

You ask in regard to meat eating. I will say that it is quite true that nearly all animal flesh is diseased. Many people are eating meat filled with consumptive and cancerous germs. At the present day animals are suffering from all kinds of deadly diseases.*16LtMs, Lt 83, 1901, par. 1*

The Lord has been teaching His people that it is for their spiritual and physical good to abstain from flesh eating. There is no need to eat the flesh of dead animals.*16LtMs, Lt 83, 1901, par. 2*

After the curse was pronounced upon the human family, God permitted man to eat flesh meat. This He did that life might be shortened. The punishment of death has been pronounced upon the race, and the permission to eat flesh meat was one of the means used by God to inflict this punishment.*16LtMs, Lt 83, 1901, par. 3*

When the Lord took His people from Egypt, He did not give them flesh meat to eat till they mourned and wept in His ears, saying, “Who shall give us flesh to eat? We remember the flesh [fish] which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all beside this manna, before our eyes.” [*Numbers 11:4-6.*] Then the Lord gave them flesh to eat. He sent them quails from heaven, but we read, “While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a

very great plague.” [Verse 33.] *16LtMs, Lt 83, 1901, par. 4*

The light God has given His people is that by eating the flesh and blood of dead animals, man becomes animalized. His lower passions are greatly strengthened by such a diet. *16LtMs, Lt 83, 1901, par. 5*

Worldly physicians cannot account for the rapid increase of disease among the human family. But we know that much of this suffering is caused by the eating of dead flesh. *16LtMs, Lt 83, 1901, par. 6*

Over thirty years ago, I was often in great weakness. Many prayers were offered in my behalf. It was thought that flesh meat would give me vitality and this was, therefore, my principal article of diet. But instead of gaining strength I grew weaker and weaker. I often fainted from exhaustion. The Lord graciously gave me the true light, showing me the injury men and women were doing to the mental, moral, and physical faculties by the use of flesh meat. I was shown that the whole human structure is affected by this diet, that by it man strengthens the animal propensities and the appetite for liquor. *16LtMs, Lt 83, 1901, par. 7*

I at once cut meat out of my bill of fare. After that I was at times placed where I was compelled to eat a little meat. But for many years not a morsel of the flesh of dead animals has passed my lips. Neither has meat been placed upon my table. My visitors have been given wholesome, nourishing food, but no meat. *16LtMs, Lt 83, 1901, par. 8*

Wise counsel and righteous practices are needed now, if the people of God [are to] succeed in preserving clear minds and healthy bodies. We must give close attention to eating, drinking, and dressing. The entire body of believers needs to make a decided reform. A high profession followed by a disregard of the laws of life, shows a faithless life. Lack of fidelity, want of stability, slavery to wrong habits,—this is the sure result of such a course. Those who follow this course are not consistent Christians. Salvation means deliverance from every habit which tends to drag humanity down. Transgression of the laws of our being is transgression of the laws of God. *16LtMs, Lt 83, 1901, par. 9*

**Lt 84, 1901**

Brethren in Denver

St. Helena, California

July 16, 1901

Portions of this letter are published in *Ev 402-403; 4MR 18-19*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren in Denver,—

You ask in regard to the wisdom of placing a colored brother as superintendent of your Sabbath School. There are reasons why this would not be advisable. For the spiritual good of the brother this should not be done. And if continued it would prove a detriment to the Sabbath school. In many minds there is a strong prejudice against the colored people, and as a result of such a move constant difficulties would arise, which would hinder the growth and advancement of the school. From the light that has been given me for years in the past, I know that all would not show to a colored man the respect which for the good of a Sabbath school should be shown to the superintendent. *16LtMs, Lt 84, 1901, par. 1*

Those who are chosen to fill offices in the Sabbath school should be picked men and women. No frivolous young man or young woman should be placed in charge of a class of youth who need the very best instruction that can be given. There is too much at stake in this matter to allow carelessness. In the past too little attention has been given to this matter. *16LtMs, Lt 84, 1901, par. 2*

The workers in our Sabbath schools are constantly to seek to reach a higher standard. The very best talent is needed to make the work what it should be. The most thorough instruction must be given, and the most precious influence exerted. *16LtMs, Lt 84, 1901, par. 3*

We are living amid the perils of the last days. The end of all things is at hand. Let power and grace be brought into the Sabbath school.



The young men who desire to enter the ministry can find no better opportunity for fitting themselves for service than the work in the Sabbath school. Here they can impart to others the knowledge they have gained.*16LtMs, Lt 84, 1901, par. 4*

Sober, substantial principles must be brought into every effort. Nothing can be done successfully unless the workers prepare the way of the Lord by letting the light shine forth. Let the missionary spirit be encouraged. Individual effort is required. Activity is to be shown in every place that the truth may be advanced.*16LtMs, Lt 84, 1901, par. 5*

I hope that the workers in Denver will be wise and that they will constantly seek to increase in efficiency. Let them study their Bibles, for they need to increase in understanding.*16LtMs, Lt 84, 1901, par. 6*

As the matter is laid open before me, I see that there is need of substantial work being done in Denver. In the past many things have worked against the prosperity of the work there, and this unfavorable influence is not yet entirely removed.*16LtMs, Lt 84, 1901, par. 7*

There is a large class of colored people in Denver. Let special efforts be made for them, both by the white and the colored members of the church. Let the missionary spirit be awakened. Let earnest work be done for those who know not the truth. Let the white workers learn to labor for the colored people.*16LtMs, Lt 84, 1901, par. 8*

Colored men are inclined to think that they are fitted to labor for white people, when they should devote themselves to doing missionary work among the colored people. There is plenty of room for intelligent colored men to labor for their own people. Let those colored men who are fitted for the position of superintendent in a Sabbath school remember that they may do a much-needed work by establishing Sunday schools and Sabbath schools among the colored people.*16LtMs, Lt 84, 1901, par. 9*

The field is opening in the Southern States, and wise, Christian colored men will be called to the work. But for several reasons,

white men must be chosen as leaders.*16LtMs, Lt 84, 1901, par. 10*

Could not a school be established in Denver where the colored youth could be taught by teachers whose hearts are filled with love for souls? The most decided efforts should be made to train and educate colored workers to labor as missionaries in the Southern States. Christian colored students should be prepared to give the truth to their own race.*16LtMs, Lt 84, 1901, par. 11*

There is much work to be done in the Southern field. Special efforts are to be made in the large cities of the South. White laborers are needed who will enter the Southern field and work so wisely that many, not only of the colored people, but of the white people also, will be converted.*16LtMs, Lt 84, 1901, par. 12*

We are glad that arrangements have been made by our brethren in the South to use the power of the press more decidedly for the benefit of that field. God will go before His workers. He desires those who have light and knowledge to reach a higher standard of purity and holiness, that they may exert a saving influence upon those in the darkness of impenitence and unbelief.*16LtMs, Lt 84, 1901, par. 13*

**Lt 85, 1901**

Haskell, Brother and Sister

St. Helena, California

July 18, 1901

Previously unpublished.

Dear Brother and Sister Haskell,—

I received your letter yesterday and will now answer it. Since the General Conference there has been a great strain upon me. I should have had perfect rest, but arrangements were made for me to attend a series of meetings. Immediately after the Conference Brethren Daniells and Prescott went to Indianapolis to hold some meetings there and to arrange future plans for the work in Indiana. They considered it an imperative necessity for me to be present. We met a large number of people in a commodious meeting-house. One thing took my attention which I must mention. All the sisters sat with uncovered heads so that those behind could see the speaker. I thought this a good idea. *16LtMs, Lt 85, 1901, par. 1*

I had a very plain, decided testimony for our people in Indianapolis, and the Lord strengthened me to bear it. I spoke of the strange fanaticism which had arisen in Indiana, the harm it had already done, and would continue to do, even though the people were convinced of the truth and renounced their error. I spoke in the Indianapolis church Sabbath afternoon and Sunday afternoon, and on Sunday evening took the train for Chicago. Here we were met by J. E. White and Emma, and Brother and Sister Palmer, who are going to work in Nashville. We reached Chicago at five o'clock in the afternoon, and as the train for Des Moines did not leave till midnight, we had time for an important interview with Edson and Brother Palmer. *16LtMs, Lt 85, 1901, par. 2*

The Lord sustained me on the way to Des Moines. On Tuesday afternoon I spoke to the church in regard to medical missionary work. The Lord graciously gave me His Holy Spirit, and a deep impression was made on the people as I spoke about the harm that

has been done by a failure to accept the light on health reform. Willie spoke in the morning, but he did not put in an appearance in the afternoon. On the way from Chicago to Des Moines he had an experience with an insane woman. While in Chicago a brother asked him if we would allow a sister of his to go to Des Moines in company with our party. He said that she was not very well and did not like to travel alone. Willie, of course, consented; but he found out later that the woman was insane. We left Chicago at eleven o'clock at night, and reached Des Moines at eight the next morning. All this time Willie had to watch the insane woman who had been placed in his charge, for she was constantly trying to get out to the car platform. So when we reached Des Moines he was very tired.*16LtMs, Lt 85, 1901, par. 3*

An early morning meeting was held on Wednesday, and the Lord gave me the spirit of intercession. I felt drawn out to ask for help for the poor souls who needed help so much. The softening, subduing influence of the Spirit of God was felt in the meeting. Then, just before leaving, I met some of the Sanitarium workers and had a season of prayer with them. The Lord blessed on this occasion.*16LtMs, Lt 85, 1901, par. 4*

It was raining hard when we left Des Moines. I was put into a chair car. The atmosphere was oppressive. No one in the car was smoking, but the polluted breaths of those accustomed to smoke and the odor from their clothes was more than I could endure. My heart pained me as though it had been seized in a grip of iron.*16LtMs, Lt 85, 1901, par. 5*

I was in the chair car for only fifteen minutes, but in this short time I was almost prostrated. A sleeper was secured for me, my berth was made up, and I lay down. And for the rest of the way to College View I was unable to sit up. I think an hour longer in the chair car would have cost me my life. I shall never again look with favor upon chair-car accommodations.*16LtMs, Lt 85, 1901, par. 6*

From College View we went to Denver and Boulder, and from there to the camp-meetings at Waitsburg and Portland. Here I labored earnestly, speaking at times twice and even three times a day.*16LtMs, Lt 85, 1901, par. 7*

From Portland we went to Oakland where we saw Brother and Sister Irwin and Brother Salisbury, who were just about to start for Australia. Then I came home. But I had only been at home for three days when we had to go to the Oakland camp-meeting. I remained in Oakland for three weeks and during the meeting spoke eleven times. *16LtMs, Lt 85, 1901, par. 8*

Since the Oakland meeting, I have not been very well. My heart has troubled me. I have been unable to sleep, and much writing has wearied my brain. I am carrying a heavy burden in regard to the work in Nashville. I am intensely desirous that it shall be started in harmony with God's purpose. The starting of this work has made it necessary for me to do much writing at a time when I should have had perfect rest. Elder Daniells and Elder Kilgore wrote me in regard to the work in the South, and I had to do my very best to answer them. Then, just as I was beginning to flatter myself that now I should have time to rest, a letter came from Brother Magan beseeching me to help him by writing in regard to the plans for the Battle Creek School. *16LtMs, Lt 85, 1901, par. 9*

So I have had no time to stop. When my head refuses to work any longer without a rest, I get out into the open air. This gives relief to my heart. Last week we drove to Healdsburg. Yesterday Sara and I took our pony and a single carriage and climbed Howell Mountain. We went in search of a cow for Willie. We started at ten o'clock in the morning, and did not get home till seven in the evening. The family became alarmed at our absence, for we had not thought to be away so long; and Brother James was just about to start in search of us when Sara telephoned from St. Helena that we were on our way home. *16LtMs, Lt 85, 1901, par. 10*

We went down to Pope Valley, a distance of sixteen miles, and then drove to the Napa Road, twenty miles more. Then we came home, driving in all forty-one miles. *16LtMs, Lt 85, 1901, par. 11*

**Lt 86, 1901**

Those Who are Working in the South

St. Helena, California

July 18, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To those who are working in the South

Dear brethren,—

Christ spoke in parables to the Pharisees regarding His kingdom. Had He spoken in plain terms, all the ingenuity and activity of their malice would have been aroused. They could not look upon the open face of truth without being filled with the most intense hatred. This made it necessary for Christ to present truth in an indirect way or else remain silent. He could not remain silent, so intense was His desire to reach the impenitent hearts of the people, and therefore He taught in parables. Had He presented unveiled truth, it would have been like casting pearls before swine.<sup>16</sup>*LtMs, Lt 86, 1901, par. 1*

Those who claimed to be the most pious had become so determined in their resistance against the truth that parable-teaching was Christ's only resource. This was a device of kindness, prompted by the ingenuity of compassion. Christ adopted this mode of instruction because the wickedness of His hearers disqualified them for listening candidly to explicit truth.<sup>16</sup>*LtMs, Lt 86, 1901, par. 2*

Our Saviour taught in tender solicitude. He presented testing truth in such a way that no one could be turned from the path of life. He is the great Light of the world. He came to this earth as the divine Teacher. He selected human agencies to assist Him in preaching the Word of life. But He did not choose that philosophy should argue in its defense. The instrumentalities He chose were humble

fishermen.*16LtMs, Lt 86, 1901, par. 3*

Many of the people were convicted by His words. They believed in Him, but they did not acknowledge their faith in His words and works until after His resurrection and ascension. Then the Holy Spirit was given, and thousands were converted in a day. The field was ripe for the harvest.*16LtMs, Lt 86, 1901, par. 4*

This instruction is presented to me to give to those who are laboring in the Southern field. Satan stands ready to plan and devise for all who resist the truth. Be guarded in the words you trace with the pen. In the articles you write, be as wise as serpents and as harmless as doves. Preach the truth in love. Make no attack upon any one. Move cautiously. Do nothing to create prejudice. Let your words be as a parable, not understood by some, but understood by those who desire to understand. The Holy Spirit makes the application of the truth to the inquiring mind. Useful lessons can be given in such a way that prejudice will not be aroused. A soft answer turneth away wrath. Many will come to a knowledge of truth, heeding the impressions of the Spirit, [while others,] becoming Satan's agents, will aggravate their guilt.*16LtMs, Lt 86, 1901, par. 5*

**Lt 87, 1901**

Hoover, [W. L.]

NP

July 22, 1901 [typed]

Portions of this letter are published in *CS 267-270; 5Bio 115*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Hoover,—

When I was introduced to you, I recognized your countenance as familiar. It came to me that things had been presented to me concerning you. A sadness came over me. You have been presented to me as a man walking in a false show. You have capabilities, but they are not sanctified by the Spirit of God. You draw too much from the brackish fountain of self-sufficiency. With the best of opportunities, you have not made advancement in spiritual understanding. You have walked in the light of the sparks of your own kindling. Those who do this will lie down in sorrow.<sup>16</sup>*LtMs, Lt 87, 1901, par. 1*

Hide yourself in Jesus Christ. Wear His yoke and learn of Him. Then you will know that Christ is all and in all and that you are nothing. Unless you learn this lesson, you will become a deceiver, a corrupt sophister. Your arguments will deceive human minds. Your theories are vain and deceiving. You attract minds to yourself. In your calculations you lose the high sense of propriety which should be preserved. You like to lead young women to admire your wisdom, to have a high opinion of you. But your wisdom is not from above.<sup>16</sup>*LtMs, Lt 87, 1901, par. 2*

You inspire in the minds of young girls thoughts which spoil their usefulness and taint their spiritual perceptions. You love to be thought a man of superior wisdom and deep insight. But if those who admire you could see in a true light the scientific problems advanced by you, which they think so wise, they would see them to



be a muddy mixture of ideas,—the less thought of and studied the better for spirituality.*16LtMs, Lt 87, 1901, par. 3*

It is not safe for you to follow your own supposed wisdom. The enemy would lead you to pervert the understanding of women as he perverted the understanding of Eve, leading her to eat the fruit of the tree of knowledge of good and evil. If you yield to the temptations of the enemy, your false ideas and suppositions will spoil the spirituality of the men and women who think your sophistry something that will make wise.*16LtMs, Lt 87, 1901, par. 4*

God does not want you to connect with young girls. You spoil the purity of their thoughts. You injure their spiritual perception. A married man, you might better keep to yourself instead of speaking to young girls words which are as a canker to the soul.*16LtMs, Lt 87, 1901, par. 5*

If young women will heed the warnings and counsels given, it is impossible for Satan to undermine their spirituality or to destroy the healthy tone of their thoughts. But some young girls become enamored with <words and appearance>. They are charmed with your sophistry and obstinately refuse to listen to counsel. They do not use in their defense the weapons God has given them,—prayer and a study of His Word.*16LtMs, Lt 87, 1901, par. 6*

Many young girls are deceived and deluded by the theories advanced by unsanctified men. I wish you could see the evil results of your weakness as shown in the effect upon those with whom you associate. After a time the minds of the girls with whom you associate become so spoiled that they know not what manner of spirit they are of. They are unable to take a sober, sanctified view of Christ and holiness.*16LtMs, Lt 87, 1901, par. 7*

God bids you keep your words of human wisdom unsaid. Place yourself under Christ's yoke. Abstain from the very appearance of evil. You are supposed to be a wise man. Your safety lies in becoming a fool that you may be wise for Christ's sake.*16LtMs, Lt 87, 1901, par. 8*

Your personal influence is not good. Unless you change, you will spoil the efficiency you might otherwise have. As long as you follow

your human devising, you will grow in self-confidence. Your self-sufficiency is a continual snare to your soul. You try to reduce it to a science, but it is vain philosophy. When you see your own weakness, you will be drawn out to make the Lord God your defense and your sufficiency. You need to become as a little child, for there are many things for you to learn. "Come unto me," Christ says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] If you drink at the living fountain, you will increase day by day in knowledge. The water that Christ gives will be in you "a well of water, springing up into everlasting life." [*John 4:14.*]*16LtMs, Lt 87, 1901, par. 9*

There are many who accommodate their religion to their passions instead of bringing their passions into conformity to the Word of God. Many have sadly abused the gift of influence, because they were not willing to practice self-control. He who does this is the enemy's agent, used by him to ruin souls. Unless restrained, human nature and self-love will rise to such proportions that they will break all barriers.*16LtMs, Lt 87, 1901, par. 10*

Let men, whether young or middle-aged, be wise unto righteousness. Let them, in their association with others, resist the devil. Let them in word and deed strive to reach the high standard of perfection. Search yourself as with a lighted candle, lest there shall be found in you one darling sin unrepented of and unconfessed. Mortify therefore your members which are upon the earth. In the name of the Lord purify your soul by obedience to the truth. Let no corrupt communication proceed out of your mouth. Rise above the flesh and blood which cannot inherit the kingdom of God.*16LtMs, Lt 87, 1901, par. 11*

God's elect must ever show their colors. There is no middle ground in the service of Christ. We read of Christ, "Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. And Jesus knew

their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself can not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or [else] how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me, and he that gathereth not with me scattereth abroad." [Matthew 12:22-30.] *16LtMs, Lt 87, 1901, par. 12*

God's people are to be a peculiar people, separate from sin. Those who name the name of Christ are to depart from all iniquity. What men and women need is Christian heroism. God's Word declares that he that ruleth his spirit is better than he that taketh a city. The man who rules his own spirit is truly wise. He never talks of his superior wisdom, but he reasons from cause to effect. To rule the spirit is to keep self under discipline; to regulate every word and deed by God's great standard of righteousness; to reveal a character pure and undefiled. To rule the spirit means to firmly resist evil and to make painstaking effort to win God's approval. He who rules his spirit will look to Jesus, the author and finisher of his faith. He sets the Lord ever before him. Such a man in any of our institutions can be depended on. He turns away from wrong-doing to use his God-given abilities, sanctified, refined, and purified in the Master's service. He keeps his mind fixed on duty. He does not indulge self. He keeps his eyes fixed on the righteousness of that law which exalts a nation. But the man who makes self-gratification supreme is not needed in the institutions which have been established for the advancement of God's cause. *16LtMs, Lt 87, 1901, par. 13*

God's law has been placed as a bulwark round human beings to protect them, body, soul, and spirit, from corruption. The kingly power of sanctified reason, transformed by grace, is to bear sway in our hearts. He who rules his spirit is in possession of this kingly power. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust. *16LtMs, Lt 87, 1901, par.*

Said Christ, "If any man will come after me, let him deny himself, and take up his cross and follow me." [*Matthew 16:24.*] It is not safe for you to serve in the Lord's institutions. You place self first. You live to please self. You do not know by experience what it means to serve God. Unless you can be first, to manage and control, you are not satisfied. Everything that is done puts you on the rack if your desires are not gratified. You need to learn from Christ the science of Christianity. Will you fall on the Rock and be broken? Will you fasten your mind on eternal realities? Elevate your thoughts. The soul of the Christian is full of holy medi[t]ations. Then there will be no self-glorification. You will not attract young girls to you, to listen to your wisdom. *16LtMs, Lt 87, 1901, par. 15*

Before you can be a vessel unto honor, you must feel in your heart the converting power of God. Until your heart is humbled and sanctified, you cannot safely instruct others. In the prayer which Christ offered to His Father just before His crucifixion, He said, "For their sakes also I sanctify myself, that they also might be sanctified through the truth. ... Sanctify them through thy truth; thy word is truth." [*John 17:19, 17.*] *16LtMs, Lt 87, 1901, par. 16*

Your course of action must be changed. It is time for you to go apart from our institutions and rest awhile. Your judgment is certainly perverted. As you are now, every institution with which you might connect would be thrown into perplexity and confusion by your actions. You have a high estimate of yourself. God desires you to separate from your perverted ideas. He desires you to show that you respect the abilities which He has given you by consecrating them to His service. *16LtMs, Lt 87, 1901, par. 17*

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves

in the sight of the Lord, and he shall lift you up.” [James 4:5-10.] *16LtMs, Lt 87, 1901, par. 18*

You fail to see the necessity of binding about your desires and plans. You do not understand the necessity of managing every line of work economically. You have a pride which is not profitable. Your high ideas need to be held in with bit and bridle, else they will lead to unpleasant results. Your penetration needs to be sharpened that you may see the result of using money too freely. Unless you study economy, you will bring debt upon any institution with which you might connect. You should be associated with a man of stern principles, who strictly binds about any unnecessary expenditure. *16LtMs, Lt 87, 1901, par. 19*

Those connected with our institutions need to study how to save expense so that the institutions shall not become involved in debt. Wisdom must be shown in the matter of purchasing. Money must be made to go as far as possible. By careful management, many dollars may be saved. *16LtMs, Lt 87, 1901, par. 20*

Expenditures should not be made unless they are warranted by the means in hand. There are those connected with our institutions who incur debts that might be avoided. Perhaps unnecessary expense is entailed to beautify the building. Money is often used to gratify taste and inclination. *16LtMs, Lt 87, 1901, par. 21*

Let everyone now strive with courage and activity to save rather than to spend. Say to those who are willing to consume without producing, It is my duty to economize in every line. I cannot encourage extravagance. I cannot let means go out of my hands to purchase that which is not needed. *16LtMs, Lt 87, 1901, par. 22*

From the highest to the lowest, God’s workmen are to study to economize. Let each one say to himself, I am to restrain in myself any inclination to spend means unnecessarily. Let those who work in God’s service be producers as well as consumers. Look at the greatness of the work, and restrain the unchristian inclination to spend money for self-gratification. Count the cost of the thing you desire to buy. *16LtMs, Lt 87, 1901, par. 23*

This is an excellent opportunity for everyone to stand in his lot and

in his place. Let each one try to produce something. Those in God's work should be willing to help wherever help is needed. They should make their expenditures as few as possible; for necessities will arise where every dollar will be needed to carry forward the Lord's work. *16LtMs, Lt 87, 1901, par. 24*

The employment of helpers for indoor and outdoor work is a matter that needs careful consideration. The managers of our institutions are to be careful and prudent. They should not engage <large numbers of> helpers unless it is a positive necessity. In this matter mistakes are often made. *16LtMs, Lt 87, 1901, par. 25*

The helpers in our institutions should act as though they were a part of the firm. They should not think that they must work only for a certain number of hours each day. When emergencies arise, and extra help is needed, they should respond willingly and cheerfully. They should feel an intense interest in the success of the institution for which they are working. Thus others are encouraged to work interestedly and conscientiously. *16LtMs, Lt 87, 1901, par. 26*

Christ said, "Gather up the fragments, that nothing be lost." [*John 6:12.*] Let those who act any part in our institutions heed this instruction. Let them take care that there is no waste in the spiritual and temporal supplies which the Lord provides. Economy is to be learned by the educators and taught to the helpers. And by precept and example parents should teach their children the science of making a small amount go as far as possible. Many poor families are poor because they spend their money as soon as they receive it. *16LtMs, Lt 87, 1901, par. 27*

The one who occupies the position of cook in a sanitarium should be trained to habits of economy. He should realize that no food is to be wasted. *16LtMs, Lt 87, 1901, par. 28*

The Word of Inspiration tells us that we are to be "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] Let all who are connected with our sanitariums take hold of their work interestedly and earnestly. If helpers have not learned the science of being quick, let them begin at once to train themselves in this line, or else consent that their wages shall be proportionate to the amount of work done. Every day, nurses and helpers should

become more efficient, more all-round and helpful. They can individually help themselves to reach a higher and still higher standard as the Lord's helping hands. Let those who are naturally slow train themselves day by day to do their work more quickly and at the same time carefully. *16LtMs, Lt 87, 1901, par. 29*

Perhaps the idea will come to your mind that you have too much work to do. Ask the Lord to help you to be quick about your work. Be determined to be just what the Lord desires you to be. Put heart and soul into your work, and before you are aware of it, your work will be done. And it will be all the easier because you do not complain. Do not dream or build air-castles, but work. *16LtMs, Lt 87, 1901, par. 30*

Those who receive pay for their labor should put in good time. They should be producers as well as consumers. As they obtain an education in these lines, they will become more and more able to do perfectly the work assigned to them. They will be ready to take hold of the work in any place. *16LtMs, Lt 87, 1901, par. 31*

The workers should seek to become efficient in every line. The helpers in our sanitariums are not always to be kept at one line of work, for sanitariums are educating schools. Those helpers who are faithful and efficient are to be advanced to higher lines of work. They are to become competent in different lines. God will give them knowledge and understanding. They will gain tact and ingenuity because they are willing to learn and willing to do. *16LtMs, Lt 87, 1901, par. 32*

**Lt 88, 1901**

Taylor, Brother and Sister [C. L.]

St. Helena, California

July 21, 1901

Previously unpublished.

Dear Brother and Sister Taylor,—

I have received your letter in reference to your going to India. I can give you no advice other than that which I have already given you. There is work which you can do in California, and God will give you His Spirit as you do this work. All the particulars I am not to repeat to you. I have said all that I feel I should say. The caution has been given you, for the Lord has a tender care for you. *16LtMs, Lt 88, 1901, par. 1*

In this field every jot of ability is needed. The harvest is all ripening for evangelical work. *16LtMs, Lt 88, 1901, par. 2*

I have been making a great stir to find the testimony which I knew I had written. As I could not find it, I commenced to re-write it. But I had no strength to write what I had already written, so I had my workers make another search. And about half an hour ago the manuscript was brought to me, and I was told that it had never been sent to Healdsburg. I will have it sent to you in the morning. I think that there may be something providential in the delay. *16LtMs, Lt 88, 1901, par. 3*

Since returning from the Oakland camp-meeting I have not been well. I have felt much exhausted. On Sabbath I spoke in the Sanitarium chapel to a good congregation, but I have not been able to do anything today, Sunday. Something must be done for the Sanitarium. Your labors are needed right here, my brother. You can do a good work. *16LtMs, Lt 88, 1901, par. 4*

I cannot say more now, except that when you come, we shall strengthen you in your labor. I shall take hold with you with



determination, if the Lord gives me strength.<sup>16</sup>*LtMs, Lt 88, 1901, par. 5*

**Lt 89, 1901**

Magan, P. T.; Sutherland, E. A.

St. Helena, California

July 21, 1901

Portions of this letter are published in *8MR 28*.

Dear Brethren Magan and Sutherland,—

This morning I received your cheering letter, written before you had received my response to your former communication. I cannot write much for I am not very well. I have not much strength to endure the heat of the weather. But I would say to you, Be of good courage in the Lord. He has wrought for you in the past, and He will continue to prepare the way before you. I cannot but feel assured that you have found the very place in which to begin your school work. *16LtMs, Lt 89, 1901, par. 1*

I am so glad that the paper you mention has advertized *Christ's Object Lessons*. Go right ahead and do your best. Have faith in God at every step. Talk faith, act faith. Then you will reveal that faith which works by love and purifies the soul. Do not let any words which may be spoken discourage you. God lives and reigns. *16LtMs, Lt 89, 1901, par. 2*

I am too brain-weary to write more now. *16LtMs, Lt 89, 1901, par. 3*

**Lt 90, 1901**

Shireman, Brother and Sister [D. T.]

St. Helena, California

July 21, 1901

Previously unpublished.

Dear brother and sister Shireman,—

I hope you will not become discouraged. Hold fast the beginning of your confidence firm unto the end. The Lord has wrought manifestly for you. God does not require you to turn over to the General Conference the buildings you have erected.*16LtMs, Lt 90, 1901, par. 1*

You will see the salvation of God if you trust in Him, refusing to let your faith weaken. The Lord will work in your behalf. God is your helper, my brother. At times we are brought into very strait places. Lately great financial pressure has been felt over the entire field. But the Lord has not forsaken you. Be of good courage. The darkness will pass away, and the true light will shine forth. God has accepted your labors of love. Do not encourage a spark of infidelity.*16LtMs, Lt 90, 1901, par. 2*

Thank God for the gospel of Jesus Christ. The precious words of the Saviour, which are spirit and life, are to be brought into the daily experience. This is eating the flesh and drinking the blood of the Son of God. This is the wisdom of God and the power of God unto salvation.*16LtMs, Lt 90, 1901, par. 3*

God has been your comfort and your hope. He has marked your labors of love, and His reward will be given you soon. You understand the meaning of the words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] You have experienced the power of truth in the sanctification of the Spirit. You know that this fills the soul with joy, making it glad amid even self-denial, privation, and suffering. The heart of the Christian is satisfied as fallen human beings are

restored to favor with God. There is more joy among the angels of God over one sinner that repenteth than over ninety and nine that went not astray. *16LtMs, Lt 90, 1901, par. 4*

To know God and Jesus Christ is eternal life. “Let us hear the conclusion of the whole matter, Fear God and keep his commandments; for this is the whole duty of man.” [*Ecclesiastes 12:13.*] Anchor the soul upon the sure and eternal promises. Then the heart is softened and prepared to do God’s will. The whole being, body, soul, and spirit, is consecrated to God, ready for any service that He may appoint. You are linked up with your Saviour to share His grace, rejoice in His love, and appreciate His imperishable excellence. You are partakers of the divine nature, sons and daughters of God. *16LtMs, Lt 90, 1901, par. 5*

Is there any humiliation in surrendering all to God, in becoming joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away? Having linked yourself up with Christ, you have the heaven of His presence in this life and the promise of an eternity of bliss. This is the hope set before us in the gospel. We may plant our feet firmly upon the immutable promises of God’s endearing love and find strong consolation in the hope of future blessedness,—a heaven where we are rewarded according as our works have been. Then we shall see the King in His beauty; then we shall behold His matchless charms, and we shall go no more out forever. *16LtMs, Lt 90, 1901, par. 6*

Look up, look up, my brother, my sister. The darkness will soon pass away. Every cloud of uncertainty will be rolled back, never more to trouble or perplex the soul. Heaven, precious heaven, a heaven of eternal rest, is awaiting us. *16LtMs, Lt 90, 1901, par. 7*

With much love to you, my much-appreciated friends. *16LtMs, Lt 90, 1901, par. 8*

**Lt 91, 1901**

White, J. E.; White, Emma

St. Helena, California

July 21, 1901

Previously unpublished.

Dear children Edson and Emma,—

When I rose this morning, I found your letters in my room. I have just read them. I am pleased that you are of good courage in your work.*16LtMs, Lt 91, 1901, par. 1*

In order that you may not be delayed, we have sent you four hundred dollars. This money I have borrowed from Sara at five percent interest. She received it from the Conference the day before your letter came saying that you had been obliged to stop work for lack of means. I did not know where I could raise a dollar, and I was very much relieved when Sara told me that she could loan me some.*16LtMs, Lt 91, 1901, par. 2*

Willie is building a house for his family. He sent Brother Druillard to Oregon to purchase his lumber, and Brother Druillard got third-class lumber for half the price we would have to pay in St. Helena.*16LtMs, Lt 91, 1901, par. 3*

I am putting up an office of eight rooms for my workers. It will be ready for plastering in two weeks. We have been using the little cottage on the place as an office, but it is not at all suitable. The walls are not plastered, and the clicking of the machines can be very plainly heard from one room to another. This is inconvenient and annoying. We already have the furniture for our new office. Willie has purchased writing desks second hand at a much lower cost than if new.*16LtMs, Lt 91, 1901, par. 4*

Sister Peck desires to rent the cottage as soon as it is vacated. She wants to have her mother live with her. I think that as soon as she finds a suitable location, she will build.*16LtMs, Lt 91, 1901, par. 5*

We find this place very favorable for our work. We are removed from the dusty, travelled roads, and this is a blessing. The water we drink comes from the spring in the mountain opposite us. We have no fruit on our place, except a few peaches. Most of our fruit was killed by the late frosts. On two thousand prune trees there is not a handful of prunes. But we shall have an abundant supply of grapes. They will be ripe about the last of September. If you were near enough, we could send you a large quantity. We have plenty of early potatoes, but they will not keep long, so we are selling them. There is another crop on the way. Our sweet corn was not put in early enough, and will not be of any profit to us, except as feed for the stock. We have three good, sound horses and one cow, but it takes money to keep them. *16LtMs, Lt 91, 1901, par. 6*

In regard to W. C. White, he found that he could hire money from his sister-in-law, Hannah Jones, and he is building his house. I am going to hire some money, if I can, until I receive my wages from the Conference. *16LtMs, Lt 91, 1901, par. 7*

Willie has been working diligently to prepare an appeal for the work in Nashville. This will be printed in the *Union Pacific Record*, and I think it will bring you help. Willie left Friday for Oakland, and he will not return until this evening. He has been put on nearly every committee in this Conference and he cannot refuse to act, because there must be on these committees some one who will maintain correct principles. When we have changed the order of things, and have put sound, solid Christian men in our institutions, we shall be able to work in right lines. *16LtMs, Lt 91, 1901, par. 8*

I am glad to be able to say that my health is improving. Yesterday morning I spoke in the Sanitarium chapel to a large congregation. *16LtMs, Lt 91, 1901, par. 9*

**Lt 92, 1901**

Craig, J.

St. Helena, California

July 22, 1901

Previously unpublished.

Dr. Craig

Dear Brother,—

I have not been well, or I should have written to you before. I will now seek to ease my mind of the burden that is resting upon it. I wish to say that you have been presented to me as in danger of moving unadvisedly. The Lord is good. He sends you counsel, telling you to draw nigh to Him, and He will draw nigh to you. Resist the devil, and he will flee from you. *16LtMs, Lt 92, 1901, par. 1*

We are living in a most solemn time, a time when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. God calls upon every man to stand at his post of duty. You cannot be spared from the work. We have but few trustworthy workers who have had an experience in temptation and trial and proving. God's people are now to advance rapidly and move solidly. Every man is to stand in his lot and in his place. *16LtMs, Lt 92, 1901, par. 2*

There are many things to be set in order, and if ever we needed to pray to God, it is now. I am very anxious that there shall be a change in the St. Helena Sanitarium. Every one of our institutions needs to feel the power of the life of God. *16LtMs, Lt 92, 1901, par. 3*

The Lord has a work for you to do, and He will help you to do this work intelligently. If you will abide in Him who gave His life for you, if you will trust wholly to His guidance, you will see the salvation of God. He will lay upon you no burden in the accomplishment of His work without giving you the needed grace and strength and courage

and fortitude.*16LtMs, Lt 92, 1901, par. 4*

You are presented to me as one whom the Lord will use to His name's glory. God desires you to be renewed in the spirit of your mind, to be purified and cleansed and prepared as a vessel unto honor. Put on the new man day by day, and make great advancement in the knowledge of God's will. Surrender yourself to God, to be refined and elevated by Him. True holiness is becoming in all His saints.*16LtMs, Lt 92, 1901, par. 5*

Never, my dear brother, lose control of yourself, whatever the provocation. The Lord is your helper and your strength, your front guard and your reward. Never lose confidence in the One who loves you so well that He gave His life to make it possible for you to be an overcomer. By the blood of the Lamb and the word of your testimony, you are to triumph over the temptations of the enemy. God has blessings for you. He wants you to look to Him, to learn of Him, to trust in Him. Then He will reveal His power through you.*16LtMs, Lt 92, 1901, par. 6*

God has graciously bestowed rich blessings on His believing people, laying them under obligation to be meek and lowly in heart, patient under trial, willing to forgive injuries, and determined to preserve the unity and harmony which God has declared should exist among His people. We are not all constituted alike. In accordance with His wise purpose, and for the promotion of His kingdom, God bestows varied gifts upon His servants. These gifts are to be appreciated.*16LtMs, Lt 92, 1901, par. 7*

They are bestowed for the holiness and happiness of those who are united with the great Master-Worker in the work of preparing a people to stand in the day of the Lord. Every God-given endowment is to be rightly appreciated and rightly used.*16LtMs, Lt 92, 1901, par. 8*

Read and ponder the *third chapter of Ephesians*. Let its noble truth take hold upon your soul. This chapter reveals the work that is to be done for everyone who is saved. Christ is to be revealed in us and by us and through us.*16LtMs, Lt 92, 1901, par. 9*

On no human power can we depend. It is God's power, my brother,



that qualifies us for service. It is this power that gives success. No human being is to seek to control another's conscience. No man is to come between God and His heritage. Every mind is to be imbued with the wisdom which comes from God alone.*16LtMs, Lt 92, 1901, par. 10*

Men do not always view things as God views them. They see disaster where there is triumph, and cause for bitter weeping when they should see cause for joy. Only on the power of Omniscience can we safely depend. That which human judgment might depreciate is often of the highest value. Movements which human judgment would not favor are often expedient in an emergency.*16LtMs, Lt 92, 1901, par. 11*

At times the disciples of Christ manifest strong confidence in Him. Then again, when something occurs to disappoint their expectations, they act as though they had lost hold upon God. Were it not that God is merciful, kind, forbearing and longsuffering, we would utterly perish in our perversity.*16LtMs, Lt 92, 1901, par. 12*

Only when a man is enlightened by the Holy Spirit, only when he has a living union with Christ, is he a safe guide and teacher. The mind of one who acts as leader, directing and advising, must be daily enlightened by the Spirit regarding God's will. Understanding what this will is, he is to move steadily forward, determined to carry out the divine purpose. He is not to carry out his own will, or the will of any man, but the will of God. Then God will co-operate with him.*16LtMs, Lt 92, 1901, par. 13*

The gospel of Christ is designed to make men and women members of the royal family, children of the heavenly King. Through Christ we have a free access to our heavenly Father. The Saviour leads us to unite in the bonds of holy union. When the church reveals a oneness divested of all selfishness, the impression that God desires to see will be made on the world. Those who are not seeking for this unity are not imbued with the Spirit of God. They are not a power for good in the world, for they cannot impart that which they have not received.*16LtMs, Lt 92, 1901, par. 14*

Among Christians there is to be Christlike unity and unselfish love. God will utterly destroy all self-exaltation. In His prayer for His

disciples and for us Christ said, “Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” [John 17:20, 21.] *16LtMs, Lt 92, 1901, par. 15*

Can we be surprised that the enemy of God seeks to prevent this wonderful testimony from being borne, by causing variance and strife and discord among Christ’s followers? *16LtMs, Lt 92, 1901, par. 16*

Christians are to work unitedly under their great Head. He will supply all their deficiencies if they will accept Him as their Leader. *16LtMs, Lt 92, 1901, par. 17*

“And the glory which thou gavest me I have given them; that they may be one, even as we are one.” [Verse 22.] I have given them the glory which thou hast given me, that in their unselfish love for one another, the world may see the excellence of the truth. *16LtMs, Lt 92, 1901, par. 18*

When Christians truly believe these words, no glory will be given to man. No one will seek his own glory. All dissension and strife will cease. No human kingly power will be exercised. The believers will be one in Christ. *16LtMs, Lt 92, 1901, par. 19*

O that the people of God would believe and practice the instruction contained in the *seventeenth chapter of John*! They do not yet reach God’s standard of unity. But it must be reached. Every thread of selfishness must be taken out of the web. *16LtMs, Lt 92, 1901, par. 20*

It is the duty of those to whom truth has been given to strive to reveal to the world the power and efficiency of truth. Believers in Christ are to make known God’s love and the happiness and blessedness found in His service. As they do this they are kept by the power of God through faith unto salvation. *16LtMs, Lt 92, 1901, par. 21*

The unity and love of believers is to condemn the unbelief of the world. It is to convince unbelievers that God has sent His Son into

the world. Christ brings true disciples into close union with Him, and binds them to one another in the deepest interest and love. Thus the world is convinced of the truth of Christ's mission. Thus the Saviour is rewarded for His infinite sacrifice and His unceasing labor as Mediator. *16LtMs, Lt 92, 1901, par. 22*

There is a great difference between the spirit of the world and the Spirit of Christ. Those who are actuated by the spirit of the world seek only their own good. Those who are actuated by the Spirit of Christ are filled with a desire to work for the good of others. *16LtMs, Lt 92, 1901, par. 23*

God wants to save men and women. Before an unbelieving, sin-loving world, He desires to reveal the power of His grace and the perfection of His character. Through those who are willing to learn and to obey, God will make known His power and glory in the world. The man who is willing to be moulded and fashioned by the divine hand will reveal a symmetrical character. In word, in spirit, in action, he will reveal Christlikeness. Thus God desires His people to show forth His power. *16LtMs, Lt 92, 1901, par. 24*

Truth is the great means of sanctification. The more clearly the will of God is understood and the more faithfully it is practiced, the more consistent and pure and holy will be the character. God's people are now to put forth the most determined efforts to be one with Christ in God. Jesus is preparing the members of God's family on earth to take possession of the heavenly mansions He has prepared for them. *16LtMs, Lt 92, 1901, par. 25*

**Lt 93, 1901**

Sharp, Smith

St. Helena, California

July 23, 1901

Portions of this letter are published in *1MCP 44*.

Dear brother Smith Sharp,—

I have received your letter, and I am more thankful than words can express that the Lord is opening blind eyes. There is hope for you, if you will continue to look to Christ as your Creator and Redeemer. *16LtMs, Lt 93, 1901, par. 1*

If you could see the result of always occupying the negative side, as you have done for years to a greater or less extent, you would have a better understanding of the words of the Saviour, recorded in the *eighteenth chapter of Matthew*. The disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" [*Verses 1-7.*]*16LtMs, Lt 93, 1901, par. 2*

My brother, cast away all evil thinking. Humble your heart before God. Then, your eyes being opened, you will no longer stand on the negative side. "If thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." [*Verse 8.*] Cut away your defective attributes,

however painful to human nature it may be to do this. “And if thine eye”—so sharp to see something to criticize or oppose—“offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.” [*Verse 9.*]*16LtMs, Lt 93, 1901, par. 3*

Then comes the precious instruction: “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to seek and to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” [*Verses 10-14.*] The “little ones” are Christ’s disciples, changed in views and character. Meek and lowly in heart, docile and submissive, they are as little children.*16LtMs, Lt 93, 1901, par. 4*

This lesson comes sounding down along the line to our time. Its words of assurance are for those new in the faith, and for those also who, though they may have known the truth for a longer time, feel their nothingness.*16LtMs, Lt 93, 1901, par. 5*

Greatness in the sight of God differs greatly from greatness in the sight of men. When self is hid with Christ in God, there will be no strife for the supremacy. All of God’s children are precious in His sight. He takes a deep interest in them. He loves and cares for the weakest and feeblest. That which is done for His saints He counts as done for Himself. Seeking and saving the lost is a work which makes all heaven rejoice.*16LtMs, Lt 93, 1901, par. 6*

My dear brother, you need to feel in your soul the vivifying influence of the Spirit’s power. Remember that Christ, the Majesty of heaven, the King of glory, clothed His divinity with humanity. But on the mount of transfiguration His divinity shone forth in all its glorious brightness. Regarding this we read, “After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an

high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make three tabernacles, one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.” [Matthew 17:1-8.] *16LtMs, Lt 93, 1901, par. 7*

These disciples were favored with a glimpse of the future glory of the Saviour, that they might be strengthened to endure the test and trial of their faith. They were to bear testimony to the other disciples concerning what they had seen, that their faith also might be strengthened. *16LtMs, Lt 93, 1901, par. 8*

Self must be guarded. It must not be allowed to grow to large proportions. Man is to deny himself, take up his cross, and follow Christ. Not now are human beings to be exalted. When the Son of man shall come in His glory and in the glory of His Father, those who have suffered for Him on this earth will see Him as He is. They will be made like Him and will reign with Him in glory. But the time for this has not yet come. The church militant is not the church triumphant. *16LtMs, Lt 93, 1901, par. 9*

Human beings are to be hid with Christ in God. Self must die. Christ must reign in the soul, testifying to the transforming power of divine grace. *16LtMs, Lt 93, 1901, par. 10*

In order for us to comprehend and appreciate the truth as it is in Jesus, we must eat the flesh and drink the blood of the Son of God, as represented in the *sixth chapter of John*. We must make continual growth in grace, and for this, as well as for all other blessings, our prayers should ascend to God. Christ taught His disciples to pray, “Give us this day our daily bread.” [Matthew 6:11.] Truth must be brought into the daily experience. Our people must

be taught daily in the school of Christ. *16LtMs, Lt 93, 1901, par. 11*

In some places there is need of a publication of the whole truth. But there are times when this would open up in our experience chapters for which we are not prepared. It would prevent much good, hindering us from doing that which is essential for the salvation of souls. Again, much of a person's usefulness in this world depends on his doing the right thing at the right time and in the right way. *16LtMs, Lt 93, 1901, par. 12*

God has given you capabilities which He desires you to use to His name's glory. But your counsel has often hindered the advancement of the work. The Lord will hold you accountable for the goods He has lent you. Do not, like the slothful servant, bind your talent in a napkin and hide it in the earth. No, there is work enough to do. Take up work in some part of the field, and by wise trading increase your talents. Learn how to serve God in the way for which you are best adapted. Be convinced that you need daily to feel the converting power of God upon heart, mind, and strength. *16LtMs, Lt 93, 1901, par. 13*

My brother, do not become a do-nothing. Obey the word of God with unselfishness. This will secure for you greatness in the kingdom of heaven. Many who hold the position of teacher in the visible church have not practical godliness. Their words and their works show this. There is need of understanding in spiritual things. In matters of religion and conscience, men cannot bow to human judgment without giving to men that which belongs to God alone. Those who exercise the authority of a leader, directing what shall be done and what shall not be done, need to be sure that they are not working out the plans of antichrist. *16LtMs, Lt 93, 1901, par. 14*

To do justly, to love mercy, and to walk humbly with God,—this is what is required of Christians. In fulfilling this command they bear continual testimony that God has sent His Son into the world. *16LtMs, Lt 93, 1901, par. 15*

I feel the deepest, most tender interest in you. Now, just now is the time for you to place yourself in right relation with God. Do not feel that you are cast off. But I must tell you that it is not for Brother Kilgore's spiritual good to be under the influence of your sharp,

criticizing spirit. God help you, from this time on, to exert an influence which is a savor of life unto life.<sup>16</sup>*LtMs, Lt 93, 1901, par. 16*



**Lt 94, 1901**

Belden, F. E.

St. Helena, California

July 10, 1901

Previously unpublished.

My dear nephew Frank,—

I entreat you to seek first the kingdom of God and His righteousness. Then all things needful will be added unto you. I have had an insight into your home life, and I have written to you several times in reference to your destroying your own happiness and the happiness of those who should be dearer to you than any one else on earth. In many respects your married life has not been what it might have been. You may think that you love your wife and daughter, but you have not that noble, elevated, sanctified affection which is a savor of life unto life. Now and again you show abundant affection, but it is not lasting. *16LtMs, Lt 94, 1901, par. 1*

Your health has not been good, and you have learned to be querulous if people do not agree with you. Constant fault-finding has spoiled your disposition. The blame of your unhappiness is laid upon others. To them you charge your failures. You have not represented aright the character of Christ. If you could see yourself as you really are, you would see that your life has been a failure. You might now have been standing on vantage ground had you shown less confidence in yourself and more confidence in your brethren, though I do not mean by this that you should have had confidence in Captain Eldridge and those who were in the Office at the time when you were all making crooked paths for your feet. *16LtMs, Lt 94, 1901, par. 2*

The Lord is not in harmony with your words, your spirit, or your actions. In your home life you have neglected to do the little deeds of kindness that you should have done. Your spirit is soured. You have so long fed the soul upon the errors and mistakes of others that you are suffering from spiritual leprosy. O, how hard you have

made your life. You have dwelt upon your superior gifts which you thought others too blind to appreciate. You can never be spiritual-minded while you pore over the defects of others, complaining and criticizing. *16LtMs, Lt 94, 1901, par. 3*

Remember that you must make heaven here below if you would enjoy heaven above. According to what you make this life will be your reward in the day when every man will receive according to his works. *16LtMs, Lt 94, 1901, par. 4*

The spirit life is built up of the food given to the soul. You have fed your soul on criticism and fault-finding. This has been mixed with the food eaten at your table. You have, my dear nephew, made your home anything but happy. When the feelings are continually stirred with a sense of injustice, the whole physical system becomes deranged. *16LtMs, Lt 94, 1901, par. 5*

I have felt anxious to see you placed where you would be under a more favorable influence. Seeing that your health is precarious, and that you are buried under a load of debt, I made the proposition that you should connect with me in my work. I thought that this would give you opportunity to recover yourself. It was for your own good that I made this proposition. I thought that thus you might get a blessing. But after reading your letter, I cannot consent to your uniting with me in the work. I can never connect with you in the way which you propose. Your past experience has given you a wrong mould of character. You do not see your danger. *16LtMs, Lt 94, 1901, par. 6*

I have a sense of your peril. I feel anxious to help you and your family. I feel sorry to see you and them unprepared for the coming of the Lord. I am intensely desirous that you shall gain an experience in the way of the Lord. Does your past experience give me confidence in your superior wisdom? No, I answer, no. I was willing to try you in my work, but I can never, never place my work entirely in your control. *16LtMs, Lt 94, 1901, par. 7*

Your criticism of W. C. White, whose work bears the test of years, is cruel and unjust. I know how the Lord regards the steadfast course of W. C. W., and I know also how He regards the course you have pursued. What right have you, whose work falls so far short of the

mark, to speak in such condemnatory terms of others?*16LtMs, Lt 94, 1901, par. 8*

Ever since the death of my husband, W. C. White has been more or less connected with me in my work. God has been with him. He may make mistakes, because he is human, but he never turns from the messages which God sends him through his mother. He tries to the best of his ability to keep everything in straight lines. I have needed the help which you could have given me for the last twelve years. But where have you been? Linked up with such men as Captain Eldridge and others, who, had not God interposed, would have wrecked the cause. You have taken yourself in your own hands and have acted in accordance with your wisdom. God could not give you prosperity. You have made failures, and yet you have not learned the lesson that your safety lies in putting your trust in God, walking in all humility with him. You show more confidence in yourself than in God. This is the reason why I dare not link up with you. Your self-sufficiency is not from God; therefore I dare not trust it.*16LtMs, Lt 94, 1901, par. 9*

I want you to remember that you are not your own, that you have been bought with a price, even the precious blood of the Son of God. God has shown me that your wisdom is foolishness in His sight unless you will consent to let Him sanctify and ennoble you,—body, soul, and spirit. It is your privilege to make Christ your constant companion. He says, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] He offers to walk with His children. He says, “I am at thy right hand to help thee.” [See *Isaiah 41:13.*] What companionship is this, so refreshing, so soothing, so instructive! What can give such joy as following Christ and listening to His words? He gave His life for us. He is ever ready to strengthen and bless us. He gives us help in temptation and courage in difficulty. His grace braces us for duty. He is made unto us wisdom and righteousness and sanctification and redemption. His Spirit brings holiness, and in His society there is peace and rest.*16LtMs, Lt 94, 1901, par. 10*

Unconsciously we imitate those with whom we associate. Those who commune with Christ become like Christ. But when you are constantly complaining about what someone did or did not do, you

fail to acknowledge the Lord's companionship. He separates from the one who is not benefited by His presence.*16LtMs, Lt 94, 1901, par. 11*

The realization of Christ's presence is a constant check on complaint and fault-finding. The Saviour's will restrains the cutting words of passion. He helps us to overcome the temptation to over-reach, to be selfish and exacting. When the enemy comes to you with his allurements, look by faith to your unseen Friend. As yourself, What would Jesus do under such circumstances? If through the whole circle of life, with its varied occupations, Christ's presence were recognized, an entirely different atmosphere would surround the soul. When temptation came, the caution would come as though a voice were speaking, "For My sake, refrain from speaking those words of irritation. For My sake, do not that selfish action."*16LtMs, Lt 94, 1901, par. 12*

How stands your record on the books of heaven? Jesus is in the counting room, auditing the books. His eyes trace the figures on every page.*16LtMs, Lt 94, 1901, par. 13*

O, my dear nephew, if you had linked arms with Jesus, you would now have a very present help in every time of need. But as long as you have supreme confidence in yourself, as long as you want entire control, with no one to say, "Why do ye so?" the Saviour cannot abide with you.*16LtMs, Lt 94, 1901, par. 14*

**Lt 95, 1901**

Belden, F. E.

St. Helena, California

July 23, 1901

Portions of this letter are published in *9MR 372-373*.

F. E. Belden

Dear nephew,—

I received your letter and have read it carefully. And now I wish to express, not my mind, but the mind of God.<sup>16LtMs, Lt 95, 1901, par. 1</sup>

It would not be for the best for us to connect in my work. Your letter utterly forbids any partnership. I had hoped that for your sake this connection might be made. I see that you are not long for this life, and I want you to realize that to a large degree you have brought your trouble upon yourself by your lack of spiritual power. You are full of criticism, full of self-exaltation. Unless you humble yourself before God, you will never hear the benediction, “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.” [*Matthew 25:23*.]<sup>16LtMs, Lt 95, 1901, par. 2</sup>

You have had a hard time, and you will continue to have a hard time until you become meek and lowly in spirit. You are in need of daily conversion. Did you realize what Christ is to you and what you are to Christ, you would never trace such words as are contained in your letter to me.<sup>16LtMs, Lt 95, 1901, par. 3</sup>

I feel very sorry for you, but my work is of such a character that I cannot accept your service. I know that you are not bound up with Christ. Your letter testifies that you have placed yourself on an exalted platform, a platform on which we cannot place any of our workers.<sup>16LtMs, Lt 95, 1901, par. 4</sup>

Your past experience does not give evidence that you have been following the meek and lowly Jesus. He was the Majesty of heaven, the King of glory. But He humbled Himself in our behalf, taking the place of a servant. And He says to us, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] When you accept this invitation, you will express yourself in an altogether different way. *16LtMs, Lt 95, 1901, par. 5*

Your letter has decided me with regard to connecting with you. I think I am drawing near the close of my labors, and I must have the very best talent in my work that I can secure. But at the same time, my workers must not be of that class who feel that they are head and shoulders above all others. *16LtMs, Lt 95, 1901, par. 6*

Those who are now in my service are of one heart and one mind. We counsel together. Heart blends with heart and mind with mind. There must be no variance, no contention, in my work. I could not employ one with so much self-exaltation as you reveal when speaking of your knowledge and capabilities. No one enters my service but to serve, to the best of his ability, with others. I have no desire for one of large gifts to connect with me unless he gives evidence that he is learning daily of the meek and lowly Saviour. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] *16LtMs, Lt 95, 1901, par. 7*

I feel deeply for you, and yet I am utterly unable to help you. I must leave you with God. I am sorry that notwithstanding your past experience, you have not a correct idea of yourself. I am carrying a heavy burden for others of the same stamp as yourself. Light is given me regarding the trouble they will be to the cause of God unless they see themselves as they are, and are broken by falling upon the Rock. The Lord Jesus cannot abide with them unless they are divested of all self-sufficiency. *16LtMs, Lt 95, 1901, par. 8*

This is your difficulty. It is your father's difficulty. I shall be so glad when the Spirit of the Lord Jesus is revealed in your experience.*16LtMs, Lt 95, 1901, par. 9*

If you were tenfold more capable than you are, it would not be the slightest inducement for me to connect with you; for I know that a work must be done for you that has not yet been done. When your life is hid with Christ in God, you will reveal another spirit.*16LtMs, Lt 95, 1901, par. 10*

Your connecting with the parties you mention would kill your influence as far as the truth is concerned. Great spiritual blindness is upon you, else you would not for a moment have favored such a proposition.*16LtMs, Lt 95, 1901, par. 11*

Every good and wise thought comes from above. God gives wisdom; and as we seek diligently to improve every talent, we become more and more Christlike in our words and works. The Saviour is controlling the mind, the will, the heart.*16LtMs, Lt 95, 1901, par. 12*

God is to be acknowledged as the Giver of all good. All the glory is to be returned to Him because in His great mercy He gives men opportunity to co-operate with Him.*16LtMs, Lt 95, 1901, par. 13*

The salvation of your soul is of far more importance to you than anything else. But as long as you keep yourself in your own hands, estimating yourself so highly, God cannot use your talents to advantage, and the light will finally be removed from you. Unless you make a change, you will lose your first love. You need less of self and more of Christ. The Lord will receive you when you humble your heart before Him. But you are now working against your present and eternal good. O that light may come to your soul! O that you may see that which you do not now see!*16LtMs, Lt 95, 1901, par. 14*

We feel now that it will be best for you to take the offer Dr. Kellogg has made you. May the Lord by His Holy Spirit enable you to see and understand that by your actions you are placing yourself in an unfavorable light, and that unless you are changed, your brethren will not care to connect with you.*16LtMs, Lt 95, 1901, par. 15*

Your connection with Captain Eldridge and his connection with you was an injury to you both. You brought into the Review and Herald Office a spirit which wrought disaster difficult to remedy. Thus God was dishonored. You may have seen and repented of the wrong done, but the seed has borne and continues to bear its fruit; and you have had to suffer the consequences of your seed-sowing. You did more than anyone to bring one whom the Lord was using into a position of the greatest trial by hindering the work that I was trying to do.*16LtMs, Lt 95, 1901, par. 16*

Captain Eldridge had not the advantages or the light that you had. He was, I believe, trying to do right. But your expressions, so similar to the expressions you use in your letter to me, had their influence, causing others to treat me with disrespect. This has been opened to me, and I have continued to hope that you would show that repentance that needs not to be repented of.*16LtMs, Lt 95, 1901, par. 17*

You need to see yourself as you are. You need thorough conversion, a new life. You need to boast far less of your own capabilities. "Let another man praise thee, ... and not thine own lips." [*Proverbs 27:2.*] You are in danger of losing your soul. Your self-esteem is not wholesome to yourself or to your family. O that you were a humble Christian! O that there could be seen in you the fruit borne by a good tree!*16LtMs, Lt 95, 1901, par. 18*

You have not cherished in your heart the truth that works by love and purifies the soul. Read the *sixth chapter of John*. Study the meaning of eating the flesh and drinking the blood of the Son of God. See how eternal life is gained.*16LtMs, Lt 95, 1901, par. 19*

The mighty cleaver of truth is separating from the world all who will accept Christ as a personal Saviour. These God brings into His workshop, and day by day with hammer and chisel He works to remove their rough edges, preparing them for a place in His kingdom. Great changes will be made in those who are taken out of the world to shine in the courts of the Lord. There is to be an inward transformation, the results of which are revealed in the outward life. All that the Christian says or does is to show that he is preparing for a better world. Every step is to be a step of advance. There will be



constant conflict, and the human agent must himself decide whether he will have victory or defeat. The Lord draws near to the eager, anxious soul who is striving for the victory. Each temptation overcome marks a triumph. Each night of conflict and trial bravely borne hails the dawn of a better day. *16LtMs, Lt 95, 1901, par. 20*

The Christian lives his religion in his home and brings into it all the transactions of every-day life. It regulates his thoughts and controls his words and actions. In his family he is patient and self-denying. In the smallest as well as the largest things of life he is thoughtful for others. He shows that the highest aim of his life is to meet the divine standard. This is the fruit that appears when the love of God abides in the heart. It is not fruit tied on for the occasion, but the result of a healthy growth. *16LtMs, Lt 95, 1901, par. 21*

Nothing so helps a man to honor God in the home, in the church, and in the world as a correct knowledge of himself. When he knows the limit of his power, the extent of his ability, his weakness, guarded against, becomes his strength. He concentrates his mind upon some practical object. But wide pretension ends in nothing. For want of self-knowledge you have made many mistakes. You need now to take up work which will give you the most favorable opportunity for forming your character anew. Die to self and live to Christ. *16LtMs, Lt 95, 1901, par. 22*

Christ speaks to you the words He spoke to Nicodemus: "Ye must be born again." [*John 3:7.*] Seek God with all the heart, that you may be converted. Make your religion a personal matter. Instead of talking so much, obey the words, "Be still, and know that I am God." [*Psalms 46:10.*] The influence you exert in your home is not savory. You need to change right about. If you are saved, it must be by humbling yourself under the mighty hand of God. Under the divine influence of truth, set your words and actions in order. Christ formed within, the hope of glory, will make you a happy man. *16LtMs, Lt 95, 1901, par. 23*

Those who have received a knowledge of the truth are under obligation to live and work as a child of God. *16LtMs, Lt 95, 1901, par. 24*

A professed Christian died, and his death was spoken of as though

it were well with him. But one came to the front and said very solemnly, "We must enter heaven while living upon this earth, or we can never enter the city of God. The character formed here must be after the likeness of Christ's character, or we can never hear the welcome, 'Come, thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the earth.'" [*Matthew 25:34.*] *16LtMs, Lt 95, 1901, par. 25*

"The man preparing for heaven must bring heaven into his family, into the church, and into his dealing with the world. Was this man, whose life account has just closed, a Christian? Did he let his light shine in good deeds and pleasant words?" *16LtMs, Lt 95, 1901, par. 26*

The answer was, "He did not talk much of his religious experience or of his hope of heaven. He was a professing Christian, but in no way distinguished for piety. During his life he did not talk much of Bible truth, but he died peacefully." The answer came, "The life, not the death, gives assurance. You say that those who knew him best valued him most. For what did they value him?" His friends spoke of his goodness to the poor, "But," they added, "he was not spiritual-minded." [How] can this be? Must not all who truly believe in Christ be spiritual-minded? *16LtMs, Lt 95, 1901, par. 27*

The speaker asked, "Had this man on the robe of Christ's righteousness?" One replied, "I am not in the habit of viewing things as you view them, but I am very sure that our friend will be saved." The answer came, "If he had been a faithful servant of God, his voice would have been heard giving expression to his love for his Creator. He could not live in eternal association with the children of the heavenly King, if on this earth his heart was not in harmony with them. If he did not love God supremely and his neighbor as himself, if he was selfish, cruel, exacting, grasping advantages to the injury of his neighbor, if he did not repent and make restitution, how could he meet in loving companionship those he had injured? Talk of a tranquil death will not give him entrance to heaven. The instruction in the *first chapter of second Peter* is definite and explicit. It outlines the character that must be formed by those who gain an entrance into the city of God." *16LtMs, Lt 95, 1901, par. 28*

These were the words spoken, and those who listened said, "Hereafter we shall look upon the present and the future life in a different light from what we have in the past." *16LtMs, Lt 95, 1901, par. 29*

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." [*Matthew 7:13, 14.*] Those who are learning of Christ will practice His meekness and lowliness of heart. The exalted view they have of Christ leads them to take a very humble view of their own defective characters. *16LtMs, Lt 95, 1901, par. 30*

**Lt 96, 1901**

Haskell, Brother and Sister

St. Helena, California

July 18, 1901

Previously unpublished.

Dear brother and sister Haskell,—

I had hoped that ere this we should be connected in the work in California. I think that if we should make a decided effort in California, the Lord would work with us, and by His help we could raise the churches to a higher standard of spirituality. I believe that in the future we shall be united in labor in California.*16LtMs, Lt 96, 1901, par. 1*

I fear for you, undertaking the work in New York when the heat is so intense. When you get weary, do not labor on, as you have done in the past. The old and tried standard-bearers are few. We need every one of them.*16LtMs, Lt 96, 1901, par. 2*

I have had a long, hard pull since coming from Australia. It has been a time of steady burden-bearing, and I see no chance of release. After my work at Battle Creek, I should have had entire rest. But this I did not get. I have labored constantly since returning from Conference. But I am alive, though very tired and brain-weary.*16LtMs, Lt 96, 1901, par. 3*

July 23

My mind goes out to you both. When you need rest, come right to us. If the heat continues, do not imperil your lives. The Lord is pleased when we exercise faith in Him. I do not think, however, that it would be wisdom for you or your workers to expose yourselves unnecessarily to the heat.*16LtMs, Lt 96, 1901, par. 4*

The Lord is good, and His mercy endureth forever. I am glad to be able to say that I am feeling better healthwise. For several nights I

could not sleep for more than four hours, but last night I rested better. I have written several letters today. This afternoon I received your book on Daniel, but have not yet had time to look at it.*16LtMs, Lt 96, 1901, par. 5*

Be of good courage in the Lord. Do not distrust His love. The truth is to go forth as a lamp that burneth. The Lord will call men of high and low degree to do His bidding. The prophet Daniel was a man of royal birth and noble heritage. Not many mighty, not many noble, are called. Yet we know that the Lord has chosen men from the highest ranks. On them the light of heaven has shone, and they have adorned by their practice the truth of Jehovah. Isaiah and Daniel were of royal birth. David was called from the sheepfold to the throne of Israel; Amos was a herdsman, Zechariah a captive from Babylon, Elisha a ploughman. So the Lord calls men from all ranks to enter His service.*16LtMs, Lt 96, 1901, par. 6*

There will be most startling revelations among the people of God. The Lord desires you to stand in His strength. His power will go with you. He will work, and none can hinder Him. He weighs the thoughts, He knows us afar off. While you do His will, He will be your helper and your God.*16LtMs, Lt 96, 1901, par. 7*

Brother Haskell, why should we not educate ourselves to praise God far more than we do? David says, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him: and fear him, all ye the seed of Israel. ... My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever." [*Psalm 22:22, 23, 25, 26.*]*16LtMs, Lt 96, 1901, par. 8*

I have made up my mind that I will not utter one word of complaint. We may know and understand that the world is as it was before the flood. The Lord is coming, and we are to bring all the faith we possibly can into our work.*16LtMs, Lt 96, 1901, par. 9*

The cross of Christ testifies that God is love. We must reach a higher and still higher standard. Are we preparing for the mansions Christ is preparing for us?*16LtMs, Lt 96, 1901, par. 10*

I know that God will be with His people. He is the great Worker. We must be true and faithful, as the right hand of God. "We are laborers together with God." [1 *Corinthians* 3:9.] Let there be no murmuring, no faultfinding, no jealousy. Christ's prayer for His disciples was that they might be one, even as He is one with the Father. "The glory which thou gavest me," He said, "I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:22, 23.] *16LtMs, Lt 96, 1901, par. 11*

Oh, is this possible? It is, else Christ would never have said it. Then let us open the windows of the soul heavenward, and close them earthward. Let us come to God in our great necessity, and He will supply our needs. Tell those who assemble together to worship God on the Sabbath to cultivate faith and to pray much. Call out the energies of every church member to strenuous co-operation with God. He works in us to will and to do of His good pleasure. *16LtMs, Lt 96, 1901, par. 12*

O, let the soul break for the longing it has for God. Exercise the faith that will not lose its hold on God. Let the weary and heavy laden come to Christ. Cry aloud for the Comforter. Let the faint and unbelieving draw nigh to God, and He will draw nigh to them. Take hold of God with earnest, persevering faith. *16LtMs, Lt 96, 1901, par. 13*

Tell the people that my message to them is to believe. Set the church at work. Pray to God, and answer your prayers by working in harmony with them. Little children, love one another. We must have a heaven below if we would have a heaven above. *16LtMs, Lt 96, 1901, par. 14*

**Lt 97, 1901**

White, J. E.; Palmer, W. O.

Denver, Colorado

May 11, 1901

This letter is published in entirety in *19MR 141-143*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Edson and Brother Palmer,—

We have had an evidence of the sustaining grace of God since we left you. I slept well on the cars, and at half past eight in the morning we reached Des Moines. We found good accommodations at the Sanitarium, but nearly all I met were strangers to me. The old believers whom I had known years ago were gone, and their sons, who were boys when I knew their parents, remembered me. *16LtMs, Lt 97, 1901, par. 1*

The weather was wet while we were at Des Moines, but when we held meetings the chapel was filled with people, and the Lord gave me a message for those assembled. I spoke twice at this place. Several ministers were present, and we are sure the meeting will be a blessing to those assembled. My message was especially upon the necessity of preserving unity and love which at this time the people of God must cherish for one another. I spoke about the medical missionary work and the small sympathy Dr. Kellogg had received in his work. I asked them to compare the work he had been doing with the work they had been doing. All seemed to see that they had not acted wisely, and I hope that in the future there will be less friction. *16LtMs, Lt 97, 1901, par. 2*

When we left Des Moines I went with the rest of the party into a chair car. The car was heated, and though there was no smoking in it, yet the air was poisoned by smokers passing through—<by their breath and the scent of their clothing and bodies>. Soon the tobacconized air began to tell on me, and I became exhausted.

They took me out of the car at once, and it was none too soon. For a time I suffered severely with pain in the heart <and palpitation of the heart>. I was made comfortable in the sleeper, and felt grateful for the change.*16LtMs, Lt 97, 1901, par. 3*

At half past five in the afternoon we reached College View where I was made very comfortable. Here I met several of my old friends. I spoke once in the Sanitarium and twice at the church. There was a large congregation at the church at every meeting. Many came from Lincoln and from other places for miles round, and all the available space in the church was filled. The first time I addressed the people I spoke for about one hour, presenting the need of harmony in our work. It seems that there has not been harmony between the church and the Sanitarium. I can assure you that I am deeply pained as I see that things have been moving in a kind of systematic discord. This service is not acceptable to God <and His name is greatly dishonored>. But I am sure that the people will be helped to see matters in a different light than heretofore. I spoke to them about the matter of legal quarreling. This is disloyalty to God and disloyalty to one another.*16LtMs, Lt 97, 1901, par. 4*

Much prayer <and working in Christ's lines> will cure the evils in the church. All dissension must be laid at the foot of the cross of Calvary. A clear, unobstructed view of Jesus will heal the existing difficulties. The heart will be softened and subdued as we look upon the wonderful sacrifice God has made in giving His only begotten Son to die for us. The heart will break with emotion as we think of what it has cost heaven to place the sinful race upon probation.*16LtMs, Lt 97, 1901, par. 5*

No sin is so general as the sin of selfishness. It has hidden the Saviour from our view. <It is a root of bitterness springing up whereby many will be defiled.> Were this obstruction removed, we would realize why the Saviour was lifted up upon the cross in our behalf. I am so glad that the Holy Spirit can enable us to understand that we have been bought with a price. We are Christ's purchased possession, and we are not at liberty to allow the mind to become so engrossed with the things of this world that we seldom think of the marvellous manifestation of God's love. Christ claims the entire consecration of the whole being. When selfishness is cut away from



our experience, what a change will be seen in our lives. We shall not then be at variance with one another. We will not forget that upon us rests the responsibility of rightly relating ourselves to God and to our Redeemer, who gave His precious life for us, that we might not perish, but have everlasting life. Let us adore Him who is our life, our hope, our eternal happiness. *16LtMs, Lt 97, 1901, par. 6*

If Satan can keep the human agent intoxicated with worldly ambition and worldly plans, he is well pleased. We deprive ourselves of the greatest blessings by failing to co-operate with our Redeemer in seeking to raise the fallen race, by failing to be God's helping hand in the restoration of humanity. "We are laborers together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] He has made every sacrifice in our behalf, and shall we not make sacrifices to show our appreciation of the heavenly gift? *16LtMs, Lt 97, 1901, par. 7*

## Lt 97a, 1901

White, J. E.; White, Emma

Waitsburg, Washington

May 21, 1901

Portions of this letter are published in *Ev 106; 8MR 118-119*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My dear children Edson and Emma,—

And I would also number Brother and Sister Palmer as my children, because I have a special interest in them.<sup>16LtMs, Lt 97a, 1901, par. 1</sup>

We are in Waitsburg, a small town surrounded by hills. It is a very pleasant place. The trees and hills are beautifully green. Walla is twenty miles from here, and we think now of leaving here Thursday morning, call at Walla [Walla] and see the school, and in the evening take a sleeper for Portland.<sup>16LtMs, Lt 97a, 1901, par. 2</sup>

I have spoken three times to the people assembled in camp, and the Lord has strengthened me. But it is not so easy to speak in the tent when the sides must be let down all round. The weather is quite cool, and the wind blows nearly all the time.<sup>16LtMs, Lt 97a, 1901, par. 3</sup>

The camp-meeting is well attended. Some of our people have come three hundred miles <in their own conveyances>, I am told, to attend. The same wrongs that have existed in Battle Creek have existed here. There has not been, <I am sorry to say,> much interest shown in the medical missionary work.<sup>16LtMs, Lt 97a, 1901, par. 4</sup>

The Sanitarium at Spokane must be enlarged, and we hope that about seven hundred dollars can be raised at this meeting to make the necessary enlargements and improvements. A man not of our

faith has made a very liberal offer of help. The matter was up before the people yesterday, but I do not know how much was raised. The workers are anxious that a call be made for help for the school fund.*16LtMs, Lt 97a, 1901, par. 5*

Many of our people here are poor, but all are not poor. Some have money, but have always been very close with their means. The Lord may open their hearts to give a larger sum than we think.*16LtMs, Lt 97a, 1901, par. 6*

We are in excellent health, and have excellent quarters in a nice large house. In the lawn are the most beautiful pine trees I have ever had the pleasure of seeing. We are half a mile from the campground, and a carriage is sent each day to take me to meeting.*16LtMs, Lt 97a, 1901, par. 7*

The physician who has had charge of the work at Spokane has become somewhat discouraged and wants to leave. I understand that he has had little encouragement and few conveniences. He has begged for a better building, but it has not been furnished, and he is heartsick because others do not realize what it means to wrestle with difficulties. It has been very difficult for him to carry forward the work essential to be done. But it would not be just to himself to let go now that there is a prospect of getting better conveniences. Our advice to this brother is to hold fast what he has gained and carry through that which he knows should be done. There is altogether too much said to discourage and too little said to help.*16LtMs, Lt 97a, 1901, par. 8*

I sent you a hastily written letter a few days ago stating that I did not get an understanding as to how the means was to be sent to you. At College View I made an appeal for Nashville. I do not see much here to encourage me to make a call. The congregations are large, but the people are nearly all poor.*16LtMs, Lt 97a, 1901, par. 9*

I hope you are all well. I wrote to Mr. Lane and tried to encourage him to give himself unreservedly to the Lord. I do not know how he will take what I have written, but I felt drawn out to write to him.*16LtMs, Lt 97a, 1901, par. 10*

I hope and pray that you will be strengthened and supported in your

work. I realize that there is wrestling to be done and that the work may press hard, but remember that the Lord understands all your difficulties. Press the battle to the gates. The Lord will be your counsellor if you will depend on the wisdom which He alone can give. Work in faith and hope and confidence. Be not dull of comprehension. Ask trustingly of God and He will open ways before you. *16LtMs, Lt 97a, 1901, par. 11*

Last Sunday afternoon I bore a very decided testimony. The word of the Lord came upon [me], and I hope that my words will not fall fruitless to the ground. One thing I know, we are all to walk and work in the Spirit of Jesus Christ. I see and realize more decidedly than ever before that medical missionary work is the Lord's helping hand to open the way for the gospel message. I know that you have a hard field to handle, but the gospel is the power of God. The classes of people you meet will decide for you the way in which the work should be handled. The evangelization of the world is Christ's work, and human beings, as His instruments, are commissioned to engage in this work. They are called upon to follow Christ's example in all things. All are to represent Christ in His pitying, tender love for the souls that are lost. His loving sympathy for the afflicted, His tender, watchful care for the sick, His compassion for the suffering. The way in which Christ carried forward His work is the way in which we must carry forward our work. "Go ye into all the world and preach the gospel to every creature." [*Mark 16:15.*] This is the commission He has given us. *16LtMs, Lt 97a, 1901, par. 12*

**Lt 98, 1901**

Kress, Brother and Sister [D. H.]

Oakland, California

June 19, 1901

Portions of this letter are published in *HFM 50-51*; *1MR 281-282*; *7MR 327-328*; *9MR 177*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Kress,—

I have been in Oakland for two weeks attending the camp-meeting. I have labored very hard while here, for there was much to be done. The Lord is our only dependence. We must each stand in our lot and in our place, looking unto Jesus, the author and finisher of our faith.<sup>16</sup>*LtMs, Lt 98, 1901, par. 1*

We see the need of healthy action in the church. Those who have long known the truth, who stand in positions of trust, need to be imbued with the Holy Spirit, that they may be burning and shining lights in the world. The first question for Christians to ask is, "Have I the Holy Spirit?" The power of the church seems to be feeble and fragmentary. The practice of Bible principles is the only thing that will revive the church. Those who have had great light and many privileges are feeble and inefficient. O, what a sight for angels to behold!<sup>16</sup>*LtMs, Lt 98, 1901, par. 2*

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God, I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve,

that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” *[Revelation 3:14-21.] 16LtMs, Lt 98, 1901, par. 3*

No one who claims to be in the service of God is to be an idle spectator. There is much work to be done. How are believers to be distinguished from unbelievers? “By their fruits ye shall know them.” *[Matthew 7:20.]* Let not the power of the truth be nullified by the practice of those who claim to follow its teachings. Let Christ’s disciples reveal His holy attributes. Let them consecrate themselves fully and entirely to God, leaving no part of the life to be controlled by Satan. *16LtMs, Lt 98, 1901, par. 4*

We need to be wide-awake that we may distinguish between the true and the false. Movements will be made by religious organizations which, though apparently designed to benefit the world, are not in accordance with God’s mind. In these movements we are to take no part. Many will give them their sympathy, thereby becoming entangled. Those who take part in the Lord’s service are to be clear-sighted, experienced men, men who can be trusted, who, seeing beneath the surface, will lift the voice in warning, saying, “Beware of false paths. This is the way; walk ye in it.” *[Isaiah 30:21.]* Many will agree to half-concealed plans, and will find themselves working on the enemy’s side. *16LtMs, Lt 98, 1901, par. 5*

The Lord desires His servants to be wise in regard to the working of the enemy, to know when to speak and when to keep silent. Workers are needed who will show the difference between the good and the evil, saying, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” *[2 Timothy 3:16, 17.]* In all that we do or say we are to be guided by the inspired record. “Thus saith the Lord,” is to be our rule of action. That which God forbids we are not to endorse. The instruction of His Word is to be brought into

every transaction of life. *16LtMs, Lt 98, 1901, par. 6*

God desires those who are enlightened in regard to the teachings of His Word to go forth to declare the principles of true reform. They will have to meet and combat the trivial theories which men pick up and advance. "What is the chaff to the wheat?" [*Jeremiah 23:28.*] The great truths of the Word of God are to be made prominent. His glory is to be kept in view. His grand and saving tests are to be advanced. *16LtMs, Lt 98, 1901, par. 7*

The Lord desires those who take part in His work to be men of spiritual understanding, sensible men who will follow His way and make known His will. Their voices are to be heard amid the din and confusion of unconsecration. Those in the synagogue of Satan will profess to be converted, and unless God's servants have keen eyesight, they will not discern the working of the power of darkness. *16LtMs, Lt 98, 1901, par. 8*

The message to the Laodicean church applies most decidedly to those whose religious experience is insipid, who do not bear decided witness in favor of the truth. God calls for a reform in His institutions, for they have become permeated with the spirit of the world. He calls upon all to bear decided testimony in favor of health reform. Meat should not be placed before the patients in our sanitariums. *16LtMs, Lt 98, 1901, par. 9*

Many have lost the power of the third angel's message. Does not the fulfilling of the judgments pronounced so long ago call for an awakening among Seventh-day Adventists? Calmly and trustingly each believer should stand in his lot and in his place, strong in the strength of the Mighty One. *16LtMs, Lt 98, 1901, par. 10*

We have no right to tax nerve and muscle so severely that we readily become excited, speaking words that dishonor God. This is not in the Lord's order. He wants us to be always calm and forbearing. However inconsiderate a course others may pursue, we are to represent Christ, doing as He would do under similar circumstances. We are to obey the words, "Be ye wise as serpents, and harmless as doves." [*Matthew 10:16.*] We are to keep our nerves in such a healthy condition that we shall ever be calm in speech and righteous in action. *16LtMs, Lt 98, 1901, par. 11*

Let those who occupy positions of trust in God's cause keep a strict guard over themselves. They are never to feel at liberty to speak condemnatory words. They are not to feel that their position gives them the right to be lordly and dictatorial. They are to honor their position by being true followers of the meek and lowly Jesus, carrying their responsibilities with the constant realization that they are in full view of the heavenly universe. Decided work must be done. Those who are acting a part in God's great firm are to prepare for emergencies. They are to be sure to talk with God before they talk with those who have erred or are going astray. There are many things to be corrected, but let us always remember that Mercy is the twin sister of Justice. Let our work be such that of it can be spoken the words, "Mercy and truth are met together; righteousness and peace have kissed each other." [*Psalm 85:10.*]*16LtMs, Lt 98, 1901, par. 12*

Great reforms are to be made. Many changes will be required as we strive to advance the cause of reform. But reforms which belong to the future must not be brought into the present. We are to advance step by step. Reforms are not to be brought in as innovations, but as natural consequences. Then they will be great blessings.*16LtMs, Lt 98, 1901, par. 13*

There is danger that in presenting the principles of health reform some will be in favor of bringing in changes that would be for the worse instead of for the better. Health reform must not be urged in a radical manner. As the situation now is, we cannot say that milk and eggs and butter should be entirely discarded. We must be careful to make no innovations, because under the influence of extreme teaching there are conscientious souls who will surely go to extremes. Their physical appearance will injure the cause of health reform, for few knew how to properly supply the place of that which they discard.*16LtMs, Lt 98, 1901, par. 14*

The Lord desires us to be wise to resist the evil and discern the good. God has been giving me instruction that He will give men in various countries ability to produce healthful foods, so that the human machinery can be kept in good order without the use of any food which contains injurious properties. By His Holy Spirit the Lord will guide His workers in the preparation of foods. And the profits



from these foods are not to be used merely for the benefit of the sanitariums. God builds no such partition walls. These profits are to be used for the good of suffering humanity everywhere.*16LtMs, Lt 98, 1901, par. 15*

In the field in which you are working, there is much to be learned regarding the preparation of healthful foods. Foods that are perfectly healthful and yet inexpensive are to be made. To the poor the gospel of health is to be preached. In the manufacture of these foods ways will be opened up whereby those who accept the truth and lose their work will be able to earn a living. The productions which God has supplied are to be made up into healthful foods, which people can prepare for themselves. Then we can appropriately present the principles of health reform, and those who hear will be convinced of the consistency of these principles and will accept them. But until we can present health-reform foods which are palatable, nourishing, and yet inexpensive, we are not at liberty to present health reform in all its bearings.*16LtMs, Lt 98, 1901, par. 16*

God desires His faithful ones to act as His helping hand in breaking the spell which Satan has cast upon the world. Clearly and distinctly, believers are to sound the message of warning, calling to higher and nobler aims those who have been deceived by the enemy. Through them the light of truth is to shine forth to those who are in darkness. Into their own lives and the lives of others they are to bring brightness and happiness. No man liveth to himself. No man can injure himself without affecting those connected with him. No man can live out the pure principles of truth without drawing others closer to the Saviour.*16LtMs, Lt 98, 1901, par. 17*

Let God's people consider this matter and strive earnestly to keep themselves in the very best condition of health. Let no one be presumptuous, over-working when he should rest. We know that to the earnest laborer the work seems to move very slowly. He sees that many of those who claim to believe in Christ move tardily, and that their work is incomplete. Sad at heart at the defective work done, he takes hold with such earnest zeal that he does double work himself. But if he is physically weak his health is injured, and the cause of God is helped less than if he had given himself more

consideration. *16LtMs, Lt 98, 1901, par. 18*

Now, my brother, you are one who can afford to wait. Do not imperil your life by your efforts. The work may seem to move slowly, but you have no reason to doubt the final issue. Remember that God is behind the scenes. He knows the end from the beginning. He can see the result of man's devising, and wrongdoers will not go unpunished. *16LtMs, Lt 98, 1901, par. 19*

You and your wife have been appointed to work in advanced lines; but you must make haste slowly, that your life may not be sacrificed. Walk and work by faith, but not imprudently. Do not exhaust your fund of strength, leaving nothing from which to draw. You are dear to the heart of the tender, compassionate Saviour. He will co-operate with you, using you as His helping hand. You are to work as a reformer. Remember this. Thank God that He has strengthened you to work for Him. *16LtMs, Lt 98, 1901, par. 20*

I have fears for you. You see the great need of the work, and you are tempted to use your strength improvidently. In this matter you and I are not as wise as God requires us to be. Again and again the Lord has instructed me to guard my strength. I am not to do detail work, but am to spare myself, that in an emergency I may be prepared for action. And to you this instruction is given. We are not to feel called upon to answer every call to engage in taxing labor, even in a good cause. If we should do this, we should be unable to act in the emergencies which arise, when all our influence is required to correct the evils which have come in. The one who is in poor health is in no condition to labor. *16LtMs, Lt 98, 1901, par. 21*

No imprudent work is to be done. In every line God's mercy, God's love, and God's liberality are to appear. My brother and sister, the Lord desires you to be careful of your diet, but at the same time He does not want you to exclude from it the food which the system needs. Your diet should be more carefully liberal. You should not restrict your diet so severely that your blood will become impoverished. I would not say to all, not even to some of our ministers and workers, what I say to you. But the light I have on your case is, Nourish your system. You cannot present yourself as a recommendation of health reform unless you eat as you should,

work as you should, and rest as you should. I have passed through an experience similar to that through which you are passing, and I know that it would be wisdom for you to try the eating of some articles of food which in the past you have conscientiously discarded.*16LtMs, Lt 98, 1901, par. 22*

We are responsible to the world as well as to the church. As Christians we should be interested in everything which concerns the human brotherhood. As God's workers we are bound to make the most strenuous efforts to fulfill the obligations resting upon us. We are to let the light of truth shine forth, striving to promote the common good. We are to do all in our power to relieve the spiritual and physical needs of suffering humanity, delivering the ignorant from the oppressive yoke of wrong habits and customs.*16LtMs, Lt 98, 1901, par. 23*

Brother and Sister Kress, be prudent. Learn carefulness from the recent illness of Dr. Kress. Cherish the strength which is needed so much. Take out-of-door exercise. But you should not be too ambitious, even in taking physical exercise. Be sure to take full, deep breaths. Do not strain the voice. Talk clearly and distinctly. Thus you may do much to aid your recovery. All our ministers should know how to articulate distinctly and how to take deep inspirations when breathing. You know all this, but for your benefit, I remind you of it. Speak slowly. Make suitable periods, colons, and semi-colons; and you will accomplish more by one sermon than is accomplished by three or four sermons where the words are rushed out one after the other. Do not let your discourses exceed thirty minutes. Then you can speak oftener. Two short sermons are better than one long one. The people are more benefited, and the speaker is not over-taxed.*16LtMs, Lt 98, 1901, par. 24*

May the Lord bless you, is my prayer.*16LtMs, Lt 98, 1901, par. 25*

**Lt 99, 1901**

Belden, F. E.

St. Helena, California

July 24, 1901

Previously unpublished.

My dear Nephew,—

You may not be able to comprehend the words I have written you, but I dare not refrain from writing you what is just and true. It grieves me to do this, but when I see you so insensible to your true spiritual condition, I can not write in a way which will flatter you.*16LtMs, Lt 99, 1901, par. 1*

I feel greatly burdened over the condition of your family. Had you stood free from egotism and self-exaltation, you would have felt the importance of exerting a savory influence in the home. But your strained ideas in regard to your brethren and yourself have had a very sad influence upon you. Your religious life is more centered in Frank Belden than in Christ. You have an exalted idea of your capabilities, but they are not thus estimated by God. A tree is known by the fruit it bears.*16LtMs, Lt 99, 1901, par. 2*

You forget that you have been one of the chief workers in the last twelve years in bringing matters to their present shape in the Review Office. By the grace of God you could have softened and subdued your hereditary and cultivated tendencies. Then your brethren would have placed you where your time and strength would have been used to the saving of your own soul. But you have exalted yourself. You have devoted your time to political matters as though you were appointed to that work. But what has it all amounted to?—Spiritual and temporal poverty. The productions of your pen have been many, but God can not say of you, “Well done, good and faithful servant; ... enter thou into the joy of thy Lord.” [*Matthew 25:23.*]*16LtMs, Lt 99, 1901, par. 3*

Those who double their talents in the work of saving souls make

music for the angelic choir. God does not ask His servants whether they can speak loudly or authoritatively, whether they have eloquence or riches. He asks, "Do they walk in such humility of mind that I can teach them My way? Can I put My words in their lips? Will they reveal My grace? Will they represent Me? Will they place themselves under My control? I will visit with the rod those who follow the course condemned by Me; and if they do not repent, the candlestick will be moved out of its place." *16LtMs, Lt 99, 1901, par. 4*

Heaven has been purchased for us at an infinite cost. Those who appreciate heaven and bring its fragrance into this life are obtaining a fitness for life in the presence of God. *16LtMs, Lt 99, 1901, par. 5*

I feel deeply over your case. I would do all in my power to save you from Frank Belden's dangers, but I must leave you with God. May the Lord give you a clear mind and correct judgment, is my prayer. *16LtMs, Lt 99, 1901, par. 6*

I will send you a few paragraphs copied from a testimony written many years ago. *16LtMs, Lt 99, 1901, par. 7*

God is love. Had you cherished His love as it is your privilege to do, you would not now be as you are. But you have thought yourself capable of molding yourself. This has been the greatest error of your life. Your self-esteem and self-confidence have caused you to lose sight of the great Pattern, Christ Jesus. *16LtMs, Lt 99, 1901, par. 8*

If God had love enough to lead Him to give up His Son to an ignominious death for the salvation of the world, has He not love enough to hear the earnest cry of your soul for yourself and your family? You have talked, talked, talked of the failings of others. This influence has harmed your wife and daughter, and they, like you, have made crooked paths for your feet. O that the God of heaven will help you to see where you have stumbled. Examine yourself by the light of God's Word. *16LtMs, Lt 99, 1901, par. 9*

Place your feet on the platform of eternal truth. Seek the Lord while He is to be found, call upon Him while He is near. The cross of Calvary is a standing pledge that until sin and sorrow, want and

woe, shall be no more, God will keep us [in] our struggles against the enemy. “He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things” necessary for our good and His glory? [*Romans 8:32.*]*16LtMs, Lt 99, 1901, par. 10*

Consider seriously the solemn declaration of Christ, “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him.” [*Matthew 11:27.*]*16LtMs, Lt 99, 1901, par. 11*

Have you caught a glimpse of the spotless purity of the character of God? Do you realize how pure we must be before we can see His face? Have you seen the glory of His power, and are you so humbled by your own nothingness that in contrition you come to the cross of Calvary saying, “In my hands no price I bring; simply to thy cross I cling”? Can you renounce all self-trust, all self-confidence, all boasting, and accept Christ as made unto you wisdom and righteousness and sanctification and redemption?*16LtMs, Lt 99, 1901, par. 12*

If you have failed to gain a correct knowledge of God and eternal realities, your faith, your wisdom, your righteousness are as sounding brass and a tinkling cymbal. In the prayer which just before His death Christ offered for His disciples, He said, “This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent.” [*John 17:3.*]*16LtMs, Lt 99, 1901, par. 13*

Will you, children of my dear Saviour, bought with the price of His blood, give yourselves unreservedly to Him? Will you make a covenant with God in Christ, He who is just and true, full of love and tender compassion? God in Christ. O, the immensity of the thought!*16LtMs, Lt 99, 1901, par. 14*

**Lt 100, 1901**

Mills, Brother

St. Helena, California

July 29, 1901

Portions of this letter are published in *15MR 167-168*.

Dear Brother Mills,—

This is a very critical time for the church in Healdsburg. You are in a position where you can do much good. As you fill your position as elder of the church, be true and kind to God in the person of the erring ones in the church. Bear in mind, my brother, that you should not fail to heed the admonition of the Spirit of God to bring into your heart all the kindness, all the tenderness, all the love of Christ. Do not cherish a cold, unsympathetic spirit. Let your words be carefully chosen. Speak and act so that you will have a great influence for good over the church members.*16LtMs, Lt 100, 1901, par. 1*

God desires you to avoid all harshness. Cover yourself with the robe of Christ's righteousness. Speak the truth in love, and in so doing you will be a blessing. Do not allow a rash spirit to control your words. May the Lord soften and subdue your heart that your words shall be a blessing to the church.*16LtMs, Lt 100, 1901, par. 2*

Now is the time for the work of God to deepen. Now is the time for His Holy Spirit to make clean and thorough work, and for all selfishness, all wrongs, to be rooted out. May God help you and the whole church, is my prayer.*16LtMs, Lt 100, 1901, par. 3*

Watch and pray. If there are those who do not manifest the Spirit of Christ, let not this provoke retaliation on your part. Do not enter into controversy. Tell your brethren that the Lord is working to set things in order; that you can not do the work, but that the Lord will accomplish His purpose.*16LtMs, Lt 100, 1901, par. 4*

Let tenderness, great tenderness, come into your heart, my brother; for I am at this time compelled to say, Your son is not guiltless

before God. I have not traced these lines before, but I now trace them, and will not let any eye see this but yourself. I tell you this, that you may know how to pity and labor for the youth. Be assured that God has witnessed your sorrow and your sufferings of mind, and the Lord will save your son, if he will humble his heart before Him. *16LtMs, Lt 100, 1901, par. 5*

Now, my brother, I hear from you that your son is trying to do well, and sometime he may have something to say to you in this matter. The Lord will pardon our transgressions and forgive our sins. We all need constant grace to keep us from falling. You have had sore and sad trials, but the Lord has blessed and encouraged you, and He desires you to put your entire trust in Him. Do not at any time be easily provoked, whatever may be the temptation. Be of good courage. Educate yourself to control your spirit and your words. The Lord will be your helper and your God. *16LtMs, Lt 100, 1901, par. 6*

Christ, the Son of the living God, came to this earth to give to the world an expression of the great love wherewith God loves us. Keep contemplating the measureless depth of the love of an infinite God. May God strengthen and bless you. *16LtMs, Lt 100, 1901, par. 7*

In much love. *16LtMs, Lt 100, 1901, par. 8*



**Lt 101, 1901**

McElhaney, S.

St. Helena, California

July 27, 1901

Previously unpublished.

Dear Brother M.,—

I received your letter and will write a few words. I may be at Healdsburg next Sabbath, and I may not. I wish to tell you now, The position you occupy is one of great peril. For a very long time you have not made straight paths for your feet. I have nothing to say with regard to the restitution you should make.*16LtMs, Lt 101, 1901, par. 1*

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. ... I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” [*Revelation 1:7, 8.*]*16LtMs, Lt 101, 1901, par. 2*

Now is your time, your opportunity, to make thorough work for eternity. Consider how you would stand before the throne of God if your life should close now. Your position is not clear. You have not yet reached the depth of Christian experience that God wishes you to reach. Your example in your family has resulted in destroying the faith of your children. As a husband and a father, you have not been kind and tender. You have not brought heaven into your home. You have not had a heart of tender compassion and love, and therefore you have ruled as with a rod of iron. The influence you exert has largely weaned your children from you.*16LtMs, Lt 101, 1901, par. 3*

O what a work you might have done, but did not do! And yet you and others have acted as though God neither saw nor noticed. You have a work to do in the home. You have confessions to make to your children and to your wife. You have quenched the Holy Spirit

of God. In your home you have shown little forbearance, little patience. In your mistakes and errors, would you wish to be treated as you have treated the members of your family? I hope that the education you have given your children and your wife will not prove their eternal ruin. The sin of their present impenitence largely lies at your door.*16LtMs, Lt 101, 1901, par. 4*

“Fathers, provoke not your children to anger, lest they be discouraged.” [*Colossians 3:21.*] Upon all fathers and mothers rests the sacred charge of bringing up their children in the nurture and admonition of the Lord. Your work is now being tested and tried. You have not yet made thorough work. May God draw nigh unto you and lead you to see the depths of the sinfulness of your own heart. This is your time of grace, your opportunity to cleanse the soul-temple. I beg of you to make thorough work. Do not harden your heart in sin. If this opportunity should pass, and you only make half work to clear your soul from guilt, it may be that you will never have another opportunity. Will you now make thorough work in the salvation of your soul? It is precious in the sight of the Lord.*16LtMs, Lt 101, 1901, par. 5*

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. ... And whosoever was not found written in the book of life was cast into the lake of fire.” [*Revelation 20:11-13, 15.*]*16LtMs, Lt 101, 1901, par. 6*

We are approaching the end of this earth's history. It is for our present and eternal good to make thorough work for eternity. Read *the twenty-first chapter of Revelation*, and take a solemn, retrospective view of your life. Should death have come to you ere this, on which side would you have been in that great day—with the righteous, or with the wicked? on the right hand, or on the left? Do not deceive yourself. Only the pure in heart shall see God. Should

those who in their selfishness have paid no heed to the messages of warning God has sent, and who have refused to follow the Lord Jesus in the path of self-denial and self-sacrifice, be cut down under the hand of God while following their own ways and dishonoring their God, would they enter the courts of bliss? Would they enjoy heaven?—No, no. They could not endure the purity and glory of God.*16LtMs, Lt 101, 1901, par. 7*

The Lord calls upon all to seek Him now, while He may be found; to call upon Him while He is nigh. “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” [*Isaiah 55:6, 7.*]*16LtMs, Lt 101, 1901, par. 8*

Take these words, and come to the Lord with confession and with genuine repentance. Cleanse yourself from all filthiness of the flesh and of the spirit. Humble your soul under the mighty hand of God, and He will abundantly pardon. Do not stop short of doing this work.*16LtMs, Lt 101, 1901, par. 9*

**Lt 102, 1901**

Church at Healdsburg

St. Helena, California

July 21, 1901

Portions of this letter are published in *OHC 235; TMK 114; 15MR 167*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Church at Healdsburg: Dear Brethren and Sisters,—

The condition of the church at Healdsburg has been presented to me. I have been instructed that a large number of the members have violated their profession of faith. They have not cherished that faith that works by love and purifies the soul. A strange spirit has been manifested in the church. There has been robbery of God, and God has shown me that the church had a work to do in making this matter right. *16LtMs, Lt 102, 1901, par. 1*

Brother Mills was anxious to have the church debt presented at the Oakland camp-meeting. But I was instructed that this would not be the right thing to do; that there was a solemn work to do in the church with the church members; that there was need of conversion, need of repentance and confession of sin. The members of the Healdsburg church need to humble their hearts before God, that there may be a thorough cleansing of the soul from the strange work that has so greatly dishonored God. The course of action followed by some claiming to be Seventh-day Adventists has left a blot upon the Lord's heritage. Those who expect to enter heaven without counting and accepting the cost will never see within the gates of the New Jerusalem. I do not ask the members of the Healdsburg church, "Do you read your Bibles?" I ask, "Do you search the Scriptures, that you may be enlightened in regard to the Word of God?" *16LtMs, Lt 102, 1901, par. 2*

Brother Mills told me that he was anxious to present a petition at the camp-meeting for money to be raised to make improvements upon

the Healdsburg church building. One night after this, the situation of this church was presented to me. I was shown that for years, and for the last twelve years especially, some whose names are on the church books have been standing under the rebuke of God. I have been asked by letter regarding the real-estate business being an objectionable business to be followed by Seventh-day Adventists, and I must answer this question. I have been instructed that those who follow this business after worldly policy plans cannot be Christians in practice, even though they are in profession. Thoroughly converted men, those who make Christ their example, could not work in the real-estate business in the way in which it has been conducted for more than fifteen years by some claiming to be Seventh-day Adventists. Have those who have been in this business a clean conscience? Will they be pleased to meet their record at the bar of God, when the sealed books shall be unsealed and every transaction of this life shall be revealed? Those who have not followed correct principles in dealing with brethren or with those not of our faith will not be pleased with the revelation that will appear when they will see matters as God sees them. Those who have not a clear perception of the law of God and its binding claims upon all will meet with some sad surprises in the last great day when every case will be brought up in review before God. In their record they will see that which will fill them with shame, but not a figure can be changed. All is beyond recall or remedy.<sup>16</sup>*LtMs, Lt 102, 1901, par. 3*

In the church militant, there are tares with the wheat. Christ declared, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." [*Matthew 13:24-30.*]<sup>16</sup>*LtMs, Lt*

“Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” [*Verses 36-43.*]*16LtMs, Lt 102, 1901, par. 5*

Read this instruction carefully, doing all in your power to understand the parable. The Holy Spirit will impress the minds of those who desire a clear perception of this parable. The gospel of Jesus Christ calls together in church capacity those who come out from the world. The kingdom of God must be kept free from the sinful practices of the world.*16LtMs, Lt 102, 1901, par. 6*

“Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.” [*Verses 18-22.*]*16LtMs, Lt 102, 1901, par. 7*

In these words Christ hath given a reason for the condition of the churches. Those who have not root in themselves, who do not

constantly follow true Christian principles, whose natural and cultivated tendencies to wrong have not been changed by the grace of God, continually lose the interest which they once felt in the truth. They return to their sinful practices. They may continue to make a profession of Christianity, but they do not honor the truth of God. They do not go on from grace to grace. For a time they are neither cold nor hot, but they finally become hardened to all good impressions. They grow careless, worldly, inattentive. They hear the truth, but do not receive it. Of this class Christ says, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." [*Matthew 7:26, 27.*]16LtMs, Lt 102, 1901, par. 8

Of Chorazin and Bethsaida, cities in which the most of Christ's mighty works had been done, which were exalted to heaven by being honored with His presence, the Saviour declared, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [*Matthew 11:21-24.*]16LtMs, Lt 102, 1901, par. 9

Those who have been favored with great light and many opportunities, but who have not accepted the light or improved the opportunities, will receive punishment in accordance with their sin. Christ has made very provision for the sanctification of His church. He has made abundant provision for every soul to have such strength and grace that he will be more than a conqueror. He is wounded afresh and put to open shame when those who have been placed in positions of trust in His church pay no heed to the word, "It is written," so often quoted by the Saviour when tempted by Satan. God sent His only begotten Son to our world that the world through Him might be saved by returning to loyalty and obedience. Those

who accept and practice the truth reveal to the world the power that God's grace has to sanctify the human heart. Those who walk in obedience to the commandments of God are the Lord's representatives in our world. Church members are to be lightbearers. They are to help one another. If there are those in the church who are walking contrary to the Word of God, who give no evidence that they are seeking to live the life of Christ, faithful shepherds are to labor for them. If they refuse to come out from the world and be separate, if they continue to walk contrary to Bible rules, they should be suspended from church fellowship, that they may not be stumbling blocks to sinners. If after being earnestly labored with they refuse to repent and humble themselves before God, let them be separated from the church.<sup>16LtMs, Lt 102, 1901, par. 10</sup>

God calls upon the members of the Healdsburg church to make thorough work for eternity. He calls for repentance and reformation. Christ has given directions for the guidance of church members, declaring that they are to show Christian interest in one another. If one commits sin, his brethren are not to talk of it among themselves. Go first to the one who has offended, and tell him his faults between him and thee alone. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [*Matthew 5:23, 24.*] Do church members obey this word?<sup>16LtMs, Lt 102, 1901, par. 11</sup>

Directions are also given in Deuteronomy: "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou



mayest live, and inherit the land which the Lord thy God giveth thee.” [*Deuteronomy 16:16-20.*]*16LtMs, Lt 102, 1901, par. 12*

Compare these words with the Scripture just read from Matthew. Study this instruction carefully, for it has an important meaning. Read the *sixteenth chapter of Deuteronomy* attentively.*16LtMs, Lt 102, 1901, par. 13*

The instruction in Matthew presents the work that must be done to keep the church purified from error and defilement. The brethren in the church are to be faithful to one another, and this is in every sense applicable to the sisters also. When you bring your offerings to God, ask yourself, “Am I indulging wrong feelings toward any of my brethren in the faith? If so, I must, according to the instruction of the divine Teacher, be reconciled to the one with whom I am at variance.”*16LtMs, Lt 102, 1901, par. 14*

Christ sees that little heed is paid to His instruction. His people come to Him in prayer and ask favors of Him while at the same time they are walking contrary to His will. They cherish hatred in their hearts against their brethren, not only thinking, but speaking evil against them. They refuse to put out of the way the matters which cause discord and variance; therefore they would not appreciate the blessing of God, should He give it to them as they desire.*16LtMs, Lt 102, 1901, par. 15*

Suppose that in every institution established among us, in publishing houses, sanitariums, schools of every grade, God’s people had sought to understand His plan as outlined in the instruction given to the children of Israel. Suppose that the principles given by Christ from the pillar of cloud had been woven into the life practice. Would not we as a people stand today on vantage ground?*16LtMs, Lt 102, 1901, par. 16*

We are not required to observe the ceremonies observed by Israel in regard to the sacrificial offerings, because type has met antitype in the great, grand offering of the Son of God who was sacrificed for us once for all. We look by faith to a Saviour who has been lifted upon the cross of Calvary, who in all His virtue and all His righteousness gave Himself for us. The Just died for the unjust. Through that death we have been given an eternal life-insurance

policy. Christ came to this earth to suffer the death penalty in our behalf. He broke the fetters of the tomb and rose from the dead, proclaiming in the hearing of the heavenly universe, the fallen angels, and the human race, “I am the resurrection, and the life.” [John 11:25.] He has forever answered the question, “If a man die, shall he live again?” [Job 14:14.] He declares, “As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him,”—taking possession of the heart and mind,—“and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:19-21.] *16LtMs, Lt 102, 1901, par. 17*

Christ points His followers to the path of self-denial, self-sacrifice, and self-surrender. Those who follow this path not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which comes because Satan makes a mote out of a mountain, and a mountain out of a mote. O, how much better it would be if church members humbled themselves under the hand of God, seeking to remove everything that hinders pure, loving fellowship. *16LtMs, Lt 102, 1901, par. 18*

It is a sin to entertain anger in the heart against a brother or a sister in the church. Christ treats anger as murder. For one brother to bring a railing accusation against another brother is an offense of the gravest order. “But I say unto you, That whosoever is angry with his brother without a cause”—O, how much of this there is in the church today!—“shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.” [Matthew 5:22.] God has a controversy with that man. He thinks he has occasion for feeling angry, for calling his brother “Raca,” “vain fellow,” but these passionate words are a savor of death unto death. He who utters them is not co-operating with God to save his fellow man. In heaven this wicked railing is placed in the same list as common swearing. *16LtMs, Lt 102, 1901, par. 19*

While hatred is cherished in the soul, there is not an iota of the love of God there; therefore, when any man has an offering to present to

God, he is to clear the way, that his path may not be blocked with his perversities. Then, if he will humble his heart before God, confessing his mistakes and errors in giving way to the passion which opened the door for Satan to come in and take control of the whole man, God will accept his offering and forgive his sin.*16LtMs, Lt 102, 1901, par. 20*

My brothers and sisters, prepare the way that you may come to God with humble hearts and be forgiven. Act your part in the work of confession. It is not your brother's sin that you are to confess, but your own. In doing this you are making straight paths for his feet, and softened and subdued, he will fall upon the Rock and be broken. And the Lord will look with pleasure upon the offerings brought to Him.*16LtMs, Lt 102, 1901, par. 21*

Study the words of the Saviour which come sounding down along the line to our time, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case,"—whatever your position or responsibility,—“enter into the kingdom of heaven.” [*Verse 20.*] The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms. The righteousness which God requires is internal as well as external. The heart must be purified, else Christ cannot be enthroned therein. The life must be conformed to the will of God.*16LtMs, Lt 102, 1901, par. 22*

There is no need to marvel why the church is not more vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are obtaining the victory. The soul-temple is full of wickedness. There is no room for Christ. Men follow their own perverse ways. They will not heed the words of the Saviour or the testimonies of reproof sent by His Spirit.*16LtMs, Lt 102, 1901, par. 23*

They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is removed out of his place and spiritual discernment is confused by human ideas, human maxims, and worldly policy. Though deficient in religious service, they justify themselves, saying, "The temple of the Lord, the temple of the Lord are we." [*Jeremiah 7:4.*] They set the law of God aside to follow the

light of their own imagination. *16LtMs, Lt 102, 1901, par. 24*

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” [*Isaiah 50:10, 11.*] *16LtMs, Lt 102, 1901, par. 25*

God is true to His covenant with His people. His Word is infallible. His people bring suffering upon themselves by forsaking His counsel for their own human wisdom. It is impossible for their prayers to reach the throne of God, because the rebellion of disobedience is the substance of their petitions. Christ came from heaven to teach the Word which His Father committed to Him for the fallen members of His family. Those who hear and obey, walk in safe paths under the protection of the Lord of heaven. Through the power of Christ they are victorious over every foe. Those who do faithful, unselfish service for God will be blessed in their unity as they work in obedience to every word of Jehovah. *16LtMs, Lt 102, 1901, par. 26*

When the church allows within her borders those who are constantly working on lines of worldly ambition, when church members cherish difference and animosity, God is greatly dishonored. He cannot bless them with grace and power while they continue in sin, and therefore, unwatered by His grace and power, they become dry and spiritless. God has given all power in heaven and earth to His Son, to give to His people as largely as they prepare themselves to receive it. This power is in every way adapted to the necessities of perishing sinners, and God will use the members of His church as His helping hand, if they will be usable. But He does not communicate through impure channels, for this would dishonor His holy name. *16LtMs, Lt 102, 1901, par. 27*

All who love Jesus will search the Scriptures, that they may know and obey His will in everything. Christ will be to them a very present help in time of need, for God’s power is pledged to faithfulness. He will fulfil His Word to all who are true and faithful, receiving and

imparting His great and precious gifts. Christ triumphs in the triumph of His people; therefore prepare His way that He may bestow His richest gifts upon His church. If His people refuse to be humble and obedient, to walk in His way and do His will, they will walk and work in the counsel of another leader, even with the disloyal and unsanctified, the selfish and covetous. Can God manifest His power to such?—No, for they would reveal only defeat and failure. *16LtMs, Lt 102, 1901, par. 28*

Tell in every church what the individual members must do and be if they would work successfully. In God alone is our strength. In quietness and patient forbearance we shall conquer. Those who reveal the long-suffering and patience of Christ will obtain deliverance from darkness. But those who forsake the way of the Lord, marking out new methods, and following human surmisings, will surely lie down in sorrow. Perversity, carried into the religious experience, will place them outside the city of God. Only those who know the way of the Lord know His assurance and peace. *16LtMs, Lt 102, 1901, par. 29*

“And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ... He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. ... I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Revelation 22:12, 11, 13, 14.*] *16LtMs, Lt 102, 1901, par. 30*

**Lt 103, 1901**

Hindson, J.

St. Helena, California

July 28, 1901

This letter is published in entirety in *10MR 138-139*.

Dear Brother Hindson,—

I thought that I had given special direction that Brother Belden was to receive two dollars a week from the Conference and a good-sized box of flour and rice and other groceries every now and then. I have not heard from Brother and Sister Belden since coming to America, till a day or two ago, and I find that they have not received any money nor any groceries. Is this right? Who did you suppose was taking care of Brother and Sister Belden? *16LtMs, Lt 103, 1901, par. 1*

We learn that Brother Nobbs is sick, and has been sick for some time. Brother Belden has been holding meetings whenever he could, and lately he has been acting in Brother Nobbs' place. He received money from the Conference until he went to Cooranbong. He has received nothing since we left. I would not have had them so neglected for any consideration. Were you on a remote island, unable to get money or provisions, would you not wish your brethren to consider the law of God? *16LtMs, Lt 103, 1901, par. 2*

A lawyer came to Christ with the question, "What shall I do, that I may inherit eternal life?" Christ answered, "What is written in the law? How readest thou?" And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And He said unto him, "Thou hast answered right: this do, and thou shalt live." [*Luke 10:25-28.*] *16LtMs, Lt 103, 1901, par. 3*

My brother, will you look into this matter? It is the duty of the New South *16LtMs, Lt 103, 1901, par. 4*

Wales Conference to assist Brother Belden. I have invested much in the cause and work of God in New South Wales. At one time I gave fourteen hundred dollars toward building meeting-houses and assisting institutions. What I now ask should be done for Brother Belden, who is unable to get any money. He can be an influence for good on Norfolk Island. Brother Nobbs and the believers on the Island urged him to return. He went back, and his influence has been a help.*16LtMs, Lt 103, 1901, par. 5*

It is the duty of the New South Wales Conference, for which I have done so much, to take this burden off me, and send Brother Belden no less than two dollars a week. And when the boat goes to the Island, groceries that cannot be obtained there, only at very high rates, should be sent to him.*16LtMs, Lt 103, 1901, par. 6*

I lay this burden on the New South Wales Conference. It is a duty they must not neglect.*16LtMs, Lt 103, 1901, par. 7*

Brother Belden has made teeth for the people on Norfolk Island and has been paid for them, but he has no money to buy more material, and therefore he cannot make more teeth.*16LtMs, Lt 103, 1901, par. 8*

I want you to consider Brother Belden's case. Do not pass it by. I shall send a copy of this letter to Brother Burden so that if Brother Hindson is not now in New South Wales, Brother Burden will appoint someone to see that Brother Belden is sent two dollars a week and a box of provisions, as is needed.*16LtMs, Lt 103, 1901, par. 9*

I will now leave this matter with you and I hope that it will not be neglected. I would send this letter to Brother Irwin, but he may be away.*16LtMs, Lt 103, 1901, par. 10*

I hope my brethren will appoint some one who will faithfully attend to this matter. Brother Belden may die at any minute with heart disease. As long as God spares his life, his counsel and influence and experience will be a great blessing to the church on Norfolk Island, and he should receive help from the Conference.*16LtMs, Lt 103, 1901, par. 11*

With much love to you, Brother Hindson, and to your dear wife.<sup>16</sup>*LtMs, Lt 103, 1901, par. 12*



## Lt 104, 1901

Braman, Brother and Sister [C. K.]

St. Helena, California

August 4, 1901

This letter is published in entirety in *21MR 134-137*.

My afflicted brother and sister,—

Your letter has just been placed in my hand. I am very sorry to hear that you are so afflicted, but you need not despair. *16LtMs, Lt 104, 1901, par. 1*

My brother, you are a sick man. You need different employment. You are engaged in a business that is exceedingly trying to the nervous system. If you could take up some work less trying, if you could get a piece of ground and for a year work out of doors, away from all the perplexities of business, it might save your brain and your soul. It is not wise, merely because you can make money readily, to continue in the work of tuning pianos, if this affects your nervous system. *16LtMs, Lt 104, 1901, par. 2*

In many cases I have advised out-of-door work for piano tuners, telling them that unless they changed their business, they would have to deal with insanity. *16LtMs, Lt 104, 1901, par. 3*

We are made up of nerves and senses, as well as of conscience and affections. All parts of the living machinery are to be wisely cared for and considerately treated. The Lord has respect for the body as well as the soul. *16LtMs, Lt 104, 1901, par. 4*

The canvassing work is a good work, but it may not be the best work for you, if while engaged in it you are obliged to eat irregularly and cannot get healthful food. *16LtMs, Lt 104, 1901, par. 5*

My sister, you and your mother should do all in your power to please your husband. Remember that he is a nervous dyspeptic. I hope you may never know what a nervous dyspeptic has to endure.

Do everything you can to restore your husband to health. In no case withhold your sympathy, but encourage him in every way possible. Give up your own ideas and your own wishes, if by so doing you can help him. Thus you will be blessed. Do not persist in having your own way when you know that this afflicts him.*16LtMs, Lt 104, 1901, par. 6*

I know what it is to be nervous. For weeks together I have had to have my meals brought to my room, because I could not endure the clattering of dishes.*16LtMs, Lt 104, 1901, par. 7*

Your husband would better not remain in the business of piano tuner. If he can, he should get a place in the country where he can keep chickens or raise vegetables. Any out-of-door work would be better for him than tuning pianos.*16LtMs, Lt 104, 1901, par. 8*

Your mother should defer to your husband's expressed wishes. We would charge all not to wash their dishes on the Sabbath if this can possibly be avoided. God is dishonored by any unnecessary work done on His holy day. It is not inconsistent, but proper, that the dishes should be left unwashed till the close of the Sabbath, if this can be managed.*16LtMs, Lt 104, 1901, par. 9*

I cannot see but that you are trying your best to live out the principles of health reform. Study economy in everything, but do not withhold from the diet the food which the system needs. With regard to the nut foods, there are many who cannot eat them. If your husband enjoys dairy butter, let him eat it until he is convinced that this is not best for his health.*16LtMs, Lt 104, 1901, par. 10*

My sister, you and your mother need the sweet influence of the Spirit of God that you may reveal the love of Christ. If you all try to understand the blessed mystery of abiding in Christ, fewer words will be spoken to chafe and irritate. Silence for God is often more eloquent than words. Let the soul be hushed in silent awe, that the unseen Presence may be appreciated and the still, small voice of the Spirit be heard.*16LtMs, Lt 104, 1901, par. 11*

Read and study the *sixty-second Psalm*. We are now to prepare for the mansions Christ is preparing for us. God help us to abide in the Saviour.*16LtMs, Lt 104, 1901, par. 12*

I am glad that you have a little child in the family. The home should be a heaven upon earth. Nothing should be allowed to enter to mar the happiness of the members. The little things in the home should be so adjusted that no one will be irritated. Our work in this world is to be pleasant, kind, and thoughtful. My sister, let there be no contention in your home. You must act as the peacemaker. Be careful to do nothing to irritate your husband. Let the peace of God rule in your house. *16LtMs, Lt 104, 1901, par. 13*

We all need to study the life of Christ and the lessons He gave, that we may know how to conduct ourselves in our relation with one another. Cherish the soothing influence of the Spirit of God. Remember that speech is a talent of great value if used aright, and that out of the abundance of the heart the mouth speaketh. Remember also that by thy words thou shalt be justified and by thy words thou shalt be condemned. Unadvised words often create difficulties which otherwise would not exist. *16LtMs, Lt 104, 1901, par. 14*

We are placed in this world to be children of God and to prepare for the future immortal life. Speak no unkind, thoughtless words. As you associate in family relationship, be careful to speak kind, tender words which will comfort and encourage. Do not forget the little acts of kindness which do so much to help the member of the family who is struggling with infirmities which no one but himself can understand. *16LtMs, Lt 104, 1901, par. 15*

It does not pay to persist in having one's own way, to be unwilling to yield in the little things which are of small consequence, thus bringing bitterness and wrath into the home. Life is too short, too full of sorrow. We have no time to spare for the bruising of any sore, tempted heart. *16LtMs, Lt 104, 1901, par. 16*

Let each one be kind and considerate of the other. Never let the sun go down upon your wrath. Never close your eyes in sleep without making right the little, pettish difficulties which hurt and bruise the soul. Confess your weakness, and lift the weight from your husband. Let nothing come in to hurt and destroy your peace of mind. We are Christ's property, and every afflicted soul should be helped, not hindered. *16LtMs, Lt 104, 1901, par. 17*

The Lord does not want any one to be unhappy. My brother, your case is not hopeless. With regard to the colporteur wagon, cannot you go to the church officers and get them to buy it from you? Then with this money you can pay your debts and for a year, if need be, work out of doors not touching a piano. Leave the business which makes you nervous and restless. When you have done all you can, trust in God. Get out of debt, and never again get into debt. Live so economically that you will not have to feel the galling burden of debt. *16LtMs, Lt 104, 1901, par. 18*

When you are tempted to think or speak unwisely, kneel wherever you are, and pray till you find rest in Jesus. I am sure that He will not leave you or forsake you. You may scorn yourself because of your passionate utterances, but remember that Jesus pities you, and that He will heal you, body and soul, if you will do His bidding. Here is His word to you, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] *16LtMs, Lt 104, 1901, par. 19*

Jesus desires to make celestial harmony in your soul. Read His words, not with discouragement, [but] with confidence and hope. Listen to the blessed words which God speaks to you. Walking with Christ means to believe that, though unseen, Christ is walking with you. *16LtMs, Lt 104, 1901, par. 20*

The soothing voice of God comes to you, saying, "Commit the keeping of your soul to me and I will preserve you and sanctify and bless you. Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." *16LtMs, Lt 104, 1901, par. 21*

The Lord never leaves the one who is physically and spiritually afflicted. Look to Jesus, the author and the finisher of your faith. Believe in the One who so loves you that He gave His life that you should not perish, but have everlasting life. The Captain of our salvation is with us. He will lead us onward and upward to certain victory. *16LtMs, Lt 104, 1901, par. 22*

When you are tempted to speak rashly, remember that harsh, hasty words will dishonor your divine Companion. The Lord Jesus asked you to put your trust in Him. It is the privilege of all, ministers and

people, to put their trust in the Saviour. Let your conversation be heavenly. Reveal by your words that Christ is abiding in the soul. When tempted to speak words that will grieve the Holy Spirit, lift the heart to God in prayer. He will help you to speak right words. Hope thou in God. Be a humble, trusting child of faith. I know that the Lord will not forsake you if you will put your trust in Him.<sup>16</sup>*LtMs, Lt 104, 1901, par. 23*

Have you not brethren in the faith who can help you by their counsel? If so, go to them, tell them just how you are situated, and ask them to pray that the Lord will bless and encourage you. Then you must co-operate with God. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [*Philippians 2:12, 13.*]<sup>16</sup>*LtMs, Lt 104, 1901, par. 24*

**Lt 105, 1901**

Marsh, W.

St. Helena, California

July 28, 1901

Portions of this letter are published in *6BC 1106-1107*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Marsh,—

I hardly know just how to answer your letter. I have just written to a young man in Denver who has been conducting a restaurant there under the name of doing medical missionary work. He has been sailing under the colors of the Battle Creek Sanitarium, but he has not been carrying out the principles of health reform. Meat and other things which testify against the principles which Dr. Kellogg upholds were placed on the table. This young man has not had an experience in true health reform. *16LtMs, Lt 105, 1901, par. 1*

There is much work to be done. But this work must be done understandingly. Some keep silent when they ought to speak. Others, when they ought to keep silent, speak excitedly and hastily. When we speak, we should keep the Christian life in view, remembering Christ's invitation, "Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] Our words should testify that we are partakers with Christ in His sufferings, that we are living in partnership with Him. *16LtMs, Lt 105, 1901, par. 2*

Kindly, patiently, interestedly, those in charge of a sanitarium are to give faithful instruction to the workers, that Jesus may always be honored. *16LtMs, Lt 105, 1901, par. 3*

Through Paul God has given many wonderful lessons for our instruction. In his visions Paul saw many things not lawful for a man

to utter. But many other things which he saw in the heavenly courts were woven into his teachings. The truth flashed from his lips as a sharp, twoedged sword. The impressions made upon his mind by the Holy Spirit were strong and vivid, and they were presented to the people in a way that no one else could present them. Paul spoke in the demonstration of the Spirit and with power.*16LtMs, Lt 105, 1901, par. 4*

In his letter to the Corinthians Paul writes, “We are laborers together with God; ye are God’s husbandry; ye are God’s building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.*16LtMs, Lt 105, 1901, par. 5*

“Now if any many build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” [1 Corinthians 3:9-17.]*16LtMs, Lt 105, 1901, par. 6*

I will give you the best knowledge that has come to me on the subject about which you write. Another sanitarium is not needed in Colorado at the present time. We have a sanitarium in Boulder, in College View, in Des Moines. But there is no sanitarium in the Southern field. The Lord has indicated that a sanitarium should be established in Nashville, Tennessee. A good work has been started in that place, but a sanitarium is very much needed. You mention a brother who is willing to invest his means in building a sanitarium. Will not this brother go to Nashville and see what he can do to establish a sanitarium there? I very much desire that this proposition shall be favorably considered.*16LtMs, Lt 105, 1901, par.*

The building of a sanitarium is the easiest part of the work. It is much harder to find workers who are capable of conducting the institution in a way that will honor God. God will not bless a sanitarium that is conducted in a haphazard manner. He cannot give prosperity to a sanitarium where the patients are fed on the very articles of diet which have made them sick. Those who conduct sanitariums in this way do the medical missionary work great harm. They misrepresent the purpose for which the sanitarium work was started. *16LtMs, Lt 105, 1901, par. 8*

Great skill is required to conduct a sanitarium in such a way that the expenses will be met. So many of those employed as helpers have never learned the principles of economy. They do not know the meaning of Christ's words, "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] Often enough is wasted in a year to support a family for that length of time. *16LtMs, Lt 105, 1901, par. 9*

Then again, unless the institution has a matron who knows how to oversee wisely, money is often paid for work that is not done. There are helpers who do not work faithfully. During their working hours they spend time in talking to one another. They are more interested in their talk than in their work. The lax, dilatory way in which they labor is against the institution. They do not work with expedition. They are not filled with an intense interest to see the institution not only paying its current expenses, but laying by a fund for emergencies. *16LtMs, Lt 105, 1901, par. 10*

With complete order and skilful industry, the work in many of our sanitariums could be accomplished with half the number of helpers now employed. Those who have no missionary spirit, who work only for the wages they receive, will not labor interestedly, but lazily. Such helpers are a loss to any institution. The minutes they waste grow into hours, yet they ask pay for all this wasted time. *16LtMs, Lt 105, 1901, par. 11*

Let all remember that God is taking their picture, just as surely as the pictures of men and women are today reproduced upon the polished plate of the artist. *16LtMs, Lt 105, 1901, par. 12*

In every sanitarium there should be one who will faithfully educate



the helpers in Bible lines. It is a great aid to the helpers to be brought to the Word of God, to have their attention called to the fact that they are acting a part in the cause of God, and that He requires each one to be a faithful steward.*16LtMs, Lt 105, 1901, par. 13*

Our sanitariums should not receive as helpers young men or young women whose minds are filled with cheap, frivolous ideas, who have no desire to improve the talents which God has entrusted to them. They should be plainly told that unless they are willing to change, the institution can be no help to them.*16LtMs, Lt 105, 1901, par. 14*

I wish that parents could realize the harm they are doing their children by failing to teach them to bear their share of the burdens of the home. Many parents allow their children to grow up with the slipshod education. They have no idea of what is to be done or how to do it. Young men and young women of this class should not be received at our sanitariums. Those in charge of the institutions should realize that they are to act in God's stead, dealing faithfully and truly with the youth placed in their care. Workers who are giddy and inefficient, who refuse to try to improve, should return to their homes and place themselves under training. If they cannot obtain the proper discipline in the home, let them go to someone who can teach them that what is worth doing at all is worth doing well.*16LtMs, Lt 105, 1901, par. 15*

**Lt 106, 1901**

Managers of the St. Helena Sanitarium

St. Helena, California

August 6, 1901

Portions of this letter are published in *AH 285; 2MCP 665*. +NoteOne  
or more typed copies of this document contain additional Ellen White handwritten  
interlineations which may be viewed at the main office of the Ellen G. White  
Estate.

To the Managers of the St. Helena Sanitarium,—

I am impressed that the time has come to say something in regard to the Sanitarium at St. Helena. There is need of the vivifying power of the Holy Spirit being felt throughout the institution. Much has been presented to me during the last fifteen years in regard to this institution, and this I have written out plainly and clearly in many communications. But all that was written to warn, to help, and to encourage Dr. Maxson during his connection with the St. Helena Sanitarium he chose to set aside, following his own judgment and refusing to control his inclinations on the point of appetite. On account of this, he and his wife separated from the Sanitarium.*16LtMs, Lt 106, 1901, par. 1*

The Lord has instructed me that all that was presented to Dr. Maxson was for his present and eternal good. But he turned from light and took his case into his own hands. He will receive according to his works. Cause will be followed by effect.*16LtMs, Lt 106, 1901, par. 2*

At one time the St. Helena Sanitarium was brought too largely under the control of one family. The members of this family, according to the counsels of divine wisdom, needed to make decided changes. But notwithstanding the light sent by God, Dr. Maxson chose to explain away and make of none effect the instruction given. Had he walked in the light which God sent, it would have been for his physical and spiritual good. And in connection with the Sanitarium at St. Helena, under the guidance of

the Lord, he could have been blessed with physical and spiritual power. But he chose to think that Sister White did not understand his case, and his misunderstanding and misinterpretation of the messages of counsel have been the means of influencing others besides himself. *16LtMs, Lt 106, 1901, par. 3*

The question is a live one: What is essential to be done for the institution upon the hillside? Its history has been presented to me, and I have written to Dr. Sanderson in reference to his management. He has not shown wisdom in feeling that it is his place to control the management. While he may not acknowledge it, yet he has virtually been manager. *16LtMs, Lt 106, 1901, par. 4*

Dr. Sanderson has imbibed Dr. Maxson's ideas in regard to physicians having the management of a sanitarium. But Dr. Sanderson has not the talent of management. If he would give himself fully to the duties of a physician, he would have better success. *16LtMs, Lt 106, 1901, par. 5*

He acknowledges that things at the Sanitarium ought to be different, but he has not the executive ability to set matters in order. *16LtMs, Lt 106, 1901, par. 6*

If after the light came to Dr. Maxson and Dr. Sanderson, they had received the instruction and had been willing to entrust the business to a capable manager, they would have opened the way for God to work, and the Sanitarium would be much further advanced than it now is. If the plan had been heartily adopted of placing a capable manager in charge of the business of the institution,—a man of understanding with the qualifications of a manager, a man who could take general oversight inside and outside,—had such a man been placed in charge of the Sanitarium, meeting with the support of the physicians, thousands of dollars would have been saved and the institution would have been furnished with conveniences which it does not now possess. *16LtMs, Lt 106, 1901, par. 7*

Dr. Sanderson has always been opposed to this plan; he has desired to have a manager who would manage under his control. In this the Lord has not been honored. His name has not been glorified. The Sanitarium has always needed an able and responsible manager. Then Dr. Sanderson could have devoted

more time to his patients. They have needed more attention than they have received. *16LtMs, Lt 106, 1901, par. 8*

The spiritual atmosphere of the Sanitarium has not been of a character to leave the best impression on the patrons. In a sanitarium, of all other places, a heavenly influence should be exerted, that the patients may see that God's presence is in the institution. *16LtMs, Lt 106, 1901, par. 9*

All connected with this institution should realize the important responsibilities resting upon them. They should ever remember the purpose for which the institution was established,—that the light of reform might shine forth clearly and distinctly. A healing, spiritual influence should be felt through every department of the institution. *16LtMs, Lt 106, 1901, par. 10*

Bible lessons should be given in a way that will leave the very best impression on human minds. The patients should realize that God's presence is in the institution. This instruction should not be given tamely, as though an essay were being read, but in a bright, earnest manner, in such a way that the hearers will be convinced that the teacher has a store-house of precious treasures from which to draw, and is presenting from the Word of God jewels of the highest value. *16LtMs, Lt 106, 1901, par. 11*

The work of training nurses should not be undertaken unless it can be carried forward without failure. A mistake has been made in admitting young people to the Sanitarium to receive a nurse's training when the institution did not possess talent to do this work properly. The youth in the Sanitarium must receive a more thorough education and training. The teachers need to feel the deep moving of the Holy Spirit. Those in charge of the institution should know whether the young men and young women taking the nurses' course are growing in grace, obtaining a fitness to do a work which will save souls ready to perish. *16LtMs, Lt 106, 1901, par. 12*

The helpers in our sanitariums must be men and women of substantial characters. Loud talking and laughing is not to be heard in the Sanitarium, else the patients will testify that it is more like a house of pleasure than an institution for the care of the sick. *16LtMs, Lt 106, 1901, par. 13*

Youthful workers are not to be accepted in the Sanitarium merely because they present themselves. We must inquire, Are they fitted for the work? Are there those in the Sanitarium who can give them proper instruction, teaching them to guard against all frivolity, so that their conduct will not have an unfavorable impression on the patients?*16LtMs, Lt 106, 1901, par. 14*

It is no honor to our sanitariums to admit young people who will not develop into nurses that can be recommended as competent and faithful, understanding how to treat the sick. Rattle-brained, frivolous young people who know not how to dress properly or how to behave properly are a detriment to an institution. Will it pay for the Sanitarium to educate such young people? Could it conscientiously send them forth to represent the truth? This subject should receive careful study.*16LtMs, Lt 106, 1901, par. 15*

Frivolous persons should be advised to return to their homes and take up the practical duties of home life. Their parents should awaken to the fact that the most important lesson for their children to learn is that they must act their part in bearing the burdens of the home. If parents desire the future happiness and usefulness of their children, they should teach them how to dress healthfully and how to use brain, bone, and muscle in a way that will make them useful. Parents should teach their children to take a common-sense view of life, to realize that they are to be useful in the world. In the home, under the supervision of a wise mother, boys and girls should receive their first instruction in bearing the burdens of life. Then, when of suitable age, they should be placed where they can receive special training for some branch of the work.*16LtMs, Lt 106, 1901, par. 16*

The young physicians in a sanitarium need the very best instruction. This they are to receive from those in charge of the institution. These men should be sincere followers of Christ. They should constantly seek the Lord for wisdom. They should be all-round physicians. Half-and-half work will spoil the pattern. Those connected with the Sanitarium are to work in such a way that blessing will come to those with whom they associate, and glory be given to God.*16LtMs, Lt 106, 1901, par. 17*

The Board should work wisely and intelligently to provide helpers for the Sanitarium. Neither physician-in-chief nor manager should feel at liberty to select helpers to fill responsible positions without counsel from their fellow laborers. Neither should the instruction of younger workers be entirely under one man's control. If it is, their progress in usefulness will be retarded.*16LtMs, Lt 106, 1901, par. 18*

Those in our sanitariums should be closely connected with God. Dr. Jones is young. He needs all the wisdom that he can obtain from wise instructors, that he may climb the ladder of progress round by round, ascending to the throne of God. I will say that Dr. Jones should be situated where the influences are making sanctifying impressions on the soul.*16LtMs, Lt 106, 1901, par. 19*

Brother Bowen needs a different experience from that which he has obtained in connection with the Sanitarium. There has been a lack of executive ability, a waiting to see done that which needed to be done.*16LtMs, Lt 106, 1901, par. 20*

God has committed to each one of us sacred trusts for which He holds us accountable. When we see that something needs to be done, let us do it, whether it comes under our special line or not.*16LtMs, Lt 106, 1901, par. 21*

The mind is a trust from God. The powers of the mind are to be cultivated. They are to be so wisely used that they will increase in strength. Each one is to use his entrusted talents in a way that the greatest good will be done. The mind is to be so educated that the best energies of the soul will be brought out and every faculty be developed. We must not be content with a low standard. We are to move onward from one advanced line of work to another.*16LtMs, Lt 106, 1901, par. 22*

A resolution was passed by the Sanitarium Board to invite Dr. Mary Sanderson to connect with the Sanitarium. She did not accept this invitation. From the light God has given me, Dr. Mary Sanderson is not in a proper condition spiritually to connect with the Sanitarium. I wish she were converted. If her heart were humble, if she were living the truth, she could be a blessing. But her heart is in a state of rebellion. God has a controversy with her. When she was in the

Sanitarium, she was not a blessing to it. Her spirit was not humble and gentle. She did not feel the sanctifying power of the grace of God. I sincerely hope that her heart may be changed. But at present the domineering, overbearing spirit that has control of her mind, the pride that works in the children of disobedience, disqualifies her for a position in the Sanitarium. Doctors and nurses who are not under the influence of the Spirit of God must not be connected with the Sanitarium. *16LtMs, Lt 106, 1901, par. 23*

Dr. Brighthouse is one who loves and fears God. But she must not keep herself attached to one who will not help her to do the very things she ought to do and could do. This is taking the life and courage from Dr. Brighthouse. She has a responsible work to do in the Sanitarium, but there is one who is as a weight to keep her burdened. There should be some other provision made whereby Sister Brighthouse shall be relieved from this burden. *16LtMs, Lt 106, 1901, par. 24*

If placed under different circumstances, Dr. Sanderson could accomplish much good, working more successfully and satisfactorily than he has during the years that he has been connected with the St. Helena Sanitarium. It would be for the best interest of Dr. Sanderson to be placed in connection with physicians of a different cast of mind. But he ought not to be placed at the head of another institution. If he will unite with others, if he will be anxious to improve, he will learn the lessons that he needs to learn. The light given for him is that if he will associate with Christian physicians, he will learn lessons altogether more beneficial than those learned from his brother-in-law, Dr. Maxson. The less connection Dr. Sanderson has with Dr. Maxson, the better it will be for his eternal welfare. *16LtMs, Lt 106, 1901, par. 25*

Associated with other physicians, Dr. Sanderson can learn many lessons which he needs to learn, and he can be a channel through which God will impart blessings to His people. But if he stands alone, relying upon his own judgment and wisdom, he will lose much. *16LtMs, Lt 106, 1901, par. 26*

God leaves with His people the light He sends. If they will to understand, they can understand. If they refuse to accept the light,

darkness comes upon them; and how great is that darkness!*16LtMs, Lt 106, 1901, par. 27*

The perils of the last days are thickening around us. Because iniquity abounds, the love of many waxes cold. Upon every one rests the responsibility of saving, not only his own soul, but the souls of others. God calls for wide-awake men and women to come to the front. Enoch walked with God when the earth was so fearfully corrupt that God declared that if man did not repent, He would utterly destroy him off the face of the earth. If Enoch walked with God in that polluted age, we can walk with God today.*16LtMs, Lt 106, 1901, par. 28*

Dr. Sanderson, do not look upon me as your enemy. Let me tell you that Satan will make every effort to lead you astray. I can not speak words other than those given me to speak to you, but I have nothing but love for your soul in my heart. If years ago you had acted in accordance with the light given you, you would have been placed on vantage ground. You would have learned many precious lessons from the great Teacher.*16LtMs, Lt 106, 1901, par. 29*

Jesus loves you. He has shown me beneath the surface, and I tell you in the name of the Lord, that you have had too much connection with Dr. Maxson. I am sorry for him and his family. He and his wife are reaping the result of their actions in walking in the imagination of their own hearts. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [*Isaiah 50:11.*]*16LtMs, Lt 106, 1901, par. 30*

The Lord has shown me the precious experience that Brother and Sister Maxson could have obtained had they followed the Lord's instruction. But Dr. Maxson was stubbornly determined to walk after the imagination of his own heart, and he cut off the testimony the Lord in mercy and love would have given him; and I am sorry that his wife has followed his leading.*16LtMs, Lt 106, 1901, par. 31*

I send these words to you until I shall have time to take up the case more fully, presenting it in a more extended form.*16LtMs, Lt 106, 1901, par. 32*



In love.<sup>16</sup>*LtMs*, *Lt* 106, 1901, *par.* 33

**Lt 107, 1901**

Brother

Refiled as *Lt 233, 1899*.

## Lt 108, 1901

Johnston, J. O.

St. Helena, California

July 27, 1901

This letter is published in entirety in *SpM 191-193*.

Brother Johnston,—

A few weeks ago I sent a letter to Elder Shireman. He was presented before me as worried and suffering in mind. I was given instruction regarding the course you are pursuing toward him, a course which is not dictated by the counsels of God. You are causing Brother Shireman suffering. It is not your work to go into another man's field of labor and take up a work which by much labor and sacrifice he has established. There are plenty of fields as barren and as needy as was this one when Brother Shireman first entered it. Why should you not go to these fields and there give evidence of your capability, tact, and ingenuity? Do not, I beg of you, act the part of a usurper or an accuser of the brethren, for the Lord will not justify any such course of action. This is not the work you are appointed by the Conference to do.*16LtMs, Lt 108, 1901, par. 1*

What has led you, my brother, to locate in a place where another man, by patient labor and hard wrestling and with great self-denial and self-sacrifice, has established a good work? The Lord is not pleased with you for stepping into another man's field after he has done all the pioneering, to criticize and condemn, leaving the impression upon other minds that the work has not been done right. It is not the work of a minister of Christ to go to another man's field of labor and ignore the worker, showing no appreciation of his work. How much nobler to go to some unworked part of the vineyard and show there what can be done to make a beginning.*16LtMs, Lt 108, 1901, par. 2*

From the light the Lord has been pleased to give me, there are many openings just as promising as was the place where Brother

Shireman began his work. And you have the advantage of possessing physical strength. Seek a hard place, and go to work. Labor with humility and earnestness as Brother Shireman has done. Learn how he has accomplished his work, and then begin as he began, showing your zeal by making earnest efforts to establish something. Cultivate a part of the Lord's vineyard where nothing has been done. Thus you can consistently show what capabilities you possess. Thus you can show that your work is genuine.*16LtMs, Lt 108, 1901, par. 3*

Brother Shireman has taxed his energies in a way that many of our younger ministers would shrink from doing. He has opened the Scriptures to the people and has erected buildings, and the Lord has blessed him and gone before him. To some his work may appear crude, not elegant enough to suit their taste, but he has worked according to the ability given him by the Lord. God will bless any man who does this. You should be careful not to dishonor God in the person of His saints. Let the aged minister of God work in the place where he has accomplished so much, till the Lord by His Holy Spirit moves upon him to work in another place.*16LtMs, Lt 108, 1901, par. 4*

The Conference should understand that it has no right to send a man to take the work out of the hands of one who has done the hard labor, gaining his way little by little, the Lord working with him, and giving him hire, in souls, for his labor.*16LtMs, Lt 108, 1901, par. 5*

Study the action of Christ, as recorded in *John 4:1-3*.*16LtMs, Lt 108, 1901, par. 6*

In regard to the property which Brother Shireman has built up, let no selfish greed force him to make it over to the Conference. There may be other places where he should work, and he should have something with which to operate. If he were called away suddenly, he could make this property over to someone he could trust. He should be allowed to control his own property, the results of his hard labor. He should never be allowed to feel himself destitute.*16LtMs, Lt 108, 1901, par. 7*

Brother Shireman will always need helpers, but not men who will

seek to set him aside and supersede him. His helpers should be men of fine perceptions and delicacy of feeling, who will give credit where credit is due, who will not ignore the one used by God to do the hard, pioneer labor. *16LtMs, Lt 108, 1901, par. 8*

How dare any one, minister or lay member, bar the way of God's servants by unjust, unfeeling speeches. But this has been done, and thereby some laborers have been discouraged and many souls lost who might have been saved. Those who do this work are not prompted by the Spirit of God, but by another spirit. Scornful criticisms and discourteous remarks are from Satan. Abraham was a courteous man. If teachers, ministers, and people would practice Bible courtesy, they would find hearts open to receive the truth and the Lord would be glorified. *16LtMs, Lt 108, 1901, par. 9*

He who comes into another man's field of labor to scoff at his work is not fitted for ministerial labor. He might better, far better, use his powers in some other work. Those who search for something with which to find fault have taken the enemy's side of the question. Can Christ say of them, "Well done, good and faithful servant"? [*Matthew 25:23.*] Are they giving the trumpet a certain sound? Are they proclaiming to a perishing world the last message of mercy? *16LtMs, Lt 108, 1901, par. 10*

For years the Lord has shown me that He uses many gifts in the work of saving souls. All who can should do personal labor. As they go from house to house explaining the Scriptures to the people in a clear, simple manner, God makes the truth powerful to save. The Saviour blesses those who do this work. *16LtMs, Lt 108, 1901, par. 11*

For many years Brother Shireman has done a good and unselfish work. While others have sought rest and comfort, he has toiled in poverty, earning means to carry forward God's work. He is now worn with labor, and God desires him to be sustained. He should lay off some of his burdens, but the cause of God needs his experience. It needs his words, which have a comforting, soothing influence on sin-sick souls. *16LtMs, Lt 108, 1901, par. 12*

Brother Shireman should not allow his spirit to be grieved by the course which others pursue toward him. He should not allow a

combative spirit to take possession of him. He should not feel called upon to defend himself. He has no need for self-justification. His work speaks for him. Those with whom God works are not to be at all intimidated by the criticisms of men who need to understand what it means to build up an interest in a new and barren field, who might far better use the talent of speech in warning those who know not the truth than in criticizing those who are doing their best. *16LtMs, Lt 108, 1901, par. 13*

Treat Brother Shireman with the tenderness with which you would wish to be treated were you in his place. Remember that workmen for God will spring up in many places. He who forsakes all that he has in order to advance the work of God is doing that which must be done. Every weight, every besetting sin, must be laid aside. God's watchmen are to lift up the voice, saying, The morning cometh, and also the night. "Come out from among them, and be ye separate, ... and touch not the unclean thing." [*2 Corinthians 6:17.*] "Be ye clean that bear the vessels of the Lord." [*Isaiah 52:11.*] *16LtMs, Lt 108, 1901, par. 14*

The church cannot measure herself by the world, nor by the opinions of men, nor yet by what she once was. Her position in this world is to be compared with what it would have been had she continually pressed forward and upward, from victory to victory. *16LtMs, Lt 108, 1901, par. 15*

## Lt 109, 1901

Johnston, J. O.

St. Helena, California

August 6, 1901

This letter is published in entirety in *SpM* 194-196.

Brother Johnston,—

I am greatly troubled in behalf of Brother Shireman, whom I know the Lord loves. God will be his friend and helper and his exceeding great reward. *16LtMs, Lt 109, 1901, par. 1*

The Lord presented the situation before me. I was shown Brother Shireman in great sorrow, suffering from the criticisms of those who had done nothing to build up his work. I immediately wrote a letter of encouragement to Brother Shireman, and I wrote a letter to you also, and thought I had sent it, but I find that I did not. I will now write a little more to send with it. *16LtMs, Lt 109, 1901, par. 2*

The Lord is no respecter of persons. He who wounds the feelings of an aged brother needs the converting power of God. How ashamed he ought to be, with his young strength, to slight one who has grown gray in serving God. How different his course would be could he see how highly Christ estimates the humble, earnest worker! *16LtMs, Lt 109, 1901, par. 3*

Christ accepts and communes with the most lowly. He does not accept men because of their capabilities or eloquence, but because they seek His face, desiring His help. His Spirit, moving upon the heart, arouses every faculty to vigorous action. In these unpretentious ones the Lord sees the most precious material, which will stand storm and tempest, heat and pressure. God sees not as man sees. He judges from appearance. He searches the heart and judges righteously. *16LtMs, Lt 109, 1901, par. 4*

God is displeased with the spirit you have manifested. Your insinuations and criticisms are most unbecoming. When you ought

to be a teacher, you have need that one teach you. Do you know that you are criticizing the work of a man who has been visited by the angels of the Lord? Who has sent you to a field where a good work is in progress, to show your zeal by tearing it in pieces? If this is working in the “regular lines,” it is high time that we worked in irregular lines. *16LtMs, Lt 109, 1901, par. 5*

No minister should dishonor his position as a Christian worker by being severe, critical, and overbearing, riding rough-shod over men whom the Lord is using, men whom He loves because they appreciate His grace and do not abuse His mercies. Those who desire to be dealt with in mercy and compassion must show mercy and compassion when dealing with their brethren. *16LtMs, Lt 109, 1901, par. 6*

It is acting the part of a thief and a robber to step into another man's field of labor and destroy his harvest. Paul, the greatest preacher among believers, did not desire to go upon another man's ground. His desire was to preach the gospel to those who had never heard it. He writes, “Yea, so have I striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand.” [*Romans 15:20, 21.*] And of Christ it is written, “So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider.” [*Isaiah 52:15.*] *16LtMs, Lt 109, 1901, par. 7*

There is true honor among those who have the love of God in their hearts. Our object in working for the Master should be that His name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved by God. The Lord expects His servants to work from different motives. *16LtMs, Lt 109, 1901, par. 8*

There are many who will spend and be spent to win souls to Christ. In obedience to the great commission, they will go forth to work for the Master. Under the ministration of angels ordinary men will be moved by the Spirit of God to warn people in the highways and



byways. Humble men, who do not trust in their gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour as their persevering prayers bring souls to the cross. We should say to them, Go forth, brethren. Do your best humbly and sincerely, and God will work with you. They should be strengthened and encouraged, and as fast as possible fitted for labor, that success may crown their efforts. They harmonize with unseen, heavenly instrumentalities. They are workers together with God, and their brethren should bid them Godspeed and pray for them as they labor in Christ's name. No one is authorized to hinder such workers. They should be treated with great respect. No one should speak a disparaging word of them as in the rough places of the earth they sow the gospel seed.*16LtMs, Lt 109, 1901, par. 9*

Christ will be with these humble workers. The angels of heaven will co-operate with them in their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon hearts. God will work miracles in the conversion of sinners. Men and women will be gathered into church fellowship. Meeting houses will be built, and institutions of learning established.*16LtMs, Lt 109, 1901, par. 10*

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. They receive a reward in this life, and a glorious reward awaits them in the future life.*16LtMs, Lt 109, 1901, par. 11*

It is time that church members understood that everywhere there is work to be done in the Lord's vineyard. No one is to wait for a regular process before they make any efforts. They should take up the work right where they are. There should be many at work in what are called "irregular lines." If one hundred laborers would step out of the "regular lines" and take up self-sacrificing work such as Brother Shireman has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God.*16LtMs, Lt 109, 1901, par. 12*

Can it be that our brethren think that their criticisms are the productions of the Holy Spirit? It will be found that those who are criticized have more to show for their efforts than those who criticize. The names of the humble workers are stamped on the

books of heaven with the words, “Well done, good and faithful servant; enter thou into the joy of thy Lord.” [*Matthew 25:23.*] But opposite the names of the critics stand the words, “Thou art weighed in the balances and found wanting.” [*Daniel 5:27.*]*16LtMs, Lt 109, 1901, par. 13*

You have had educational advantages. But God has not imparted His gifts to you to be used in disparaging another man’s work. The Lord has not told you to enter into another man’s field, to rob him of the influence God has given him, to show how wise you are as contrasted with him. I pray that you may be converted. Unless you are changed in disposition and spirit, the gates of heaven will be closed against you.*16LtMs, Lt 109, 1901, par. 14*

Life’s best things—simplicity, honesty, truthfulness, purity, unsullied integrity—are not to be bought or sold; they are as free to the illiterate as to the educated, to the white man as to the black man, to the poor man as to the king upon his throne.*16LtMs, Lt 109, 1901, par. 15*

Read and study the *first chapter of first Corinthians*, and see if you cannot get back into right lines of work. God is leading out a people, preparing them for translation. Are we who are acting a part in this work standing as sentinels for God? Are we seeking to labor unitedly? Are we willing to be servants of all? Are we following in the footsteps of Jesus, our great Exemplar?*16LtMs, Lt 109, 1901, par. 16*

In the field of life we are all sowing seeds. As we sow, so shall we reap. Those who sow self-love, bitterness, jealousy, will reap a like harvest. Those who sow unselfish love, kindness, tender thoughtfulness for the feelings of others, will reap a precious harvest.*16LtMs, Lt 109, 1901, par. 17*

**Lt 110, 1901**

White, J. E.; White, Emma

St. Helena, California

August 7, 1901

Previously unpublished.

Dear children Edson and Emma,—

We received your telegram but it was delayed, so that at the time you mentioned we were scattered as a family. But we remembered your petition and asked the Lord to save you from the sad calamity of losing one of your faithful workers. May this pain be spared you. We have deep sympathy for the suffering one who has been so faithful in doing her missionary work. I know that the Lord will not suffer you to be afflicted without giving you the consolation of His Holy Spirit. He can save. His arm is not shortened that it cannot save, neither is His ear heavy that He cannot hear. He will save to the uttermost all who come to Him in sorrow. He is a present help in every time of need. Let us have increased faith. Let us trust the Lord to work in our behalf. Our necessity is God's opportunity.<sup>16</sup>*LtMs, Lt 110, 1901, par. 1*

May the Lord draw very near to Brother Rogers and save him from the severe affliction of losing one who has been heart and soul and mind united with him in the work. O, how precious our God is to us in suffering and affliction! May temptations and sorrow not come unto you in the Mission. The words of encouragement from Christ are, "I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." [*Luke 22:29, 30.*] What a promise this is. We are to be made sharers with Christ in the kingdom He has received from His Father. This is a spiritual kingdom in which those who are the most humble and active in serving their brethren are the greatest.<sup>16</sup>*LtMs, Lt 110, 1901, par. 2*

"Eat and drink at my table"—that is, be admitted to near communion with Me, as are those who are favored with the distinction of being

placed in a position of honor near the king. Christ's faithful ones are to administer under His authority the affairs of His spiritual kingdom. "Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." [*Matthew 19:28-30.*]*16LtMs, Lt 110, 1901, par. 3*

Until men co-operate with Christ, they are represented as being idle, as far as His business is concerned. They are doing nothing to promote the interests of the kingdom of God. Could the scenes of the judgment be enacted before them, they would see that they entertain erroneous ideas regarding that which the Lord values. He places no value on outward display or boasting. Many who in this world are first, many who are looked upon as above others, will one day see that God estimates man according to their compassion, love, and self-denial. Those who help and bless their fellow men, trying always to lift them up, are in God's sight far above the selfish ones who exalt themselves; for they follow the example of Him who went about doing good.*16LtMs, Lt 110, 1901, par. 4*

Those who thirst for worldly distinction and glory for their children make a sad mistake. It is those who do all they possibly can to secure the virtues of Christ's character, who will sit nearest to Him on His throne, because they are wise and good, denying self, giving to others the preference and honor. He who looks into the heart sees the true virtues of character possessed by His lowly, self-denying, self-sacrificing disciples, and He places them in positions of distinction because they are worthy, though they never realized it and would never place themselves in an exalted position.*16LtMs, Lt 110, 1901, par. 5*

Christ knows how His faithful ones relieve the suffering of the needy, and He is pleased when they apply to Him for help that they may help others. God will hear your prayers. Do not be discouraged. He knows just what is best for all of us. He will

strengthen us in a good work. He will honor all who honor Him. I hope that too much dependence will not be placed upon human help. Look unto Jesus. He will be our strength. He is acquainted with our necessities and is touched with the feelings of our infirmities. *16LtMs, Lt 110, 1901, par. 6*

I have read your letter to Brother Gowell, and the answer from Brother Evans. All these things will be. We need to take all things to God in prayer, and to look unto Jesus, the author and the finisher of our faith. I do not advise you to make any more appeals direct to the Review and Herald. They are just now very much tried in regard to an article that I have sent for publication—not an appeal for help, but a setting-forth of some things in regard to the purification of the office and the advisability of those in positions of responsibility not being held in their positions until they feel they are a fixture. We must not look to man or trust in man. We must look beyond man to God. He is our helper. Are we not under the divine theocracy? I feel a great peace in trusting in the Lord God of heaven. The promise is, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] *16LtMs, Lt 110, 1901, par. 7*

Troublous times are right upon us. The signs of the times reveal that the day of the Lord is soon to come. The daily papers are full of indications of intense, serious conflict in the future. Strikes are common. Thefts and murders are committed on every hand. Men possessed by demons are killing men and women and little children. The taking of human life is a matter of daily occurrence. All these things testify that the end of all things is at hand. The powers of earth are stirred with an intensity from beneath; and the Lord sends to His people the warning: “Heaven and earth shall pass away: but my word shall not pass away. And take heed to yourselves, lest at any time your hearts be overcome with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” [*Luke 21:33-36.*] *16LtMs, Lt 110, 1901, par. 8*

This entire chapter (*Luke 21*) is a representation of what we may

look for. *16LtMs, Lt 110, 1901, par. 9*

“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. ... Watch ye therefore: for ye know not what hour your Lord doth come.” [*Matthew 24:37-39, 42.*] *16LtMs, Lt 110, 1901, par. 10*

Be assured the plagues are already beginning to be poured out. But notwithstanding Christ’s warning, notwithstanding what is taking place in the world, even those who claim to be expositors of Bible truth do not take in the situation. Well indeed is it that sanitariums are established among us to be as lights shining in a dark place. The calamities that come as the result of wrong eating and drinking have little effect upon the people. We are to mark the fulfilment of the words of Christ, “As it was in the days of Noe, so shall it be also in the day of the Son of man.” [*Luke 17:26.*] By searching the Scriptures we shall form the habit of drawing spiritual instruction from the common occurrences of life. The signs of the times give evidence that the threatened judgments of God are being permitted to do their work. Indulgence of pride, selfishness and covetousness, thefts and bold robberies, are common; but the world is not being warned as it should be. Thousands are perishing in their sins, and the last message of mercy to a fallen world is to be proclaimed. But how little is being done! Genuine benevolence will lead those who have been entrusted with the Lord’s money to place this money where it will advance His work. Souls are perishing, and hundreds of workers are now needed. Men will be moved by the Holy Spirit to leave their ordinary employment and enter the barren fields that have never heard the last message of mercy. Many will be endowed with power from on high. They will work wisely, not expending means lavishly, but studying how souls can be brought to the knowledge of the truth by the opening of the Scriptures in house-to-house labor. This work men and women will take hold of for the love of Christ. *16LtMs, Lt 110, 1901, par. 11*

God’s workers do not receive in this world much reward for their labor, but they are laying up treasure in heaven. A gracious reward

awaits them there. Those who think that they must use means in making a display will lose many precious opportunities, and unless they change their course of action, they will at last be weighed in the golden balances of the sanctuary and be found wanting. *16LtMs, Lt 110, 1901, par. 12*

Be not dismayed. The Lord is your helper. Pray, believe, and never fret. Wait patiently, all the time working to advance the Lord's work, and He will not disappoint you. *16LtMs, Lt 110, 1901, par. 13*

I must now close this letter. We leave for Los Angeles this afternoon. God bless you all is our prayer. *16LtMs, Lt 110, 1901, par. 14*

Mother.

**Lt 111, 1901**

Hoover, W. L.

NP

August 13, 1901 [typed]

Previously unpublished.

Brother H.,—

I am instructed to say that you should not be director or superintendent in any of our institutions. You are self-conceited, and it is dangerous to place responsibility upon a self-conceited man. If you had the intelligence you think you have, would it not make you wise unto salvation? Would it not lead you to reach a higher standard? *16LtMs, Lt 111, 1901, par. 1*

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.” *[Ephesians 5:1-4.] 16LtMs, Lt 111, 1901, par. 2*

“Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light. ... proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done by them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. ... Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves to one another in the fear of God.



Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.”  
[Verses 8, 10-16, 18-27.]*16LtMs, Lt 111, 1901, par. 3*

I advise you to study this Scripture carefully. It contains lessons for the guidance of every married man and every married woman. Search your heart as with a lighted candle.*16LtMs, Lt 111, 1901, par. 4*

How long will your wife be happy and contented if you continue to do as you have done in the past? Will she not see that something is wrong? It is your duty to show your wife special favors. Be a faithful husband.*16LtMs, Lt 111, 1901, par. 5*

You are warned in the Word of God to avoid the very appearance of evil. If it is necessary for you to have a private secretary, employ a young man instead of a young woman. Your employment of a young woman is a snare to you and to her and a reproach to the cause of God. Why do you thus taint your good? You are misusing the skill God has given you. By your lax conduct you are setting a wrong example before the other workers in the institution.*16LtMs, Lt 111, 1901, par. 6*

**Lt 112, 1901**

Kellogg, J. H.

St. Helena, California

July, 1901

Portions of this letter are published in *12MR 1-2*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg

Dear brother,—

Sister Druillard has just read me your letter from John Wessels. I have not received a word from either Brother Wessels or his wife since they left Australia. Yes, I had one letter from Brother Wessels expressing the belief that Brother Daniells is a bad man. Just as though I do not know Brother Daniells! After Brother Wessels, during his visit to America, made statements which did not bear the slightest semblance of truth, I felt so perplexed that I did not know how to write to him. I am glad that I received no favors from him during his stay in Australia. I was only too glad to receive him and his family into my home. They stayed with us six weeks, and I had no thought of taking anything from them, neither did I take a penny.*16LtMs, Lt 112, 1901, par. 1*

I think I can understand something of the situation of the Sanitarium work in Africa. But I do not think it necessary for me to advise you in this matter, for you fully understand the difficulty. As I heard your letter read, I was convinced that you have done the only thing that you could do. I see no way but for you to keep out of the jam. It will come, and somebody will be hurt.*16LtMs, Lt 112, 1901, par. 2*

I think you have answered the perplexing questions asked by Brother Wessels as they should be answered. The money the Wessels have in their possession at the present time will be used in such a way that neither themselves nor the cause of God will be in

any way benefited. When the Wessels are soundly converted, they will be prepared to know that their human wisdom is foolishness. It is folly for them to attempt to manage a sanitarium, for this they cannot do. The only reason why I was instructed to invite and urge John Wessels to come to Australia was that he and the other members of the Wessels family might be helped. I knew that if John would move away from Capetown, to some place where the Lord could guide him by His Holy Spirit, there would be a chance for the rest of the family to be properly adjusted so that they would not mismanage one another. *16LtMs, Lt 112, 1901, par. 3*

But John turned away from the Lord's plan, and this has left him where he has developed his natural, unsanctified traits of character. I do not think, I know, that after he reached Capetown on his return from Australia, he was under the control of satanic agencies. Under these circumstances, the less you weave yourself into the web, the better it will be for you. *16LtMs, Lt 112, 1901, par. 4*

According to the light God has given me, sore and troublesome annoyances will come. I have been instructed that for a time your presence is needed at the Sanitarium in Battle Creek. There are trials to come to the Sanitarium. Its help is not all that it should be. Look not to human beings for wisdom. If we trust in the Lord, nothing can prevail against us. There is a tree of life in Battle Creek to which all have free access. All may pluck and eat of it. My brother, look constantly to Jesus. Eat His flesh and drink His blood. Draw nigh to God, and He will draw nigh to you. If you will walk in the light, your heart and your mind will be under the supervision of God. *16LtMs, Lt 112, 1901, par. 5*

I must now say to you, my brother, that the work done at College View regarding the Bakery does not bear God's endorsement. Work of this character will prove a great injury to you and to all who unite with you in it. On both sides things were done that grieved the Spirit of God and the heavenly angels. Some of the brethren manifested great anger. But was there not something to provoke this manifestation of passion? Not all on your part was right nor correct. They had made mistakes, but matters could easily have been adjusted if all things relating to this experience had been handled in an unselfish, benevolent, Christian manner. *16LtMs, Lt 112, 1901,*

*par. 6*

I am instructed to say to you and your associate physician: Keep yourself in the love of God. We are all working in the vineyard of the Lord. This one may argue and that one may argue. When we are filled with love for God and for our fellow men, when we are controlled by the sweet Spirit of Christ, we shall remember that we are working in the Lord's vineyard, and that we must strengthen one another's hands. Your brethren, whom you have handled so roughly and in so unchristian a manner, are doing the work God has appointed them, just as verily as you should be doing the work He has appointed you as His physician. One worker is not to supersede or get in the way of and hinder another worker. All parts of God's work are to advance, and part meet parts in God's own Christian brotherly way.*16LtMs, Lt 112, 1901, par. 7*

God has imparted light and knowledge and skill to His workers to build up His work in one part of the world. He has the same knowledge and skill to give to those who work under His supervision in other parts of the world. He will teach His workers in different localities how to put to the best use the supplies He has provided for the sustenance of life. And while there should be an understanding among the workers, there should never be any superiority, there should be no strife, as was seen at College View. Mercy and justice were not revealed in this transaction. This has left a miserable blot against you, which must be removed.*16LtMs, Lt 112, 1901, par. 8*

Such things as this hurt your own Christian experience. The Lord has greatly honored you by making you His helping hand. You are to honor Him who has exalted you, not as a tyrant, not as a God. You are to do His work with great carefulness, showing much consideration when dealing in business lines, so that none will be tempted to think that the testimony God has given regarding you, to encourage you, cannot be true. Though your Christian brother may not occupy a position equal to yours in prominence, yet he fills a place of usefulness according to his ability. God has come very near you, guiding you and holding your hand. This should lead you to show Christian courtesy in all business matters. You are to be a man of God's opportunity, acting in His place. You, a cedar of the

mountain, are to remember that God has cedars of the vale. You have no right to treat your fellow workmen as you did at College View. There was not the least excuse for it. Human attributes lead you astray, and you misrepresent your Redeemer. If you suppose your influence and exalted position justifies you in acting in the way you did, you do not reveal a nobility of soul. You have no wisdom to use authority. *16LtMs, Lt 112, 1901, par. 9*

I write thus plainly because I know of what I am writing. God has presented to me His view of the transaction. I do not want you to have any wrong upon your soul. I want you to come off more than conqueror. God wants you to stand on the high platform of eternal rectitude. Let not your good be evil spoken of. You have a living Saviour. Cling fast to Him. Pray, O pray that the Lord will reveal Himself to you, and will maintain you ever to work for Him. You must often feel the necessity of dying to self. Then you will not yield to [any] influence but the influence of the Lord Jesus Christ. *16LtMs, Lt 112, 1901, par. 10*

I have the greatest interest in you. I understand you <much> better than you understand yourself. It is not only your privilege, <but> it is your duty to seek a character so consistent that sin will find no place in <your> words or actions. Walk wisely in your home. Walk wisely before your patients and your students, that when you bow in prayer, the Lord can hear and answer you. Walk wisely in a perfect way. Let your words be seasoned with the grace of Christ. Let the Christlikeness of your words and actions be a sign between you and Christ's followers that you walk with God. Let the peace of Christ rule in your heart. Let its power strengthen and mellow your disposition. In all your associations, reveal the uplifting principles of heaven, that when your work here shall close, only the fragrance of your good works and words may be remembered. *16LtMs, Lt 112, 1901, par. 11*

I felt that I must write this now, because at any time I may be called upon to lay off my armor. I am watching and waiting. You need to feel the softening, subduing influence of the grace of Christ. You are certainly in danger of exaggerating your power of authority. <This you have done many, many times.> This is your danger. *16LtMs, Lt 112, 1901, par. 12*

**Lt 113, 1901**

White, J. E.; White, Emma

Los Angeles, California

August 13, 1901

Portions of this letter are published in *WM* 49, 169-170; *4MR* 19-21; *5Bio* 124-125.

Dear children,—

I have received the letter in which you speak of the prunes sent to you. We bought these prunes before we went to Conference. They were very cheap then, for everyone in California expected to have a plentiful harvest of prunes. Willie and I sent them to you. I paid the freight.<sup>16</sup>*LtMs, Lt 113, 1901, par. 1*

I have very little fruit on my place this year. There are no prunes and very few peaches. From my place on the hill I shall get some prunes and some almonds. We had some fine apricots. We have had to buy most of our fruit, peaches, blackberries, and strawberries. We shall have plenty of grapes. I wish we could send some to you. I do not know how to enjoy these good things when I know that you all need them so much.<sup>16</sup>*LtMs, Lt 113, 1901, par. 2*

Brother James planted a large patch of sweet corn. But the weather was so dry that we decided that the corn would be no good. I told Brother James that he could give it to the cow for green feed. He left it for a few days, and we began to think that a few ears might develop. And then all at once to our surprise we found bushels of ripe corn. Our family and Brother James' family and Willie's family had all we could eat. We dried about a bushel and W. C. White dried about a peck. It seemed almost like a miracle to have this corn. O, how I wished that you could be here to enjoy it with us. I will send you some of that which we have dried when I hear of some one going to Nashville.<sup>16</sup>*LtMs, Lt 113, 1901, par. 3*

I called for means here for the work in the South, and it seemed almost like stealing; for they are trying to gather means to establish

a sanitarium somewhere near Los Angeles. Dr. Moran, his brother, and their wives have worked diligently at the Restaurant, and great success has attended their labors. They tell us that over seven hundred people are fed daily at the Restaurant. This work will be continued, and a site will be at once found for the sanitarium. *16LtMs, Lt 113, 1901, par. 4*

It was on Sunday afternoon that I made an appeal for your work. Ninety dollars were raised. This afternoon, Tuesday, I stood again before a large congregation in the tent, and the power of God came upon me. I spoke from the first six verses of the *seventeenth chapter of John*. Many not of our faith were present, and I was led out in a marked manner to speak of the selfishness and covetousness seen in the world. I spoke of the way in which the great buildings which are being erected will collapse at one touch of God's hand, and how the great ocean steamers will be swallowed up by the waves. All idols will perish. Men are piling up treasures for the last great day when their robbery, theft, and fraud will be swift witness against them. I felt the power of the message upon me. *16LtMs, Lt 113, 1901, par. 5*

I told the people just a little of what you are trying to do in Nashville. I told them I felt perfectly free to call upon the trustees of the Lord's money to help in that needy field. I asked them to be God's helping hand by giving of their means to advance His work. I called upon believers and unbelievers to do something for Christ's sake. *16LtMs, Lt 113, 1901, par. 6*

We may get something from this appeal. If twenty-five dollars are raised, this will help a little. The amount may be less than this, but I hope that it will be more. *16LtMs, Lt 113, 1901, par. 7*

Unto the poor the gospel is to be preached. Never does the gospel put on an aspect of greater loveliness than when it is brought to the most needy and destitute regions. To men of every station it delivers its precepts, which regulate their duties, and its promises, which nerve them to the discharge of their duties. Then it is that the light of the gospel shines forth in its most radiant clearness and its greatest power. Truth from the Word of God enters the hovel of the peasant and lights up the rude cottages of the poor, both black and

white. Rays from the Sun of Righteousness bring gladness to the sick and suffering. Angels of God are there, and the simple faith shown makes the crust of bread and the cup of water as a banquet of luxury. Those who have been loathed and abandoned are raised through faith and pardon to the dignity of sons and daughters of God. Lifted above all in the world, they sit in heavenly places in Christ Jesus. They have no earthly treasure, but they have found the pearl of great price. The sin-pardoning Saviour receives the poor and ignorant, and gives them to eat of the bread which comes down from heaven. They drink of the water of life.*16LtMs, Lt 113, 1901, par. 8*

The Lord give you all courage to work on in the Southern field. I call upon you all to have faith in God. I am sorry, so sorry that you have to be delayed in your work. There is plenty of money in the hands of the Lord's stewards. Will men continue to cherish selfishness? Will this great evil never be completely eradicated? Will it be allowed to grow into idolatry, deforming those whom the Lord has called to co-operate with Him?*16LtMs, Lt 113, 1901, par. 9*

In the eyes of the Lord the Southern field is a most distressing spectacle, a deformity in the midst of a Christian nation, bearing testimony before angels and before men to the neglect of a people who might be helped were it not for the selfishness and covetousness of professing Christians, who will be called to account for their neglect in the day when every man is judged according to his works. The colored people of the South, who have been left in degradation, will then bear witness against the Christian world.*16LtMs, Lt 113, 1901, par. 10*

The Lord is watching to see whether those who have had great light, before whom the needs of the Southern field have been kept, will now rally and do their appointed work. God brings His people to the test. He calls upon them to study the case of the man who, robbed and beaten, was left to die by the wayside. A priest and a Levite came that way, but instead of helping the wounded man, they passed by on the other side. O, how much better it would have been if they had shown sympathy and compassion. A Samaritan as he journeyed saw the suffering man and had compassion on him. He showed that he had a heart which was touched with the



infirmities of his neighbor.*16LtMs, Lt 113, 1901, par. 11*

Today God gives men opportunity to show whether they love their neighbor. He who truly loves God and his fellow man is he who shows mercy to the destitute, the suffering, the wounded, those who are ready to die. God calls upon every man to take up his neglected work, to seek to restore the moral image of the Creator in humanity.*16LtMs, Lt 113, 1901, par. 12*

Wednesday, 11:00 A.M.

This morning I was called into a committee meeting to give the light the Lord had given me in regard to the sanitarium which is to be established in Los Angeles. Some of the brethren have held one view in regard to the way in which the work should be carried on and some another. I gave them the light God had given me, and I think that now they will all work on right lines. I spoke for over an hour, presenting the necessity of blending together in medical missionary work. I had some very plain things to say.*16LtMs, Lt 113, 1901, par. 13*

After I had spoken, I was requested to drive out to see a location at which the brethren are looking as favorable for the sanitarium. It is a good site. There are about five acres. Tomorrow we go to Long Beach, about twenty miles away, to see another site. I do not think Long Beach would be a good place for a sanitarium because there is a great deal of fog there. This afternoon I speak again in the tent. I have already spoken four times during this meeting.*16LtMs, Lt 113, 1901, par. 14*

I learn that seventy dollars were raised as a result of my appeal on Tuesday afternoon. One man gave twenty dollars. His wife is a believer, but he himself is an unbeliever. I made the call because I saw that there were many unbelievers present.*16LtMs, Lt 113, 1901, par. 15*

The money which has been raised will be sent to you today. I shall not dare to make another call. It would appear like selfishness when the means is needed so much for the establishment of a sanitarium. But I think I shall draw again on the Pacific Press. I shall do all I can to help you through your straight places.*16LtMs, Lt 113, 1901, par.*

It made me very sad to learn that Sister Rogers is not expected to live. We have entreated the Lord to spare her life.*16LtMs, Lt 113, 1901, par. 17*

Willie says that he does not think you ought to live right in the office, but that you ought to have a little cottage by yourselves. I wish you could. The Lord may open the way for this. What is the price of that little building close by you?*16LtMs, Lt 113, 1901, par. 18*

We receive most distressing calls from Australia. The Sanitarium building is still unfinished. There is a great dearth of means. Those who are working on the building have sacrificed all they possibly can. Some are working only for their board.*16LtMs, Lt 113, 1901, par. 19*

Wednesday afternoon

I have just returned from speaking to the people in the tent. The Lord gave me a message of consolation. I encouraged the people to offer praise and thanksgiving to God. The Lord desires us to keep our lives free from sinful indulgences. If we sit in meekness at the feet of Jesus, we cannot fail to have right views of God's character. The precious Saviour was ever lifting up the bowed-down, and if we work in union with Him, we shall reveal His compassion. Then will ascend the prayer, "Father, I thank thee for thy goodness. Not my will but thine be done." [See *Luke 22:42.*]*16LtMs, Lt 113, 1901, par. 20*

O, what great favors God has granted us! We may have the mind of Christ. We may be partakers of the divine nature. When the will of God becomes our will, the peace of Christ makes music in the soul. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of infinite Love.*16LtMs, Lt 113, 1901, par. 21*

When Christ abides in the soul, cherished prejudices are swept away. O, what a forgiving, compassionate Saviour we have! Why do we not speak forth His praises? "Like as a father pitieth his children, so the Lord pitieth them that fear him." [*Psalms 103:13.*]*16LtMs, Lt 113, 1901, par. 22*

O, there is a reality in religion. Unwise, impulsive movements will be checked by watchfulness and prayer. Let us think of Jesus more often. As we behold Him, views will break in upon the mind akin to those which the Saviour enjoyed in His humanity. Let us try to bring the fragrance and beauty of Christ's life into our lives. Let us strive to reveal the fruit of the Spirit. This we do when we repay with kindness the neglect of others. *16LtMs, Lt 113, 1901, par. 23*

Let us bring all the pleasantness possible into the sacred work of God. This will make our words precious. Christ said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] We need more faith, more hope, more courage, more thanksgiving. We may hold genuine communion with Christ. This blessedness expands, becoming the joy of a glorified experience, helping all to better understand the words, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." [*Revelation 2:7.*] *16LtMs, Lt 113, 1901, par. 24*

I must now stop writing. I wish I could step in and see you. I should be pleased to meet you all, to converse with you and pray for you. I want you all to keep of good courage. I think I will write my next letter to Brother and Sister Palmer. You are all placed where you can obtain a good experience. I have told the brethren here to send you at once the money which has been raised. It is a severe trial for you to be short of funds when you are so anxious to be in full working order. *16LtMs, Lt 113, 1901, par. 25*

After I left the tent this afternoon, a sister handed me a square box containing a neck shawl of a pretty light-gray color. I am going to give it to my daughter Emma. You will be pleased with it. This sister's little girl brought me a present of two pure-white pond lilies. They look so lovely. I wish you could see them. *16LtMs, Lt 113, 1901, par. 26*

This has been a very busy day for me. I praise the Lord for His goodness and love. We will not fail nor be discouraged. Willie did not come with me to this meeting. The book work and the work on the new office and on his house kept him at home. *16LtMs, Lt 113, 1901, par. 27*

May the Lord give you all His rich grace is the prayer of your mother.<sup>16</sup>*LtMs, Lt 113, 1901, par. 28*

## Lt 114, 1901

Hopkins, H. E. S.

Los Angeles, California

August 19, 1901

Previously unpublished.

I have words to speak to Brother Hopkins. My brother, the Lord has not been leading and teaching you. You do not hear your message from the Lord, for He does not work in this way. There are false impressions upon your mind. The erroneous ideas that you have entertained—that you would preach Mrs. White's funeral sermon and that you would be her successor—are falsehoods, originated by the great Deceiver to destroy your soul and to deceive the Lord's people through your words and claims. The enemy is seeking to injure the cause of God by your foolish, presumptuous presentations.*16LtMs, Lt 114, 1901, par. 1*

The Lord will have mercy upon you if you will heed advice and counsel. There is no need for you to allow your brain to be made a workshop of the enemy for the invention of strange and utterly inconsistent things. There are no less than five with whom Satan has worked as he is working with you. These delusions are to increase as the end draws near. The members of the church are not to give the least encouragement to these reports, for they are without any true foundation. Brother Hopkins' heart has not been cleansed and purified by the Spirit of God, and therefore he has these vagaries. Listen not to them; give no place to them in your assemblies. I call upon this deluded man, who is giving a false message, to be converted. He has not a sound mind, and let not his statement be for a moment believed; for they are the falsehoods of the enemy.*16LtMs, Lt 114, 1901, par. 2*

The claims that Mr. Nelson made regarding his work had no foundation in truth. He reads the Bible and claims portions of Scripture as a message to him from God that he, Nelson, is to be exalted as leader. But he is entertaining the veriest falsehood. Were he guided and controlled by the Spirit of God, he would not be

insubordinate, bringing confusion and distress to the people of God.<sup>16</sup>*LtMs, Lt 114, 1901, par. 3*

I shall have more to say in the future in regard to those who claim that they are to succeed Mrs. White. God works in no such way.<sup>16</sup>*LtMs, Lt 114, 1901, par. 4*

**Lt 115, 1901**

Santee, C.

St. Helena, California

August 22, 1901

Previously unpublished.

Dear brother Santee,—

In our Board meeting, Wednesday morning, August 21, we gave some consideration to the matter of holding one teachers' institute instead of two. You will remember that this matter came up at Los Angeles and that I gave it a hasty consideration. You told me of the extra expense that would be brought upon the Conference if the teachers in Southern California attended the institute to be held in Healdsburg, and suggested the holding of two institutes, one at Healdsburg and one at Los Angeles.*16LtMs, Lt 115, 1901, par. 1*

I assented to this at the time, but on further consideration, it is my judgment and the judgment of the Board that it will be best to carry out the first plan—to have the teachers assemble at Healdsburg, and there employ the best talent that can be obtained to make this important meeting a success.*16LtMs, Lt 115, 1901, par. 2*

We looked at the matter from all sides and decided that it would be much better for the teachers to assemble in one place. Let one table be spread from which all can partake of the knowledge imparted.*16LtMs, Lt 115, 1901, par. 3*

We think that it will take less time and effort to hold the institute in one place. To hold the meeting in two places will call for double time and labor on the part of the workers. It is not advisable to spend time and labor in this way when there are so many calls for help from the field.*16LtMs, Lt 115, 1901, par. 4*

The work in both places will be weakened if two institutes are held. We talked the matter over with Brother Ballenger. He says that if two institutes are held at the time now appointed, he would have to

leave Healdsburg a week before the close of the institute there.*16LtMs, Lt 115, 1901, par. 5*

W. C. White, Miss Sarah Peck, and I will attend the institute at Healdsburg from the commencement to the close. Sister Peck has been asked to act a part in the meetings, and her help will mean much to the whole field.*16LtMs, Lt 115, 1901, par. 6*

I leave this matter with you, asking you to arrange for the teachers in Southern California to assemble at Healdsburg. We sincerely hope that at this institute the teachers will receive a fitting-up which will place the church work on a higher, more perfect platform. This work should go forward with the strength and grace and efficiency of heavenly enlightenment.*16LtMs, Lt 115, 1901, par. 7*

I would say much more, but I am called to the consideration of other matters.*16LtMs, Lt 115, 1901, par. 8*

Love to all your family.*16LtMs, Lt 115, 1901, par. 9*



**Lt 116, 1901**

Healey, W.

Los Angeles, California

August 21, 1901

This manuscript is published in entirety in *1888 1757-1761*.

Elder Healey

Dear brother,—

I cannot sleep after one o'clock. I have words to speak to you. For many years I have been instructed that you are in danger of looking at things in a wrong light. This places you where you are not a wise counsellor. You have traits of character which need to be entirely changed, else you will be a hindrance to the work, leading some to entertain suspicions, and to strike out in independent lines of action. Such a course of action is surely a mistake, and if followed will bring difficulties not easily managed.*16LtMs, Lt 116, 1901, par. 1*

It is not according to the light which the Lord has given for you to link up with our institutions. There is work for you to do in new fields. When you act as a supervisor, you hinder the work, placing the stone in front of the wheel instead of behind. Your ideas are not always after the order of God. Should they be carried out, precedents would be established which would bring in a state of things difficult to manage. Difficulties would arise which would be charged to the separation of this Conference from the Conference in the northern part of the State. This separation is right, and it will be a great blessing if unwise minds do not create suspicion, saying, "But," and "Suppose," bringing up this and that danger, making a mountain out of a molehill.*16LtMs, Lt 116, 1901, par. 2*

If you seek the Lord with the whole heart, He will abide with you. But your temperament is such that it is hard for you to work in Christian union with your brethren. You have a great variety of negatives of your own creating, which, introduced into other minds, set in operation a train of thought opposed to the Lord's plan. Be

careful how you drop into the hearts of your brethren the seeds of suspicion and questioning. It is not profitable to keep questions and suppositions as a stock in trade. Do not by your criticisms throw a mist over the path in which God desires to lead His people.*16LtMs, Lt 116, 1901, par. 3*

This is the drawback in your make-up. Your mould must not be placed on the work. The Sanitarium must be under the supervision of men of far-seeing judgment.*16LtMs, Lt 116, 1901, par. 4*

When you drop in other minds your seeds of suspicion, these seeds, springing up, bear fruit of a very objectionable character. O that you could see the necessity of separating from all suspicion. There is nothing in it which advances the work. If you would stand apart from it, you would be far better fitted to handle responsibilities. You have often stood on the negative side, and you will continue to stand there as long as you think that you must invent something of a different order from the work of your brethren. If you would drink from the [fountain] of living water, this would quench the thirst to have your wisdom regarded as superior.*16LtMs, Lt 116, 1901, par. 5*

It is not in accordance with the mind of the Lord to encourage suspicion, jealousy, envy, and evil surmising. The Lord desires His people to unite and to look constantly to Jesus. They are to work in sympathy and love, with entire confidence in one another. Christ declares, "All ye are brethren." [*Matthew 23:8.*]*16LtMs, Lt 116, 1901, par. 6*

My brother, the Lord desires you to come into line. Learn to place yourself not on the negative side. Unless your plans are followed, it is as natural for you to do this as to breathe.*16LtMs, Lt 116, 1901, par. 7*

Your suppositions regarding the position and work of Elders A. T. Jones and E. J. Waggoner were incorrect. Your letters to Elder Butler, to warn him against something, were entirely misleading. He burned these letters so that no one should learn the source of his light. These letters resulted in retarding the work of God for years and brought severe and taxing labor upon me.*16LtMs, Lt 116, 1901, par. 8*

One such experience as that [which] we had in Minneapolis, as a result of your unwise letters, is sufficient. This experience has left its impress for time and for eternity. O my brother, I beg of you for Christ's sake to be careful how you plant in other minds the seeds of unbelief, to bring forth results as sad as those we have seen in the past. *16LtMs, Lt 116, 1901, par. 9*

The Lord desires this Conference to sustain the same relation to the California medical missionary association as the northern Conference sustains to it. Inspired with one purpose, it is to be in perfect unity with the other parts of the work. *16LtMs, Lt 116, 1901, par. 10*

There has come into the California Conference a spirit of judgment, an inclination to draw apart. There are some who, unless things appear right to their human judgment, draw apart from their ministering brethren. Thus God is dishonored. You think you see danger that may be at some time, and you speak words of criticism, sowing seeds which like mustard seeds become great trees. Give your mind up to unifying rather than to drawing apart. God desires this criticism, which produces tares resembling wheat, to be entirely done away. *16LtMs, Lt 116, 1901, par. 11*

“Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.” [*Mark 13:35-37.*] “Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.” [*Luke 12:35, 36.*] *16LtMs, Lt 116, 1901, par. 12*

Let every soul note the importance of having a supply of oil. Fill your lamps with holy oil from the two olive trees. This oil is the symbol of the Holy Spirit, which is poured into the minds of believers, that they may be co-workers with heavenly agencies. The wise virgins, the waiting ones, had their faith and love and patience nourished by the oil of the Spirit of God. Thus it must be with each one who is saved. It is by the Spirit, the gracious agency of heaven, that the lamp is kept from flickering. *16LtMs, Lt 116, 1901, par. 13*

Believers must shine as lights in the world, in readiness for the Lord's coming. Readiness for the Lord's appearing is now to be earnestly sought for. The church of the living God is to put on her beautiful garments—the white robe of Christ's righteousness—that she may be ready and waiting for the summons.<sup>16</sup>*LtMs, Lt 116, 1901, par. 14*

**Lt 117, 1901**

Sanderson, Sister [A. J.]

St. Helena, California

August 23, 1901

Portions of this letter are published in *1MCP* 27, 200, 316; *2MCP* 412, 596; *5Bio* 128.

My dear sister,—

I have been alarmed for you because you are not a practical Christian. Your salvation depends upon a change, not a spasmodic change, but an entire, lasting change of heart. You cannot be a child of God unless this change takes place. If serious thoughts and a study of God's Word are distasteful to you now, would they not, unless you change, be distasteful to you should you be admitted to heaven?*16LtMs, Lt 117, 1901, par. 1*

You are not fitted to take charge of classes. This work should not be given to you. You might have qualified yourself through reformation of the spiritual life to bear responsibilities, but in your education you have served and pleased yourself, and you have not the qualifications which would warrant the institution's employing you as an instructor. You must reform before your connection with any institution will have satisfactory results. For many years you have been a professing Christian, but you are so deficient in religious experience that you cannot be accepted as a Christian teacher.*16LtMs, Lt 117, 1901, par. 2*

You do not make a success as a teacher because you have not patience or adaptability. You do not know how to deal with human minds or how to impart knowledge in the best way. If your expectations are not met, you are impatient. You have had every advantage of education, but nevertheless, you are not a wise teacher. It is very disagreeable to you to inculcate ideas into dull minds. In your youth you needed discipline and training. But the spirit which you manifested under correction has spoiled your life.*16LtMs, Lt 117, 1901, par. 3*

The parable of the wise and foolish virgins should be prayerfully and carefully studied. The wise virgins represent those whose hearts are filled with the grace that comes from Christ. They have an increasing desire for peace and joy. *16LtMs, Lt 117, 1901, par. 4*

At times you have a great desire to be that which God can bless. But these feelings are of short duration. You have not brought into your life the sweet savor of goodness, the fragrance of the righteousness of Christ. You are self-centered. You expect everyone to help you, to hold you up. You must look away from self to a higher power than humanity. *16LtMs, Lt 117, 1901, par. 5*

It is possible to keep busy at that which is not profitable. You fritter away time in the pursuit of pleasure, but you derive little pleasure from that which you obtain. Time is wasted to no purpose. You show great enthusiasm and earnestness when planning for an entertainment. You rise to the occasion and exercise your capabilities. This is your happiness. But it is not true happiness. You need to search the Scriptures. You will not gain eternal life unless you give the soul food altogether different from that which it has received in the past. Let the books you read be those that will teach you how to speak and act in a way that will secure for you the life which measures with the life of God. *16LtMs, Lt 117, 1901, par.*

6

As hurried eating of temporal food is detrimental to physical health, so the greedy swallowing of everything bearing the semblance of pleasure dwarfs the mind, causing it to refuse the spiritual food which is presented. The mind is educated to crave pleasure as the inebriate craves the glass of liquor. It seems impossible to resist the temptation. Sober thinking is distasteful because the presentation is not satisfying. There is nothing pleasing in the idea of reading and studying the words of eternal life. *16LtMs, Lt 117, 1901, par. 7*

Is it not time that you put away childish things? Your first consideration should be, How is it with my soul? You are lacking in spiritual experience because you do not live with an eye single to the glory of God. You are anxious to have many cisterns from which to draw selfish happiness. But you have no desire to crucify self. You long for indulgence in worldly pleasure, and in this you show an

enthusiasm which you do not bring into religious things. You seek for happiness in many ways, but not by serving God in singleness of heart. Your mind does not delight to dwell upon Him who gave His life for you. *16LtMs, Lt 117, 1901, par. 8*

Hitherto self has been the mainspring of action in your life. You have lived to please and magnify self. You have a desire to mingle with the world. You do not keep your eternal well-being in view. When self is crossed, you are despondent and complaining. You find no pleasure in beholding yourself in the mirror of God's law. Therefore your life is full of inconsistencies. *16LtMs, Lt 117, 1901, par. 9*

"Upward to God be the soul's adoration, from whence are flowing pure streams of salvation." God's grace and power, if earnestly sought for, will make the soul the possessor of comfort and peace and joy in the Holy Ghost. *16LtMs, Lt 117, 1901, par. 10*

Personal religion is of the highest importance. John wrote to Gaius, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." [*3 John 2.*] Health of body depends largely upon health of soul; therefore whether you eat or drink, or whatsoever you do, do all to the glory of God. Personal religion is revealed by the deportment, the words, and the actions. It causes growth, till at last perfection claims the commendation of the Lord, "Ye are complete in him." [*Colossians 2:10.*] *16LtMs, Lt 117, 1901, par. 11*

Religion is a principle of the heart, not a magical word nor a trick of the mind. Look to Jesus only. This is your only hope and your husband's only hope of gaining eternal life. This is the true science of healing, for body and soul. The mind must not be centered upon any human being, but upon God. *16LtMs, Lt 117, 1901, par. 12*

The road leading heavenward is straight and narrow. For this reason many choose the wide road of the world. In it they find room for self-gratification. They pick up by the way those things which please temporarily, casting longing glances at the attractions which the world holds out. They refuse to hear Him who, desiring to save them from death, points to the strait gate and the narrow path, saying, "This is the way; walk ye in it." [*Isaiah 30:21.*] O, how many

there are who say, “What need is there to hurry? Sometime in the future I will make a decided change.” There is a positive dislike to turn from selfishness. Thus the poor lover of pleasure is borne along in the wide road of destruction.*16LtMs, Lt 117, 1901, par. 13*

No one can reach heaven by the broad road. The narrow way alone leads to the city of God.*16LtMs, Lt 117, 1901, par. 14*

It is not what you profess but what you are that has weight. God sees that you and your husband are in great danger, because you have not lived for His glory. Beware how you allow human wisdom to satisfy you.*16LtMs, Lt 117, 1901, par. 15*

Once formed, habit is like an iron net. You may struggle desperately against it, but it will not break. Your only safe course is to build for time and for eternity.*16LtMs, Lt 117, 1901, par. 16*

Many neglect to make their calling and their election sure, comforting themselves with the thought, God is merciful. But this assurance is for those only who know their Master’s will and do it. Those who know His will and do it not will be beaten with many stripes. When men accept the conditions of salvation and depend upon God’s mercy, He will work out their salvation for them.*16LtMs, Lt 117, 1901, par. 17*

Do not the wrecks by sea and by land, the earthquakes, the wars, and the famines show that the end is near? Are not disease and death multiplying as a result of the indulgence of appetite, the letting loose of passions? The cruelty of Satan is seen in every town and city. Will God overlook the violation of His law to save the lawless? Let all beware of thinking that God will serve with sin. He presents His love and mercy to those who will appreciate them. He gave His only begotten Son up to death to secure eternal life for every one who will accept His holy law as the rule of life. By this sacrifice He showed the universe that His law is holy and unchangeable. “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.” [*Psalm 19:7.*]*16LtMs, Lt 117, 1901, par. 18*

God’s promises are made to those who keep His commandments, those who with a broken and contrite spirit accept His conditions



and bear witness to the world that they are loyal subjects of His kingdom.*16LtMs, Lt 117, 1901, par. 19*

Reconciliation between man and God comes when man reveals true penitence. He who trusts in Christ with living faith is protected from all danger, for he is under the shadow of His wing. When you confess and forsake your sins, you have touched the golden scepter of mercy and assurance, and your life is safe.*16LtMs, Lt 117, 1901, par. 20*

Watch and pray. Be suspicious of your judgment, your motives, your words, your influence. Accept nothing in your faith without the challenge, "Watchman, what of the night?" The answer comes, "The morning cometh, and also the night." [*Isaiah 21:11, 12.*]*16LtMs, Lt 117, 1901, par. 21*

Constant, critical self-examination is your safety. Bring yourself to task. Ask yourself, What am I bringing to the foundation? Are you bringing wood, hay, and stubble? All this will be consumed. Only gold, silver, and precious stones will remain unconsumed by the fierce fires of the last day.*16LtMs, Lt 117, 1901, par. 22*

## Lt 118, 1901

Sanderson, Sister [A. J.]

St. Helena, California

August 24, 1901

Portions of this letter are published in *5Bio 128*.

My dear sister,—

The past night has been one of labor, and it concerned you. I have words to speak to you. Your connection with your husband, as his wife, places you in a responsible position. Both you and your husband are standing in a position of the highest responsibility. Will you look upon this as you should? Will you ask yourselves from day to day, "What is my record in the books of heaven?" *16LtMs, Lt 118, 1901, par. 1*

My sister, I have in my mind a distinct history of your life. Your life has been one of selfish indulgence. Your heart has not been in harmony with the One who gave His life for you. Your life on the whole has been a mistake. You have lived to do as you pleased. You are wide awake when amusement is presented. Scenes of pleasure fill you with enthusiasm. But the truth that purifies the soul from all defilement does not receive your attention. So long have you consulted self that it has become second nature for you to do this. *16LtMs, Lt 118, 1901, par. 2*

The Lord has not been glorified by the train of your thoughts, by your words, or by your life-practice. You have not done that which is for the health of body and soul. Your will has never been surrendered for any length of time to the Lord Jesus Christ; therefore you know not the joy of Christian self-control in obtaining victory after victory over the impulsive passion which rises when self is crossed. *16LtMs, Lt 118, 1901, par. 3*

My sister, you have had opportunity to know the truth. But you have not gained that which you might have gained by studying the life of Christ. You enter into the falsities of the world because the peace

and joy of Christ are not abiding in your heart. You should lose no opportunity to obtain soul culture, that you may be an example of good to others. Christ said to His disciples, "Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] Truthfulness of character in Christian service is immortalized. *16LtMs, Lt 118, 1901, par. 4*

There is no excuse for religious defection or religious despondency, because all the promises of heavenly grace are for those who hunger and thirst after righteousness. Christ declares, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." [*Verse 6.*] "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." [*Isaiah 45:22-25.*] *16LtMs, Lt 118, 1901, par. 5*

Standing in the righteousness in Jesus Christ, the sinner is justified by faith. "Israel shall be saved ... with an everlasting salvation; ye shall not be ashamed nor confounded world without end. ... I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right." [*Verses 17, 19.*] "I will bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." [*Isaiah 46:13.*] *16LtMs, Lt 118, 1901, par. 6*

"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." [*Isaiah 48:17.*] *16LtMs, Lt 118, 1901, par. 7*

"He hath made him to be sin for us who knew no sin, that we might

be made the righteousness of God in him.” [2 *Corinthians* 5:21.] The righteousness promised is free to all who hunger and thirst for it. Those shall be filled who feel their spiritual need. To hunger and thirst for righteousness means the continual subjection of self to God’s requirements; it means entire conformity to His will, obeying the law from the heart. This will all be fulfilled in us when we crave for spiritual blessings. The intensity of desire, represented by hungering and thirsting after righteousness, is a pledge that the coveted supply will be given. *16LtMs, Lt 118, 1901, par. 8*

The appetite must be educated to long for spiritual blessing. Those who become enthusiastic over worldly pleasure, who willingly use their qualifications and talents in planning for that which will minister to selfish gratification, who find their happiness in preparing entertainments for worldlings or for professing Christians are hungering and thirsting for that which will give no strength to the character, that which brings only weakness, dwarfing the religious experience. *16LtMs, Lt 118, 1901, par. 9*

My dear sister, you have at times felt a desire for righteousness, but this desire has not been lasting. A reformation must take place in your character. Hitherto in your selfishness you have thought that everybody should help you. This should not be. You must overcome this helplessness. You are not to think that you are to be helped step by step to heaven by your friends, like a cripple who is helped over a rough pathway. You must make persevering efforts to obtain righteousness. *16LtMs, Lt 118, 1901, par. 10*

You have always had capabilities, but you have become so self-centered in your desires that you have not shown the perseverance necessary to stablish, strengthen, and settle you in the truth. You are not bound up with God. If you were converted, He would use you as His helping hand, but though you know your Master’s will, you refuse [to] break up the customs which keep you a sinner. *16LtMs, Lt 118, 1901, par. 11*

My sister, I have been instructed to say to you, God has given you capabilities. If you improve these capabilities in His service, turning away from that which cheapens your character-building, God will receive you and will pardon you for the defective service which you

have in the past offered him. Thus saith the Lord, You must be converted; for your past experience is misleading to others and is fastening you in a deception. Your spirit and your habits of life must change decidedly. Unless there is a change, your soul will be lost. *16LtMs, Lt 118, 1901, par. 12*

You have done very little in trading upon the talents entrusted to you. You need to learn as an apprentice what it means to follow in the footsteps of Christ, living in the light of His countenance and under the influence of His example. Your life can now be reformed, but you alone, in the strength of Jesus Christ, can do the work necessary to be done. *16LtMs, Lt 118, 1901, par. 13*

Says the psalmist, in language which stretches far beyond the present, far away from all earthly attractions, "Deliver me, ... O Lord, from men of the world, which have their portion in this life. ... As for me, I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness." [*Psalms 17:13-15.*] *16LtMs, Lt 118, 1901, par. 14*

When your dormant spiritual faculties are awakened to action, when you are filled with a determination to overcome through the power of Christ, you will begin to live the new life of which Christ spoke to Nicodemus, saying, "Ye must be born again. ... Except a man be born again, he cannot see the kingdom of God." [*John 3:7, 3.*] Then you will experience not only a spiritual revival, but a spiritual reformation. You will reveal new desires, new tastes. You will cast away the unprofitable selfishness which has kept you in your own guardianship, expecting everyone to help you. You will work perseveringly to obtain that which no human being can obtain for you. *16LtMs, Lt 118, 1901, par. 15*

Overcome the passion that often arises to spoil your physical and spiritual health. You have a work to do which you can do if you will die to self and hide in Christ. When you are converted, you will appreciate the beauty of Christ's character. You will see the necessity of cultivating gentleness. *16LtMs, Lt 118, 1901, par. 16*

All last night I was laboring with you, giving you instruction from the Lord. You must now make a break. You have played long enough at serving God. You now have an opportunity to come under the

sweet, saving influence of His divine grace. As you dedicate yourself fully to His service, you will know the fellowship of His Holy Spirit. Give yourself to God without a single reservation. Place yourself under the moulding, fashioning hand of Christ. He is your pattern. Thus you will become familiar with His meekness and gentleness. *16LtMs, Lt 118, 1901, par. 17*

Study the tenderness of Christ, His kindness to the poor, His compassion to the afflicted and bereaved. As you think of and care for others, you will yourself receive rich blessing which will flow forth to bless those in need of sympathy and consolation. Your heart-beats will be more healthy. You will be inspired by a new, strong motive-power—the power of faith. You will look above the cheap amusements of this life. *16LtMs, Lt 118, 1901, par. 18*

Read and understand the proofs of Christ's sufficiency as our great High Priest and Advocate, and as our tender, earnest, interested Shepherd. He is far above all principality and power and might and dominion and every name that is named. When you trust in Him, you have a power which is above all human power. Yes, as you obey Christ in all things, you will have faith and courage and patience and love. The study of the Saviour's life gives you a constantly increasing knowledge of His power and your weakness. Beholding Him, you cultivate every Christian virtue. Sin appears to you in all its terrible deformity. *16LtMs, Lt 118, 1901, par. 19*

Will you seek the Lord while He may be found? Will you as far as possible redeem your spoiled life? Will you awaken to your possibilities and improve them before it is too late to heed the invitation Christ has given? *16LtMs, Lt 118, 1901, par. 20*

Read the first four verses of the *first chapter of second Peter*. The apostle says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Study this Scripture and see in it the possibilities before you. As you work for

God on the plan of addition, He will work for you on the plan of multiplication. And “so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [*Verse 11.*]*16LtMs, Lt 118, 1901, par. 21*

**Lt 119, 1901**

Sanderson, Sister [A. J.]

St. Helena, California

August 26, 1901

Portions of this letter are published in *5Bio 128*.

My dear sister,—

I am up at one o'clock, my soul filled with sorrow on your account, because your whole moral taste is diseased by a perverted will. You have never been converted for any length of time. The hereditary and cultivated tendencies to wrong which you cherish place you on the losing side in the battle of life. God pities you. Christ wants to receive you. He desires to sanctify you by His Holy Spirit. Yet you continue in darkness and perversity, and the Saviour says to you, "Ye will not come to me, that ye might have life." [*John 5:40*.] Repent and be converted, else in the great day when every case is brought up in review before God, when it is too late for anything to be changed, you will see your unlikeness to Christ. You will say, "I did it all myself. No one else is to blame. I did it. I did it," while around you will be heard the joyous shouts of those who have washed their robes of character and made them white in the blood of the Lamb.*16LtMs, Lt 119, 1901, par. 1*

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." [*Revelation 19:6-9*.]*16LtMs, Lt 119, 1901, par. 2*

My sister, through this message I give you, the Lord Jesus is calling you. I beg of you in the name of the Lord to heed this message. You



may find a certain satisfaction in worldly pleasure, in entertainments and the singing of worldly songs, but wherein is God glorified? Wherein is He honored? This is helping the enemy to seduce souls, helping to keep God and eternity out of their reckoning. The joys of earth are not the joys of heaven. The joys of earth are polluted, unsatisfying, of short duration, while the joys of heaven are pure, satisfying, and eternal. God will supply the needs of His people, satisfying the soul with His righteousness, filling it with His joy. His blessings never grow old; they never satiate. They are ever fresh. Through the ceaseless ages of eternity they will grow more and more precious. *16LtMs, Lt 119, 1901, par. 3*

Time is short. The last message of mercy is to be given to the world. Should not this show us the importance of using every gift of God in a way that will honor Him? *16LtMs, Lt 119, 1901, par. 4*

I call upon you in the name of the Lord to fall upon the Rock and be broken. I know that you are unprepared for the great events that are right upon us. Unless you change your attitude, you will be a great hindrance to your husband. You are a lover of pleasure more than a lover of God. This is a great drawback to a growth of spirituality in your life. You choose to associate with unbelievers. Your character-building is of such a character that you divert minds from the only true source of strength. Unless you seek the Lord with all your heart, you will become less and less sensitive to the convictions of the Spirit of God, and you will be a tempter to your husband, imperiling the salvation of his soul. *16LtMs, Lt 119, 1901, par. 5*

Your husband does not believe this. He thinks he is fully capable of standing alone. But you are and always have been a great drawback to him. O, how I wish that you could see that your course of action will not only imperil your own soul, but the soul of your husband. *16LtMs, Lt 119, 1901, par. 6*

I earnestly pray that you will change. Christ died to save sinners, not in their sins, but from their sins. But the robe of His righteousness, which makes the believing soul whiter than snow, does not cover one sin that is unrepented of. Will you now receive the Saviour's mercy and love, and act your part in giving to the world His gracious invitation, "Whosoever will, let him take the water

of life freely”? [*Revelation 22:17.*] His service is life and peace and joy and satisfaction. *16LtMs, Lt 119, 1901, par. 7*

I have a message to bear to you. Your worldly entertainments are cheap compared with the rich banquet Christ has prepared for you. What is the chaff to the wheat? Do you not desire to partake of the marriage supper of the Lamb? Christ is seeking to draw you to His heart of infinite love. *16LtMs, Lt 119, 1901, par. 8*

If you respond to this effort, which the Spirit of the Lord has directed me to make in your behalf, will you not study the Bible, that you may understand it for yourself? If you desire to meet the Lord in peace, you must cultivate the attributes of Christ. *16LtMs, Lt 119, 1901, par. 9*

I tell you decidedly that your influence in the Sanitarium on the patients and nurses is not a savor of life, but a snare to them, whereby they obtain wrong impressions of what constitutes godliness. You do nothing outrageous, but you exert a subtle influence which is detrimental to personal consecration. *16LtMs, Lt 119, 1901, par. 10*

Remember that you are the wife of one who is under the greatest responsibility to be a light shining amid the moral darkness. *16LtMs, Lt 119, 1901, par. 11*

Whatever you do for your own salvation and for the salvation of others, you must do soon; for the end is near. At times your heart has been touched, but you have never given yourself unreservedly to God. You have allowed self-pleasing to quench the Spirit of God. Do you think that the patients you have entertained with popular songs would, if dying, send for you to tell them how to find Christ and be saved? No, no; unless they were thoroughly deceived as to what constitutes pure and undefiled religion. *16LtMs, Lt 119, 1901, par. 12*

**Lt 120, 1901**

Sanderson, A. J.

St. Helena, California

August 26, 1901

Portions of this letter are published in *MM* 39, 49; *2MCP* 409, 720.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My dear brother,—

In no other line of the work is the truth to shine more brightly than in the medical missionary work. Every true medical missionary has a remedy for the sin-sick soul as well as for the diseased body. By faith in Christ, he is to act as an evangelist, a messenger of mercy. As he uses the simple remedies which God has provided for the cure of physical suffering, he is to speak of Christ's power to heal the maladies of the soul.*16LtMs, Lt 120, 1901, par. 1*

Through the efforts of the Christian physician, the accumulated light of the past and the present is to produce its effect. Not only is the physician to give instruction from the Word of God, line upon line, precept upon precept; he is to moisten this instruction with his tears and make it strong with his prayers, that souls may be saved from death.*16LtMs, Lt 120, 1901, par. 2*

The physician has precious opportunities for impressing minds with the soul's great need. He is to bring from the treasure-house of the heart things new and old, speaking here and there the words that are needed. A failure to speak these words will bring great disappointment.*16LtMs, Lt 120, 1901, par. 3*

The physician is never to lead his patients to fix their attention on him. He is to teach them to grasp with the trembling hand of faith the outstretched hand of the Saviour. Then the mind will be illuminated with the light radiating from the Sun of righteousness.*16LtMs, Lt 120, 1901, par. 4*

The mind-cure must be free from all human enchantment. It must not grovel to humanity, but soar aloft to the spiritual, taking hold of the eternal. *16LtMs, Lt 120, 1901, par. 5*

Physicians who have received wisdom from above know how to treat trembling, guilty, sin-sick souls. As their minds are fastened to the mighty Healer, they understand what it means to have the peace of Christ, and the melody of spiritual health and joy is used as the helping hand of God in restoring the health of the body. *16LtMs, Lt 120, 1901, par. 6*

In their work of dealing with disease and death, physicians are in danger of losing the solemn reality of the future of the soul. In their earnest, feverish anxiety to avert the peril of the body, there is danger that they will neglect the peril of the soul. I would say to you, Be on your guard; for you must meet your dying ones before the judgment seat of Christ. *16LtMs, Lt 120, 1901, par. 7*

All can see the physician's need of personal religion. The afflicted one leaves himself to the wisdom and mercy of the physician, whose skill and faithfulness is perhaps his only hope. Let this physician be a faithful steward of the grace of God. As an evangelist let him exert a saving influence in spiritual things. He is to be a guardian of the soul as well as of the body. The physician who knows that Christ is his Saviour, who has himself been led to the Refuge, can respond to the inquiry, "What shall I do to be saved?" *16LtMs, Lt 120, 1901, par. 8*

What physicians attempt to do, Christ did in deed and in truth. They try to save life. He is life itself. *16LtMs, Lt 120, 1901, par. 9*

The physician's mind is to be constantly under the influence of the Spirit of God that he may be able to speak in season words that will awaken faith. The solemn scenes of the death-bed require that the physician shall be as far as possible removed from secular duties which others can perform. His mind is to be prepared to deal not only with the bodies, but with the minds of the afflicted ones. *16LtMs, Lt 120, 1901, par. 10*

If anyone needs a personal Saviour, it is the physician, because the sick and the suffering need the help which God alone can give and

the prayers which are indited by His Spirit. The physician who has accepted Christ as a personal Saviour can tell the story of the Redeemer's love. He can speak savingly of the power of repentance and faith in Christ. As the Christian physician stands by the bedside of the sick, striving to speak words that are appropriate for the sufferer, the Lord will work with him and help him. *16LtMs, Lt 120, 1901, par. 11*

No word of creed or controversy is to be spoken at the bedside of the dying. Point to the Saviour who is willing to receive all who come to Him in faith. There are those who have a genuine sickbed repentance. And it is our duty to do all that can be done for the spiritual welfare of the dying, with a keen sense of what is appropriate when a human soul is hovering between life and death. *16LtMs, Lt 120, 1901, par. 12*

The Christian physician should be an evangelist in every sense of the word. No unnecessary burdens must be laid on him. He should be released from all the cares that it is not essential for him to bear. His soul is to be freed from perplexities, that he may have time to become acquainted with the spiritual needs of the patients. Constantly he is to sow the seeds of truth, not presenting doctrinal subjects, but the love of the sin-pardoning Saviour. *16LtMs, Lt 120, 1901, par. 13*

When it is possible, the physician should occasionally escape from the heavy pressure upon him. The burden of a sensitive evangelist-physician bears with a weight which others do not understand or appreciate. *16LtMs, Lt 120, 1901, par. 14*

Great care should be exercised in regard to criticizing the physician, for criticism places an unnecessary burden upon his mind. He has heavy cares, and he needs the sympathy of those connected with him in the work. He is to be sustained by prayer. The realization that he is appreciated instead of disparaged will give him hope and courage. *16LtMs, Lt 120, 1901, par. 15*

The intelligent Christian physician has an increasing knowledge of the connection between sin and disease. He is constantly striving to perfect his knowledge of the relation between cause and effect. He sees the necessity of educating those who are taking the nurses'

course, to be strictly temperate in all things, because carelessness in regard to the laws of health, a neglect to properly care for the body, is the cause of much of the disease in our world. A failure to care for the living machinery is an insult to the Creator. There are divinely appointed rules which if observed will keep human beings from disease and premature death. *16LtMs, Lt 120, 1901, par. 16*

Drunkards, maniacs, those who are given over to licentiousness—all appeal to the physician to declare clearly and distinctly that suffering is the consequence of sin. How can we know these things and not be more decidedly in earnest to counteract the cause which produces the effect? Constant contact with suffering caused by disease, seeing the continual conflict with pain, can our physicians hold their peace? Can they refrain from lifting the voice in warning? Are they benevolent and merciful if, as they treat bodily disease, they neglect to prescribe strict temperance as an antidote for disease? *16LtMs, Lt 120, 1901, par. 17*

Study the warning which Paul gave to the Romans: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God.” [*Romans 12:1, 2.*] *16LtMs, Lt 120, 1901, par. 18*

When a physician sees that the ailment which has taken hold of the body is the result of improper eating and drinking, yet neglects to tell the patient that his suffering is caused by a wrong course of action, he is doing the human brotherhood an injury. Present the matter tenderly, but never keep silent as to the cause of the affliction. *16LtMs, Lt 120, 1901, par. 19*

**Lt 121, 1901**

Sanderson, A. J.

St. Helena, California

September 12, 1901 [typed]

Portions of this letter are published in *MM 111-115; 1SM 22; HP 75; 7BC 939*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. Sanderson

Dear brother,—

I have said many things to you by letter, but I am so weighed down in your case that I must continue to write to you, lest in your blindness you will not see where you need to reform. I am instructed that you are entertaining ideas with which God has forbidden you to deal. I will name these as a species of mind-cure. You suppose that you can use this mind-cure in your professional work as a physician. In tones of earnest warning the words were spoken: Beware, beware where your feet are placed and your mind is carried. God has not appointed you this work. The theory of mind controlling mind is originated by Satan to introduce himself as the chief worker to put human philosophy where divine philosophy should be.<sup>16</sup>*LtMs, Lt 121, 1901, par. 1*

No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle. If you do handle it, it will finally handle you. There is something better for you to engage in than the control of human nature over human nature.<sup>16</sup>*LtMs, Lt 121, 1901, par. 2*

I lift the danger-signal. The only safe and true mind-cure covers much. The physician must educate the people to look from the

human to the divine. He who has made man's mind knows precisely what the mind needs. *16LtMs, Lt 121, 1901, par. 3*

In taking up the science you have begun to advocate, you are giving an education which is not safe for you or for those you teach. It is dangerous to tinge minds with the science of mind-cure. *16LtMs, Lt 121, 1901, par. 4*

This science may appear to you to be very valuable, but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and Spirit of Christ. This science does not lead to Him who is life and salvation. *16LtMs, Lt 121, 1901, par. 5*

The poor, afflicted souls with whom you are brought in contact have needed more of your attention than they have received. You have it in your power to encourage them to look to Jesus, and, by beholding, be changed to His image. *16LtMs, Lt 121, 1901, par. 6*

The true knowledge of Jesus Christ will lead your mind and the mind of your wife in a safe direction. It gives the inspiration of true worship. It is the fellowship of the soul with Him who is its life. Coming in contact with Him, the mind is drawn to His heart of life and is inspired with the essence of His sanctification. *16LtMs, Lt 121, 1901, par. 7*

Be careful, my brother and my sister, in regard to where your faith is tending. Jesus lives to make intercession for you. Let your minds be one with the mind of Christ. Having His mind, you will not soar to heights which will at last bring you down to the lowest depths. Dabble not in those things which now appear to you so attractive, but which do not lead to Christ. Let your ambition ascend higher, to pure, true fellowship with Him in whom you may safely glory. Then your religion will be a power for good. You will not then communicate that which will prove a snare unto death. *16LtMs, Lt 121, 1901, par. 8*

Our Saviour understood all about human nature, and He says to every human being, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] As God is perfect in



His sphere, so man is to be perfect in his sphere. Those who receive Christ are among the number to whom the words, so full of hope, are spoken, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] These words declare to us that we should be content with nothing less than the best and highest character, a character formed after the divine similitude. When such a character is possessed, the life, the faith, the purity of the religion is an instructive example to others. "Righteousness exalteth a nation; but sin is a reproach to any people." [*Proverbs 14:34.*]*16LtMs, Lt 121, 1901, par. 9*

"The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the gift of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of this world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, things which are not, to bring to nought things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption; that according as it is written, He that glorieth, let him glory in the Lord." [*1 Corinthians 1:18-31.*]*16LtMs, Lt 121, 1901, par. 10*

"I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that

is in Christ.” [2 *Corinthians* 11:3.]16LtMs, Lt 121, 1901, par. 11

“You hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; ... and hath raised us up together; and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” [Ephesians 2:1-9.]16LtMs, Lt 121, 1901, par. 12

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; and above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” [Ephesians 6:10-17.]16LtMs, Lt 121, 1901, par. 13

At the beginning of my work I had the mind-cure science to contend with. I was sent from place to place to declare the falseness of this science into which many were entering. The mind-cure was entered upon very innocently—to relieve the tension upon the minds of nervous invalids. But, how sad were the results. God sent me from place to place to rebuke everything pertaining to this science.16LtMs, Lt 121, 1901, par. 14

I wish to speak plainly to you. You have entered upon a work which has no place in the work of a Christian physician, and which must find no place in our health institutions. Innocent though it may appear, this mind-cure, if exercised upon the patients, will in its development be for their destruction, not their restoration. The *third chapter of second Timothy* describes persons who accept error, such as one mind exercising complete control over another mind. God forbids any such thing. The mind-cure is one of Satan's greatest sciences, and it is important that our physicians see clearly the real character of this science, for through it great temptations will come to them. This science must not be allowed a particle of standing-room in our sanitariums. *16LtMs, Lt 121, 1901, par. 15*

God has not given one ray of light or encouragement for our physicians to take up the work of having one mind completely control the mind of another, so that one acts out the will of another. Let us learn the ways and purposes of God. Let not the enemy gain the least advantage over you. Let him not lead you to dare to endeavor to control another mind until it becomes a machine in your hands. This is the science of Satan's working. Thus he works when he entices men to sell the soul for liquor. He takes possession of body, mind, and soul, and it is no longer the man, but Satan who acts. And the cruelty of Satan is expressed as the drunkard lifts his hand to strike down the wife he has promised to love and cherish as long as life shall last. The deeds of the drunkard are an expression of Satan's violence. *16LtMs, Lt 121, 1901, par. 16*

Now, my brother, I consider you to be in positive peril. I present this because I know that you are in great danger of being seduced by Satan. We are living in a time when every phase of fanaticism will press its way in among believers and unbelievers. Satan will come in, speaking lies in hypocrisy. Everything that he can invent to deceive men and women will be brought forward. *16LtMs, Lt 121, 1901, par. 17*

Just in proportion as men lose their sense of the need of vital religion, so they become filled with common, earthly ideas, which they exalt as wonderful knowledge. Physicians who lose their hold on Christ become filled with ideas of their own, which they look upon as some wonderful science to be brought into the medical

profession as something new and strange.*16LtMs, Lt 121, 1901, par. 18*

I have been awakened at the early hour of twelve to write out these things. Let me tell you plainly that you are in an uncertain condition of mind, and that the efforts you put forth to rescue yourself are in vain. No man can serve two masters. If you try to serve the world and the Lord at the same time, the result will be that worldly policy and worldly schemes will become supreme in your life. Why? Because the Word of God will become uncongenial; for the heart is not committed to the moulding and fashioning of the Holy Spirit. The will is not given up to God, and therefore enmity to God is revealed. The natural impulses of the heart, ministering to the natural man, are chosen to control.*16LtMs, Lt 121, 1901, par. 19*

If, realizing your danger, you would humble yourself before God, you would see that circumcision is an inward work of the heart, "in the spirit, and not in the letter; whose praise is not of men, but of God." [*Romans 2:29.*]*16LtMs, Lt 121, 1901, par. 20*

You need, as verily as did Nicodemus, to be born again. You are a man with a diseased mind, having an egotism which gives a very feeble representation of the saving power of the godliness which is the fruit of heart holiness—heart wholeness to God. This egotism is not a virtue, but an evil which needs to be discerned and thoroughly forsaken. We do not need the vanities of men, but we all need insight into character. The best sentiments of egotism are at times apparently interesting, but they have no depth of virtue, and the material from which the egotist draws his supply soon becomes exhausted. He has only his own experience and feelings to use, and those with whom he communicates soon become weary.*16LtMs, Lt 121, 1901, par. 21*

A man must have good material from which to draw in order to refresh other minds by his ideas.*16LtMs, Lt 121, 1901, par. 22*

Egotism is a weariness, because the egotist has no sense of discrimination in estimating the value of things. He has not the power of self-measurement. He thinks that his ideas are of the highest importance, and he disparages those who do not think in harmony with him.*16LtMs, Lt 121, 1901, par. 23*

My brother, while you cherish your own suppositions as truth, God cannot enlighten you. With your present phase of character, you are not capable of understanding the best course to pursue in introducing principles which rest upon a solid basis. Your greatest consideration is, "Is my proper position recognized? Am I called upon as I should be to decide matters?"*16LtMs, Lt 121, 1901, par. 24*

Your selfish ideas must never become the ruling power in any sanitarium. You are to blend with other men and women who have understanding.*16LtMs, Lt 121, 1901, par. 25*

My brother, I wish you would take time to look yourself squarely in the face. You claim that you are not responsible for all that takes place, that the failures made are chargeable to the influence of someone else. If the enterprises with which you are associated prosper, you think it is because you would not allow certain conditions; if they fail, you think it is because you were not allowed to manage, because your ideas were not carried out. This is the way in which matters have stood for years at the Sanitarium here. But if you will look at yourself in the mirror of God's Word, you will see there the reflection of a character that God does not commend. You yourself have shaped the policy of the institution so that the men and influences that stood in your way were ruled out. The lessons you might have learned, you have not learned, because Dr. Sanderson was standing in his own light.*16LtMs, Lt 121, 1901, par. 26*

The Lord wants Brother Sanderson to be converted. He wants him to be honest with himself and with every line of work connected with the Sanitarium. My brother, so long as you deceive yourself, you deceive others, and you fail to cherish the truth that works by love and purifies the soul. Without the truth abiding in your heart, you are an unsafe, unwise guide. You must not regard your judgment as supreme. Christ is the Rock upon which we are to build.*16LtMs, Lt 121, 1901, par. 27*

If you only had a sense of how greatly you need a new heart, a new mind, you would search God's Word with diligence. You would not trust your own mind, your own ideas. You would study the

Scriptures carefully and prayerfully, and would build upon the sure foundation. *16LtMs, Lt 121, 1901, par. 28*

O what a work you need to have done for your poor mind by the virtue of a living belief in Christ. What good sense there is in the Lord Jesus, whose praise is not of men, but of God. What higher education can the human family find than that contained in the gospel. The more fully you yield your mind to the divine light of the gospel, the more earnestly you study the truths uttered by the Holy Spirit, the less satisfied will you feel with your deficient experience. *16LtMs, Lt 121, 1901, par. 29*

Our physicians must not rest content with a half-conversion. They need to place their whole trust in Christ. Then the healthy beats of the new heart will change the atmosphere surrounding the soul. Make sure that you are accepted by Christ because you rely on the merits of a crucified and risen Saviour. His righteousness must be your righteousness. He wrought it out for you, and when you receive it, you stand justified in the presence of God. *16LtMs, Lt 121, 1901, par. 30*

You are in danger of being satisfied with an atmosphere of worldliness. In your religious exercises you are inclined to be tame and unmoved. Brother and Sister Sanderson, the truth must be presented in the spirit and power of the gospel with such earnestness that sinners will realize that they cannot longer delay seeking the Lord. Put on zeal as a cloak. Take yourselves to the Lord just as you are. Humble yourselves before Him. Show a lively interest in the precious truth—an interest revealed by words spoken with an earnestness proportionate to the object of which you are in pursuit—life, life, eternal life. *16LtMs, Lt 121, 1901, par. 31*

It is the converting power of God that you both need. Never suppose, my brother, my sister, that it is not best to show that the heart is touched by the Spirit of God. The Lord takes no pleasure in your ideas of stoicism. He desires the heart to be softened before Him. Let the soul melt in tenderness as the truth is spoken. Let light flash from the inspiration of the Spirit of God. The messengers of truth, God's workmen, are to be revived and quickened by His Spirit. *16LtMs, Lt 121, 1901, par. 32*

At this time tame, weak work will not succeed. The Lord calls men to do a special work. In order to do this work, they must hide themselves in Christ. Let Him who is mighty to save appear as the One altogether lovely. Let the heart be imbued with the love of Him who was ever meek and lowly, although He knew that He was the Son of the Most High. Never exalt self. Walk in humility of mind and be teachable. *16LtMs, Lt 121, 1901, par. 33*

I am glad that the Sanitarium can have the labors of Brother Taylor. We hope that he will be a great blessing, both to the helpers and to the patients. Unite heartily with him. Show the believers and unbelievers in the institution that you are in harmony with this brother who is God's worker. *16LtMs, Lt 121, 1901, par. 34*

The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God, for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory. *16LtMs, Lt 121, 1901, par. 35*

We need to know how to pray. It is not tame, spiritless prayers that take hold of the divine attributes. Prayer is heard by God when it comes from a heart broken by a sense of unworthiness. Prayer was instituted for our comfort and salvation, that through faith and hope we may lay hold on the rich promises of God. Prayer is the expression of the desires of a soul hungering and thirsting for righteousness. Any human being who prides himself upon his calmness, his unmoved tenor of mind, when conversing with God, who does not in his petitions breathe forth an intensity of desire, needs to have a new heart, a heart conscious of all that is included in approaching to God. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy

place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.] *16LtMs, Lt 121, 1901, par. 36*

I will not dwell longer on these matters. But I desire to say that he who strives for eloquent language when praying is entirely out of place. The eloquence that God accepts is the earnest, longing cry of the soul which feels that it must have help. *16LtMs, Lt 121, 1901, par. 37*

Long prayers are not essential. Those who labor in the right spirit will pray in the right spirit. He who labors as Christ labored will be in earnest when he prays. And the Word of God assures us, “The effectual fervent prayer of a righteous man availeth much.” [James 5:16.] *16LtMs, Lt 121, 1901, par. 38*

Open your heart to God. Commit the keeping of your soul to Him as unto a faithful Creator. I would be pleased to say more, but I am brain-weary. My brother, my sister, I pray that you may both take the right course. Make this time a time that will be long remembered. Take your stand firmly that you will be laborers together with God. *16LtMs, Lt 121, 1901, par. 39*



**Lt 122, 1901**

Kellogg, J. H.

St. Helena, California

September 11, 1901

Portions of this letter are published in *5MR 87; LHU 229; 12MR 59-60*.

Dr. Kellogg

Dear brother in Christ,—

I wish to write you a few lines. Be assured that I feel the same interest in you and your professional work that I have always felt. The matters of which you write to Sister Druillard are of great interest to me. I would have written to you before, but since leaving Battle Creek, I have had no time for repose. I have been urged to labor in different places, and I have ventured far beyond my strength. Again and again I have begun a letter to you, written four or five pages, and then have been called to attend a committee meeting in Healdsburg, San Francisco, or Oakland.*16LtMs, Lt 122, 1901, par. 1*

The taxing labor brought upon me does not end with the messages given me by the Lord for those in our important institutions. I am called upon to answer questions regarding details. The whole burden seems to be rolled back upon me when I am called upon to define and explain this and that and the other matter. I have had no time to give rest to my tired brain; and when I have looked for your half-finished letters, they could not be found.*16LtMs, Lt 122, 1901, par. 2*

Since my return from the Conference I have been trying to adjust matters at the Sanitarium. But this is the hardest labor in which I have engaged in my entire experience. When it seems impossible to make an impression that will cause the wrong ideas to change, what reform can be hoped for? I have met with the Sanitarium Board, and in the plainest words have told what should be done,

presenting the high object for which the institution was established. But still no real reformation is made. *16LtMs, Lt 122, 1901, par. 3*

I attended many meetings on my return journey from Battle Creek, and when I reached home, I was so physically and mentally weary that I could not converse with any one. I feared that I had been presumptuous in doing so much. I could not converse with Dr. Sanderson. *16LtMs, Lt 122, 1901, par. 4*

But I felt that I must see Dr. Sanderson before I went to the Los Angeles camp-meeting, though I was still in a very debilitated condition. I felt that I could not leave matters in such an uncertain state. Board meetings and council meetings were being held, but no business was brought before me; for my heart pained me if matters requiring taxing thought were presented to me. But I was weighed down as a cart beneath sheaves. I knew that if I attended the Los Angeles camp-meeting without seeing Dr. Sanderson, I should carry the burden of the Sanitarium on my soul throughout the meeting; therefore I must relieve my mind. I went up to the next Board meeting and bore a straight testimony, stating how far short the Sanitarium was falling of meeting the standard God desired it to meet. I said that the spirituality <of many> of those connected with the Sanitarium seemed to be dead; that unbelievers were employed as nurses, and that the influence of this in the Sanitarium is not <at all> profitable. To employ unbelievers as nurses does not please the Lord or fulfil the purpose for which the Sanitarium was established. *16LtMs, Lt 122, 1901, par. 5*

I said that unless a decided change should be seen in the spiritual atmosphere of the institution, there must be a decided change in its working. The Lord helped me to present the matter in a clear, straightforward manner, and then I left. *16LtMs, Lt 122, 1901, par. 6*

But no change has been made. Dr. Sanderson is and has been the virtual manager. Although he will not acknowledge this, it is nevertheless so. Just what he says is done. He is the underlying power. He keeps a firm, steady, silent hold on everything. His fear is that some one will be brought into the institution who will be above him in control. *16LtMs, Lt 122, 1901, par. 7*

When I heard that a resolution had been passed inviting Dr. Mary

Sanderson to connect with the Sanitarium as lady physician, I said, This must not be. Dr. Mary Sanderson is not spiritually prepared to be a blessing to the institution. She is authoritative and domineering, and unless she is converted, her services cannot glorify the Lord. She needs a transformation of character. Unless she sees herself as she is and humbles herself before God, unless she overcomes the pride of her heart, she will not honor the Sanitarium. *16LtMs, Lt 122, 1901, par. 8*

Our sanitariums are established as places where the sick can be treated without drugs. The physicians connected with these institutions are to be men of sterling principle; men <and women> who feel that they are to act in the stead of the great Medical Missionary to all who come within their reach; men who are filled with an intense desire to serve as God's helping hand. They are to be men <and women> who realize that our medical institutions require the most judicious workers, who have ability and religious training and experience, and who will give the right kind of education and care to the suffering ones with whom they are brought in contact. *16LtMs, Lt 122, 1901, par. 9*

The Bible is to be made the textbook from which is explained in practice the simple theory of Christian instrumentality. Its words are as the leaves of the tree of life to the suffering who believe in Christ, inspiring them with hope. Their treatment is of the highest value to them when they have confidence in those who give the treatment. And the Word of God is the grand instrument which convicts the unconverted, convincing them of their need of the sin-pardoning Saviour. *16LtMs, Lt 122, 1901, par. 10*

The plan of salvation combines the holy influences of past and present light. These influences are bound together by the golden chain of loving obedience. Receiving Christ by faith and bowing in submission to God's will constitutes men and women sons and daughters of God. By the power which the Saviour alone can give they are made members of the royal family, heirs of God and joint-heirs with Christ. *16LtMs, Lt 122, 1901, par. 11*

What a responsibility rests upon the physician! As he sees the sick and afflicted before him, subdued by suffering, it is his duty and

privilege to lead them step by step to the great Physician, who gave His life for the life of the world. The character of the physician is to be purified, refined, and sanctified. Constantly he is to strive to reach the high standard of perfection in Christ. If our physicians will see their need of constantly improving, they will, in God's hands, be the means of leading many to give their hearts to Christ. This kind of missionary work is the greatest recommendation to any sanitarium. *16LtMs, Lt 122, 1901, par. 12*

Those connected with our sanitariums should realize that they occupy a position of sacred trust and that God expects them to carry forward the medical missionary work which is to be done in our health institutions. They are to maintain the ennobling Christian principles which are as essential for the saving of the soul as for the saving of the body. Christ enjoins upon them to sow the very best seed. Life, eternal life, is to be kept before every soul, according to his ability to understand. It is to be shown that the affliction of the body may be permitted in order to insure the salvation of the soul. *16LtMs, Lt 122, 1901, par. 13*

To love God with all the heart, to be a partaker with Christ in His humiliation and suffering, means more than many understand. The atonement of Christ is the great central truth around which cluster all the truths which pertain to the great work of redemption. The mind of man is to blend with the mind of Christ. This union sanctifies the understanding, giving the thoughts clearness and force. He who is thus united with Christ can do medical missionary work that is excellent in God's sight. *16LtMs, Lt 122, 1901, par. 14*

The world is our field of missionary toil, and we are to go forth to our labor surrounded with the atmosphere of Gethsemane and Calvary. Those in our sanitariums are to take advantage of the opportunities given them to set before the sick and suffering the restoring efficacy there is in Christ for the salvation of soul and body. How carefully should these precious opportunities be improved by nurses, matron, and physicians! They are to hold up the privilege which all have of becoming children of God by surrendering all they have and are to the keeping power of Christ. We have been bought with a price, and what a price!—even the blood of the only begotten Son of God. Shall we not, then, strive to bring our lives into conformity to His

will?*16LtMs, Lt 122, 1901, par. 15*

We are losing the great advantages provided in our sanitariums if we permit nurses to <serve who are> cheap in their ideas of the qualifications of those who act as medical missionary attendants upon the sick. By faithful teachers the nurses should be taught how to minister to the physical and spiritual maladies of the sick. Those who give the nurses this instruction must themselves be learners of the Great Teacher before they can teach others how to labor acceptably.*16LtMs, Lt 122, 1901, par. 16*

Inefficient, frivolous youth are not fit to be entrusted with the care of the sick. The nurses employed in our institutions should clearly understand that they are to be representatives of the saving truths of the gospel. Realizing that they are laborers together with God, they are to do all in their power to pay the debt they owe to Christ. Let them remember that the patients will carry with them to their homes the knowledge of God they gain in the institution. There are Christian men and women who should become nurses. They have stores of experience peculiar to themselves which they could impart for the spiritual benefit of the afflicted.*16LtMs, Lt 122, 1901, par. 17*

I fear and tremble for the Sanitarium on this hillside. It needs a deeper work of grace. The power of the principles of true religion needs to be felt among the workers. Then a pure, holy atmosphere will pervade the institution.*16LtMs, Lt 122, 1901, par. 18*

Our sanitariums are medical missionary institutions; and in their behalf there should be enlisted not only the means necessary for their support, but talent and capability of the first class. The physical and spiritual needs of the patients are to be supplied. If those connected with our sanitariums improve the opportunities which come to them, there would be many more conversions to Christ.*16LtMs, Lt 122, 1901, par. 19*

There are young physicians here seeking to advance in medical missionary work, who need to be surrounded by the very best influences. I would say to Brother ---- and his son, This Sanitarium is not the proper place for a young physician to receive the finishing mould. It is a solemn thing to be fitted to care for the sick.*16LtMs, Lt 122, 1901, par. 20*

There needs to be seen in this Sanitarium that which is not now seen—a deep spiritual experience on the part of the workers, that by the strength of their example they may represent the great Physician.*16LtMs, Lt 122, 1901, par. 21*

Many who are living without recognition of God come to our sanitariums to obtain relief from bodily infirmities. O, shall not such find in our sanitariums the light which, shining from God's Word, enlightens darkened minds? All the workers connected with the Sanitarium should be bright and shining lights. They should be true Christians, skilled in the care of the soul as well as the care of the body, revealing in word and deed the pure and undefiled religion which draws men to the cross.*16LtMs, Lt 122, 1901, par. 22*

O that the workers in our sanitariums would appreciate their privileges and opportunities! O that they would strive to understand what they must be in order to be Christ's helping hand! Let them educate the voice, so that they can raise to God the melody of spiritual joy and encouragement. "Make a joyful noise unto the Lord, all ye lands. Sing forth the honor of his name; make his praise glorious." [*Psalm 66:1.*]*16LtMs, Lt 122, 1901, par. 23*

To our young physicians I would say, May God open the way so that your experience shall not be so purposeless that Christ will call you neither cold nor hot. Even more than God abhors infidelity, he abhors indifference in religious matters because religious pretension without genuine religion is a continual stumbling block to sinners. The more cold and formal men are in the religious life, the more they are filled with egotism, and egotism always works against Christ. You may have much knowledge, but unless you are the possessor of true, pure religion, your knowledge is worthless to Christ. He looks upon you and calls you lukewarm.*16LtMs, Lt 122, 1901, par. 24*

God forbid that of you should be spoken the words, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and

naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent.” [*Revelation 3:15-19.*]*16LtMs, Lt 122, 1901, par. 25*

Every soul may become rich in spiritual treasures. Amid the terrible iniquity of this world men may serve God so faithfully that He can bestow on them eternal riches. He will work for those who serve Him faithfully. He can humble the most bitter persecutors of His people, making them friends through a belief of the truth, or removing their power to harm.*16LtMs, Lt 122, 1901, par. 26*

The Lord desires His young physicians to unite with the very best influences, that they may reach a higher and still higher standard. Be sure that you are walking humbly with God. Do not think that you can step right into a practice that will bring you a large income to keep up an outside show. Men can read beneath the surface. They place little confidence in aspirations for elegance and ease. Take the Saviour as your example. He was the King of glory, but for the sake of fallen human beings, He stepped from His high command to become a man among men. Yes, for our sakes He became poor, that through His poverty we might come into possession of the riches which will be enjoyed through the ceaseless ages of eternity. Then shall physicians think that in order to have influence they must give the impression that they are well off? Those who think thus make themselves very foolish by their extravagance. God's people have no time or money to waste on show or pretense.*16LtMs, Lt 122, 1901, par. 27*

**Lt 123, 1901**

Sanderson, Brother and Sister [A. J.]

Healdsburg, California

September, 1901

This letter is published in entirety in *18MR 79-82*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Sanderson,—

Your letters have been received and carefully read. I will now write a few lines in reply. I thank you for writing, for your letters have taken a heavy weight off my heart. I greatly desire that you shall both so will and so do that God will be honored and glorified by your service in the Sanitarium. I know that changes must be made, and we shall help you in every way possible.*16LtMs, Lt 123, 1901, par. 1*

I felt like weeping when I read Sister Sanderson's letter. I thank the Lord, my sister, that you are resolved to open your heart to the Saviour. I would not speak one word to discourage you. I will try to help you in every way that I can. My heart is drawn out to pray for you, not to depress you. My prayer is, "Lord, increase Sister Sanderson's faith. Let the operation of the Holy Spirit be felt on her mind. Take her into a sacred nearness to thine heart of infinite love."*16LtMs, Lt 123, 1901, par. 2*

God alone can lead you to so recognize His mercy, love, and forbearance that you will have the faith that works by love and purifies the soul. This is the gift of God. It is the opening of the heart to receive the Word which is as the leaves of the tree of life. May God fill your heart with His love so that it may be said that you, my sister, have purified your soul by obeying the truth. Believing in Christ and receiving His transforming grace is not guess-work, but a work which causes Christ's virtues to be reflected in mind and character. When you gain this experience you will say, "I have



tasted and seen that the Lord is good. The Lord Jesus shall be my portion forever.” [See *Psalm 34:8; 73:26.*] The power of the cross will move in you the mysterious springs of hope and fear, adoration, and love. Angels are watching and waiting and will witness to the fact that the world has you not. Jesus has found you sitting at His feet to learn from Him, the Way, the Truth, and the Life. Henceforth, surrendering your will to the will of Christ, you are drawn into a region where the cross is the central object. The world fades from your view. The glory shining from the threshold of heaven is the all-attractive influence. The riches of the grace of Christ hold you in willing obedience. You delight in the precious blessings of your allegiance. You are only too glad to impart to others the gift you have received. *16LtMs, Lt 123, 1901, par. 3*

I long to see you improving the capabilities given you by God so that you can respond to the inquiry, “What must I do to be saved?” Let the words fall from sanctified lips, “Be saved by accepting Christ by faith as your personal Saviour.” God is love. The sinner need not perish if he will exercise faith in the wonderful efficacy of the cross of Christ. The cross is the stupendous expedient by which is harmonized the love and justice of God. It is the sinner’s only means of salvation. “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] The image of His love may be so stamped upon the mind that it can never be effaced. Then Jesus Christ will be so evidently set forth crucified before you that you will be a partaker of the dignity of His suffering. I have such an intense longing that you may look into the heart of this great mystery and find that its interpretation is Love. *16LtMs, Lt 123, 1901, par. 4*

“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming. If ye

know that he is righteous, ye know that every one that doeth righteousness is born of him.” [1 *John* 2:24-29.]16LtMs, Lt 123, 1901, par. 5

I want to see Sister Sanderson standing on vantage ground as one who has spiritual dominion over the powers of darkness. Cultivate love. “Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world.” [1 *John* 4:7-14.]16LtMs, Lt 123, 1901, par. 6

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. ... We love him, because he first loved us.” [Verses 15-17, 19.]16LtMs, Lt 123, 1901, par. 7

“By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” [1 *John* 5:1-5.]16LtMs, Lt 123, 1901, par. 8

Sister Sanderson, I am pleading with God for your soul’s salvation. I feel an intense desire to see you free and happy in Christ Jesus, your heart full of the grace of God. I cannot endure the thought that you shall remain where you are. I cannot let you go. I long for your soul in Jesus Christ. I want to see you obtaining victory after victory.

I have been conversing with you in the visions of the night. I saw your countenance changed by the reflection of the Spirit of God, and I was made joyful in the Lord. *16LtMs, Lt 123, 1901, par. 9*

What you expressed in your letter gave me hope and courage to believe that you will be truly converted and be a help to your husband. Your letter was an encouragement to me, and though the enemy may tell you that I do not care for you, do not believe him. I do care for your soul. I have spoken plainly to you by letter because I wished to tell you the truth and arouse you to make the determined effort you can make if you will. I want to see you and your husband free in God right here in the Sanitarium. Then you will not move under false impressions. *16LtMs, Lt 123, 1901, par. 10*

Never was there a time in your experience when you were so much in need of a whole-hearted conversion as you are now. You have not yet sufficiently touched the vital springs of happiness. When you know your Saviour, when you realize that He is precious to your soul, you will have found your way to the wellspring of life and will be able to rejoice in the hope of the glory of God. Let your mind come fully and habitually under the belief that Christ loves you. As you make a full surrender of your will to God's will, your way to God's way, you will learn of Him who is meek and lowly in heart, and will find rest unto your soul. A calm confidence will preside over you. Your heart will possess a dignity to which before it was a stranger. You will experience more and more clearly the sense of an ever-present, all-pervading Saviour. This will give the soul power to hold its stability, power which the changing circumstances of earth cannot undermine. It plants the feet upon a solid rock. Then you can sing with the spirit and with the understanding also. Under all discouraging circumstances your heart will rejoice in your Saviour. *16LtMs, Lt 123, 1901, par. 11*

You will find opportunity to speak words of hope to the weary and the desponding. When you are converted, you can give instruction to many disheartened souls. As you contemplate God and heaven, you will love to minister, and you will feel a sacred, solemn awe as you realize that you are ministering in connection with the hand of God, which opens only to do good. *16LtMs, Lt 123, 1901, par. 12*

In love,<sup>16</sup>*LtMs*, *Lt* 123, 1901, *par.* 13

**Lt 124, 1901**

Sanderson, Brother and Sister [A. J.]

St. Helena, California

September, 1901

Portions of this letter are published in *2MR 24-25*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Sanderson,—

We hope and pray that the Lord will let His light shine into the chambers of your mind and into your soul-temple, that you may understand the divine mind so clearly that you will will to do the will of God. I know that if you realized how much more useful your life would be in doing the Lord's service in His appointed way, you would surrender all to Him. Then you would find rest and peace, comfort and assurance. *16LtMs, Lt 124, 1901, par. 1*

The light given me by God about three weeks ago was plain and decided: Help Dr. Sanderson to see himself in the light of the Word of God. The only power that can quicken the heart into activity is the power which will give life to the dead—the Holy Spirit of God. Say to Dr. Sanderson, Hold fast to your only hope—the precious privilege of access to God through Christ. Hang your helpless soul upon your Mediator. In and through Him and Him alone, you can come to God. There is no atoning efficacy apart from the provision made. Human rites and methods are of no avail. Anything but Christ alone is nothingness. *16LtMs, Lt 124, 1901, par. 2*

The Holy Spirit is your hope. As you lift the cross of Calvary, it lifts you. Bearing the cross after Jesus, following in His consecrated, self-denying footsteps—only thus can you find salvation. The Word of the living God is your guide and counselor. Jesus Christ is the way into the holy of holies—the way without a screen. The sinner is humbled; the Saviour is exalted as all and in all. This is your refuge. *16LtMs, Lt 124, 1901, par. 3*

Nothing that you can present to God is of any value but self crucified to the world. This will deliver you from the snare of the wily foe. Let nothing divert your mind to human devising, human methods, or expedients. Use the means of grace which heaven has provided. Look to Jesus to help you, to bless you. Take not a leaf, pluck no fruit, from the forbidden tree of knowledge.*16LtMs, Lt 124, 1901, par. 4*

Prayer is not a penance; it is a petition to the heavenly Father for the wisdom and grace which He alone can give. It is the most sacred privilege that can be bestowed on needy human beings. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] But eat not of the leaves of [the] fruit of the forbidden tree, lest you die. You are living in an age of great knowledge. But much that is called science is opening the way for the wisdom and arts of Satan to be easily introduced. Many do not see this, and exalt false science as the great power of God. This is now your danger. Give no place to the devil in your methods of relieving the sick. Let the sinful, afflicted soul be taught, yes, educated, to look to Christ and live.*16LtMs, Lt 124, 1901, par. 5*

Pray for the presence of Christ with you in the sickroom, for you need His presence as the One who alone can relieve suffering humanity. He will speak through you words inspired by the Holy Spirit. The presence of Christ is everything to a physician.*16LtMs, Lt 124, 1901, par. 6*

Rejoice evermore. No one but a true Christian is truly happy. God is life and light and joy to the soul. With the sense of an ever-present, abiding Christ, you may rejoice all the day long. You may sing aloud and shout His praises. Your joy in and through Christ Jesus is as the eating of the leaves of the tree of life, which are for the healing of the nations. Rejoice all the day long that you may have the companionship of Christ, assured you by the promise, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*]*16LtMs, Lt 124, 1901, par. 7*

The joy that is fed from inexhaustible springs is constantly breaking forth into more refreshing abundance. When the power of the

destroyer presses surely and heavily, trust in Jesus. Looking to Him, you can say as a child of God, “Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I joy in the God of my salvation.” [*Habakkuk 3:17, 18.*] *16LtMs, Lt 124, 1901, par. 8*

As a Christian physician you are to be a blessing to the sick by giving them leaves from the tree of life—the promises of God’s Word. Your own heart may be so oppressed that all seems dark and dreary, but look to Jesus constantly. The way will brighten as you think, The blessed presence of Christ is with me in my ministrations for the suffering. I should not be depressed, for Christ has left me the promise, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] Hope and faith take the place of sadness and despair. Faith is the substance of things hoped for, the evidence of things not seen. It becomes more than a mere expectancy, even an earnest assurance, a hope big with immortality, and full of glory. *16LtMs, Lt 124, 1901, par. 9*

My brother, you need to improve the talent of speech, that you may impart comfort to souls physically and spiritually sick. You need soul-consecration. You must make a determined effort to give more of your time to the sick. Speak encouraging words to them. Let them see that you have an interest in them. When your wife is converted and takes up the work of ministry, she can exert an influence for good. The Lord will help her and help you. But you must work in Christ’s lines. The Lord is beginning a good work in your wife, and I am eager of soul that she shall not fail nor be discouraged. *16LtMs, Lt 124, 1901, par. 10*

Two or three weeks ago I could not sleep through the night. After my bath, I was thinking, thinking, as I lay down to rest. I had a short nap, and in my sleep I was conversing with One who was giving me directions for you both. The heavenly messenger informed me that I must lift up the hands that hang down and strengthen the feeble knees, that Brother and Sister Sanderson might walk in the straight and narrow path cast up for the ransomed of the Lord, pressing into the kingdom of God. The messenger said, “There are impressions

upon Dr. Sanderson's mind which are not true and healthy. But as his self-esteem grows less, as he humbles his heart before God, he will not be seeking for methods whereby he will be regarded with the highest esteem." *16LtMs, Lt 124, 1901, par. 11*

Every soul who is hid with Christ in God is clothed with the robe of Christ's righteousness. The gift of Christ is the measure of God's goodness. God so loved the world that He permitted His Son to die for a race of rebels. This is the donation of the heavenly Father. This is the expression of God's infinite love. He so loved us that He gave His Son to die for us. Christ is not the cause of God's love for us; He is the expression of God's love for us. I would have Sister Sanderson understand these expressions. The death of Christ is not only a channel which makes it possible for God's love to reach her case; it is an evidence that God has loved her from her birth, and that He will love her to the end if she will comply with the laws of His kingdom. Let her, then, respond to this love. *16LtMs, Lt 124, 1901, par. 12*



## Lt 125, 1901

Haskell, Brother and Sister

Healdsburg, California

September 1, 1901

Portions of this letter are published in *UL 258*; *12MR 82-83*; *5Bio 98, 125*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Haskell,—

I am so glad that you write to me. And after I receive a letter from you, I thankfully begin to answer it. I write two pages, and sometimes three or four, and then a call comes for me to go to Healdsburg, Oakland, or Los Angeles. My writings are packed up, and I have no heart, with so many things on mind, to continue the letters begun. The fact is, lately many perils have arisen; questions have come up which required a great amount of wisdom and grace and the love of Jesus to answer. The fear that the cause of God would be wounded and bruised kept me in a state of constant burden and taxation. At times my head has been so weary that it seemed as though I would not think at all. I have suffered severe pain in my left eye and cheek bone; nevertheless I must do the things I am expected to do.*16LtMs, Lt 125, 1901, par. 1*

You know the hard strain I had at the General Conference. At that time I did some things which I ought not to have done. I needed complete rest, but there were some things I had to write, yet many of these same things confront me, half finished and uncopied.*16LtMs, Lt 125, 1901, par. 2*

After the Conference I went to Indianapolis and spoke to the church there Sabbath morning and Sunday morning, and on Sunday afternoon took the cars for Chicago.*16LtMs, Lt 125, 1901, par. 3*

I should mention here that after my work of speaking in Battle Creek was finished, I called upon Judge Arthur, who had been injured and

was sick in bed. He had been desirous that I should meet him and his family, and when I came He sent to the school for his children. We had a season of prayer, and the Lord blessed me with great peace and restfulness of spirit. This was just before I took the cars for Indianapolis. This blessing was greatly appreciated by me. I was as if shut in with God, in perfect quietude and rest.*16LtMs, Lt 125, 1901, par. 4*

After we changed cars at Niles, we took a train which stopped at every station. This generally wearies me, but on this occasion I felt not at all disturbed, though the train might have been likened to a milk wagon delivering milk to customers. The people got in and out of the car constantly, but my peace was perfect; I was resting in the Lord.*16LtMs, Lt 125, 1901, par. 5*

We found the brethren Ross at the station with a hack to take us to the Sanitarium. Here we were very nicely treated. On Sabbath a brother came with his horse and carriage and took us to the church where a large number of people were gathered. The Lord gave me special freedom in bearing my testimony. The presence of God was with us. The next day, Sunday, I spoke to the people very decidedly regarding the fanaticism which had greatly injured the cause of God in Indiana. I told them that those who claimed to have holy flesh were under a delusion of the enemy. At this meeting we had the help of the brethren who had heard my testimony at Battle Creek.*16LtMs, Lt 125, 1901, par. 6*

After the meeting on Sunday afternoon we went directly to the station to take the cars for Chicago, arriving about six in the evening. Here we met Brother and Sister Palmer and Edson and his wife, and we had a season of prayer together. At eleven we took the train for Des Moines. Willie had taken a berth in the sleeper, hoping to get a little rest; but at the station he was met by a brother who had asked him to allow his sister to go to Des Moines with our party, saying that she was not in very good health and did not like to travel alone. On meeting her at the station, Willie found that she was an insane woman who would not speak a word. All night he had to sit with her, and part of the time he had to hold her hands to prevent her from getting out of her seat.*16LtMs, Lt 125, 1901, par. 7*

We reached Des Moines at eight thirty Monday morning and found that a meeting had been appointed for the afternoon. I spoke with the Spirit and power of God upon me, laying out plainly the mistake the brethren of the Iowa Conference were making through their neglect to do the very work God had given them to do, the work of seeking most earnestly for those outside the fold. The people assembled seemed deeply impressed. W. C. White spoke in the evening. I spoke again the next morning. We had a praying season, and the Lord gave me the spirit of intercession and strong pleading. I then bore a decided testimony. I could not withhold it, for I felt the peril of the lukewarm, murmuring condition of the people. *16LtMs, Lt 125, 1901, par. 8*

These meetings were a success. The melting Spirit of God was present. *16LtMs, Lt 125, 1901, par. 9*

After the meeting on Tuesday morning, I met the Sanitarium workers and had a pleasant interview with them, giving them words of counsel and encouragement. The Lord blessed us as I offered prayer. Our party then stepped into the hack and were driven to the station. We took our seats in the chair car, but the tobacco-poisoned air and the emanations from the bodies of the closely-packed company so affected my heart that I had to change to the sleeper. A berth was prepared so that I could lie down; for when I left the chair car I was almost unconscious. I did not sit up till we arrived at the station in Lincoln. I was greatly exhausted. Early the next morning I spoke to the workers in the Sanitarium at College View. Meetings were held both forenoon and afternoon in the church. I bore my testimony twice. These meetings were just what the people needed, and they seemed to be much helped. We remained here two days, and our meetings were marked by the presence of the Spirit of the Lord. *16LtMs, Lt 125, 1901, par. 10*

From College View we went to Denver where I spent Sabbath with the church. There again the Lord was present in our meetings, and we knew that good was accomplished. On Sunday we went to Boulder where we were well cared for in the Sanitarium. I spoke twice to a large congregation in the Boulder church. The day before we left I was up late writing. Then we rose at three in the morning and drove to Denver, a distance of forty-seven miles. Here we took

the train for Waitsburg where we attended a camp-meeting. At this meeting I spoke in all seven times.*16LtMs, Lt 125, 1901, par. 11*

From Waitsburg we went to Walla Walla where I met a sister who was dying with consumption. In her wheel-chair she was brought to where I could speak to her from the carriage, but I got out of the carriage, knelt beside her chair, and prayed with her. This comforted her a great deal. She lived only a few weeks longer.*16LtMs, Lt 125, 1901, par. 12*

At Walla Walla we spent some hours with the family of Brother Armstrong, whose unmarried daughter was just about to leave for Australia. We had many words to say to them. We had a most precious season of prayer, and the Lord came very near. The daughter leaving them, who came with us to Portland, is Dr. Armstrong, who is to be married to Dr. Keller. Dr. Keller has been working in Australia for several months. He is an excellent man and a good physician. We think they will both do good work.*16LtMs, Lt 125, 1901, par. 13*

We next attended the camp-meeting in Portland. This was a meeting of deep interest. The Lord gave us His blessing. We were obliged to try to do in one week work that required two weeks, for we had to be in Oakland in time to see Brother Irwin before he left for Australia. I spoke several times in Portland, and the people listened with earnestness. We had many things to consider in regard to the Sanitarium established in Portland. May the Lord take charge of these institutions is my prayer; for the medical missionary institutions must stand on an elevated plane, pure in their spiritual working. They are to be representatives of the great Medical Missionary, who is a restorer of physical and spiritual health. What a work before us! How careful all connected with our institutions should be not to make crooked paths for their feet, lest the lame be turned out of the way.*16LtMs, Lt 125, 1901, par. 14*

Coming over the mountains on the way from Portland to California, I contracted a severe cold. There seemed to be a stricture across my lungs. I coughed constantly. My head and lungs were congested. I would have been glad to go straight to my home in St. Helena, but we were obliged to go to Oakland to see the brethren who were just

about to start to Australia.*16LtMs, Lt 125, 1901, par. 15*

When the time came for the Los Angeles camp-meeting I decided to go. But before leaving, I went to a Board meeting at the Retreat and bore a clear, forcible message in regard to what our sanitariums should be as educating schools. The power and Spirit of God was upon me, enabling me to lift up the standard which all in our institutions should reach. The Lord strengthened me to speak for about an hour. I presented the high state of spiritual efficiency which must be brought into the Sanitarium if it accomplished the purpose for which it was established. The Lord desires physicians and helpers to place themselves in right relation to Him. All who act a part in our health institutions will confess Christ if He is abiding in them. O how greatly we need Jesus Christ every moment!*16LtMs, Lt 125, 1901, par. 16*

After this came some letters that greatly pained my heart. I knew that to respond meant more work for me, work which would require much thought and cause much sadness of spirit. I felt more like hiding away in a corner, where I would have some repose of mind, where I could read my Bible and pray, than going to Los Angeles. But I finally took my seat in the car, and as I did so, I felt the sweet influence of the Spirit of God. It was as though I were in a compartment alone with God. I had this peace all the way. Even on this earth I should ever be happy with such a comfort as the presence of God. I thank God that this very earth, purified from all the defilement that sin has brought, is to be the abode of the saints of the Most High. Yes, take away sin and the earth would soon be restored to its original loveliness, when God and all the heavenly host looked upon it and said that it was very good, when the morning stars sang together and all the sons of God shouted for joy.*16LtMs, Lt 125, 1901, par. 17*

We were well located in Los Angeles. A brother who had just purchased a new house kindly gave it up for the use of myself and my workers. We were very thankful to be thus favored. And even now as I recollect their kindness, I feel like saying, Thank you, my brother and sister. I felt that the angels of God were very near me in Los Angeles, and I am grateful for the strength given me all through the meeting. I did not think that this camp-meeting would be so

large. I am informed that the interest was excellent. About forty were baptized. After the meetings closed there were some matters of interest to be considered, and I was urged to stay; but I knew that I ought to go home where I could have quietude and rest. There were many important questions to be considered in regard to erecting a sanitarium and establishing a school. The brethren in Southern California are growing too ambitious. They want to do too much at once. They will surely be involved in debt unless they are careful and economical, unless, before building their tower, they sit down and count the cost, whether they be able to finish.*16LtMs, Lt 125, 1901, par. 18*

On the way home I went to Oakland and attended two Board meetings, talking an hour at each one, setting forth the importance of consecration to God's work. I had much to say regarding the religious interest in the Pacific Press. Let every man stand in his lot and in his place, working with earnestness, decision, and power to advance God's cause, bearing aloft the standard on which are inscribed the words, "The commandments of God and the faith of Jesus." [*Revelation 14:12.*] God will be with His workers in the publishing house if they will be with Him. If they will expel all selfishness and follow Bible principles, keeping separate from worldly policy, the glory of the Lord will be revealed. We may teach the Bible ever so zealously, but if we do not honor the truth by efforts proportionate to its greatness, we shall form ideas of Christ which do not honor the self-denying, self-sacrificing Redeemer. We need Christ every moment. We need to look upon and study His character. What would Christ do were He in my place? is to be our measurement of our duty. It is possible to preach the Word and walk directly contrary to its teaching, showing in the home life and in business life a form of godliness without the power.*16LtMs, Lt 125, 1901, par. 19*

Vague suppositions regarding Christ are not enough. We need an abiding Christ. We need to eat His Word. He is the bread of life. The revealed Word is our photograph of Christ. The world can only be expelled from the soul by filling the soul with Christ. Just as the life of the body is produced by the temporal food eaten, so the life of the soul is produced by the spiritual food eaten. He who would have spiritual life and vigor must eat the flesh and drink the blood of the

Son of God. Christ declares, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." [*John 6:35, 54-57.*]*16LtMs, Lt 125, 1901, par. 20*

O that the workers in every line of the service of God would eat of the leaves of the tree of life which are for the healing of the nations!*16LtMs, Lt 125, 1901, par. 21*

But I cannot write more now. I will try to write again soon. I could not sleep after one o'clock this morning. I have had many things to think of. Today Willie and Dr. Sanderson go to San Francisco to attend a meeting of the Medical Board, where some important matters will be settled, we hope, after the mind of Christ.*16LtMs, Lt 125, 1901, par. 22*

Do not be disappointed if I do not write. I will try to write as often as I can. My head now says stop.*16LtMs, Lt 125, 1901, par. 23*

In love.*16LtMs, Lt 125, 1901, par. 24*

**Lt 126, 1901**

Santee, C.

St. Helena, California

September 3, 1901

Portions of this letter are published in *Ev 315; BTS 03/1903; MRmnt 121*.

Dear brother Santee,

The other day I received your last letter, for which I thank you. I verily hope, my brother, that all this may result for the best good of the cause of God. Let us work to this end, that God may be honored and glorified. Let us work with an eye single to His glory. The day before yesterday, Sunday, at two in the afternoon, Willie and I left Healdsburg for St. Helena. Important writings demanded our presence at home. I worked diligently all day, from two in the morning till eight at night. This morning I am up at three o'clock, writing again. We leave at six this morning for Healdsburg.<sup>16</sup>*LtMs, Lt 126, 1901, par. 1*

Last Sabbath Brother Mills drove us to Santa Rosa where I spoke to a good congregation. I had much freedom in speaking from the *first chapter of second Peter*. Every time I speak from this chapter, the instruction it contains seems more precious, and I never felt this more decidedly than when I spoke last Sabbath. Brother Mills requested that the discourse be written out and published.<sup>16</sup>*LtMs, Lt 126, 1901, par. 2*

On our return we called upon a family by the name of Lighter. They live about half way between Santa Rosa and Healdsburg and seem to be in limited circumstances. Sister Lighter's father, a very old man, is quite feeble. The physician thinks that he will only live a short time. A few months ago he accepted the truth, but he has not yet been baptized.<sup>16</sup>*LtMs, Lt 126, 1901, par. 3*

We were glad to do an errand for the Master by visiting this family. Willie read the comforting promises of God's Word to the sick man,



and I presented the afflicted one to the Great Physician, who is able to heal both soul and body. The family were very thankful for our visit. I know that they were comforted. *16LtMs, Lt 126, 1901, par. 4*

Arrangements will be made to fulfil the aged man's request for baptism. He is not strong enough to go to Santa Rosa or to Healdsburg, and the only way in which the ceremony can be performed is by getting a bath-tub and letting him into the water. *16LtMs, Lt 126, 1901, par. 5*

May the Lord comfort and bless this afflicted family, is my prayer. I must now answer your question regarding my coming to Los Angeles. I do not know that this is my duty. We wish to help all we can in Healdsburg. Next Sabbath and Sunday there is to be a general meeting there. The brethren and sisters will come from all round. The next Sabbath I speak at Petaluma, a place which has been strangely neglected. I wish to help those who most need help. *16LtMs, Lt 126, 1901, par. 6*

If the Lord directs us to go to Los Angeles, we shall not object; but if other duties are presented, we shall heed the voice of God through them. We do not want to guide ourselves. We want to know what the Lord would have us to do. We think of you all, and pray that in this most important time, human wisdom shall not gain the mastery of any soul. Let us hide ourselves with Christ in God. Then we shall not make false paths. If we are constantly guided by the grace of Christ, we shall not make mistakes. If we follow the leadings of the *16LtMs, Lt 126, 1901, par. 7*

Holy Spirit, we shall move wisely in these hours of peril, because we shall [walk] humbly, placing our feet in the footsteps of Christ. Then we shall gain a rich experience. To us will be given the blessing which maketh rich and addeth no sorrow. *16LtMs, Lt 126, 1901, par. 8*

We all need humility. We all need to learn of Him who is meek and lowly in heart. If Christ is our constant companion, self will not be exalted. *16LtMs, Lt 126, 1901, par. 9*

We should show an intensity of earnest zeal as we seek to save souls ready to perish. I think our efforts are altogether too tame. We

need to be aroused from sleep. When we put earnestness into our work, because we realize that we are co-operating with God, our words and actions will be a savor of life unto life. The great Medical Missionary will bless us as we work with Him in seeking to restore diseased souls and diseased bodies.*16LtMs, Lt 126, 1901, par. 10*

It is not seeking to honor self that will bring honor to God. Wealth, learning, self-exaltation, will not save one soul. A willing mind and a consecrated heart give us the precious fruit of our labor. Thus we may accomplish great things for God. Our record will be, "He ceased not to warn every one day and night with tears." [See *Acts 20:31*.] Let our hearts be so filled with Christ's love for perishing souls that there will be no room for selfishness. God bless you and your family.*16LtMs, Lt 126, 1901, par. 11*

In love.*16LtMs, Lt 126, 1901, par. 12*

P. S. We are now just ready to start to Healdsburg.*16LtMs, Lt 126, 1901, par. 13*

**Lt 127, 1901**

Sanderson, A. J.

"Elmshaven," St. Helena, California

September 1, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. Sanderson,—

This morning I have read the report of our interview, and I see there are some things that are liable to be misunderstood. In what I said about Dr. Rand's being a capable manager, I did not have in mind the management of business affairs. That is not the work of a physician. But in the medical work, the educational work, and the spiritual work of the medical association throughout the State and at the Sanitarium, I think he would be a real helper and use good managing ability.*16LtMs, Lt 127, 1901, par. 1*

At the Sanitarium you need help. There must be in the Sanitarium a greater power of influence that will be constantly uplifting, constantly purifying from all cheapness, all commonness, and all frivolity. There should be in the Sanitarium an education and a management that will encourage and strengthen the hands of all the friends of truth, and leave a sweet, fragrant influence upon the minds and hearts of all who shall become connected with the institution. We must so labor and instruct that all the workers who go forth from the institution shall fully understand the ground on which their feet are planted.*16LtMs, Lt 127, 1901, par. 2*

Christ is the pattern of what constitutes a medical missionary. The Sanitarium is to do practical work in uplifting and making apparent, through its medical missionary work, the principles of Christianity. Its work is to be upward and onward. The light of the past and the present is to be collected and cherished in the soul-temple, and then it will shine without and beyond.*16LtMs, Lt 127, 1901, par. 3*

There must be a different atmosphere pervading the Sanitarium. There must be a capable, dignified management of the youth who are being educated and trained for nurses. It must be manifest that God is moulding and fashioning the teachers and the students.*16LtMs, Lt 127, 1901, par. 4*

I am confident that Dr. Rand's influence and management will be good and helpful in laboring for the spiritual welfare of those connected with the institution in maintaining a high and elevated standard of faithfulness and righteousness, and in helping to educate nurses, and those fitting for the work of physician, so that they will work in right lines and carry with them a decided influence when they go forth from the institution. You need help along these lines.*16LtMs, Lt 127, 1901, par. 5*

## Lt 128, 1901

Hoover, W. L.

NP

May 12, 1901 [circa]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My brother,—

You need to view things in an altogether different light. You need to guard yourself carefully, for you do not manifest that wisdom which is so precious in the sight of God. You feel that you should be the judge of your own actions; but when your actions are a snare to young women, this shows that you need purification of soul.*16LtMs, Lt 128, 1901, par. 1*

Sister ----- was so much drawn to you that her infatuation became noticeable. Her mind was dazed by your supposed scientific wisdom, which hurts the imagination of young, inexperienced people.*16LtMs, Lt 128, 1901, par. 2*

If you could discern matters in the light of the Word of God, you would see that you are not making straight paths for your feet, lest the lame be turned out of the way. It is best for you not to be connected with any of our institutions as manager, for you yourself need to be managed. You desire to teach others, but you yourself need to be taught. It is time that with your family you went apart from our institutions until you understand that you need to watch and pray lest you enter into temptation.*16LtMs, Lt 128, 1901, par. 3*

Our institutions should be kept so pure, so refined, so elevated that they will have the commendation of all. Do not bring into any institution the evil of familiarity with young women. Be determined that you will shun the very appearance of evil. Remember that others place their own construction on the attentions you pay to young girls.*16LtMs, Lt 128, 1901, par. 4*

Do not employ a young woman in your office as your associate in labor. There are young men whom you can employ. Use your ability in educating them to be true, useful, and trustworthy. *16LtMs, Lt 128, 1901, par. 5*

It is not right for you to be so free with young women. Thus you bring reproach upon the cause of God. Reports are made of what has been seen. And the appearance justifies the suspicion. *16LtMs, Lt 128, 1901, par. 6*

Is it not time for wisdom to be exercised in this matter? Change your course of action. Purify your soul through the love of the truth. You have a wife. Give her an opportunity to ride by your side, an opportunity to hear your talented opinions and to appreciate your affection. *16LtMs, Lt 128, 1901, par. 7*

God calls for converted men to take charge of His sacred work, for men whose lives are hid with Christ in God. The time has come when all foolishness and self-serving is to be cut out of the experience of those connected with the Lord's institutions. God desires men to understand that the principles of stern integrity are to be followed in small matters as well as in larger responsibilities. You need the ministration of the Holy Spirit in order to show sanctified accuracy in your business dealing. *16LtMs, Lt 128, 1901, par. 8*

My brother, you need to practice economy in all lines. You see many places where improvement could be made, and you are inclined to grant the wishes which are expressed for this and that. Be careful. We cannot supply every supposed necessity. Those connected with our institutions cannot grant every wish that is expressed. In a sanitarium there will always be those who have never learned how to make a little go a long way. If they had been obliged to work hard and often go hungry, their ideas concerning the use of money would be more reasonable. *16LtMs, Lt 128, 1901, par. 9*

I have known a family receiving twenty dollars a week to spend every penny of this amount, while another family of the same size, receiving but twelve dollars a week, laid aside one or two dollars each week, managing to do this by refraining from purchasing

things which seemed to be necessary, but which should be dispensed with.*16LtMs, Lt 128, 1901, par. 10*

I write you this because you are so ready to see places to invest money in improvement. Before making improvements, you should sit down and count their cost. But your way is to make the improvements without considering how much money you have to invest. Thus debts are accumulated which are altogether unnecessary.*16LtMs, Lt 128, 1901, par. 11*

Lessons in economy are of the highest value to those connected with a sanitarium. Use your ability in curtailing all unnecessary expenditure. Be sure that good fare is provided for the table, but let there not be a large surplus of food. Keep a strict account of the income and the outgo, and study how the leakages can be stopped. Those who do this are a blessing to any institution. They bring restfulness of spirit to the ones who are anxious to keep within the limit of the means on hand.*16LtMs, Lt 128, 1901, par. 12*

Only as many helpers as the work requires should be employed, and only the right kind of help should be employed. Unless care is shown in this matter, workers will be employed who are consumers and not producers. The helpers should be interested in keeping the institution out of debt. They should not seek to multiply the expenditures, but to subtract from them. They should be educated to guard the expenditure so that debts shall not be piled up. The need of economy must be drilled into the cooks and into the workers in every line. Thus they learn lessons which are of the highest value.*16LtMs, Lt 128, 1901, par. 13*

At stated times the workers in a sanitarium should assemble together and study the financial situation of the institution, deciding what amount of money can be laid aside each week for any emergencies that may arise. Let what is produced exceed what is consumed.*16LtMs, Lt 128, 1901, par. 14*

The workers should be educated to economize time. Those who do not faithfully employ the minutes are all day accomplishing a piece of work which should only take half or two-thirds of the time. Listless, indolent workers are not accepted by God. He will not work through slothful servants.*16LtMs, Lt 128, 1901, par. 15*

If the matron sees that a worker is slow over the dishwashing, let her educate her to use her hands more quickly, yet so gently that not a dish is broken or marred. Work can be done in half the time if thought and will-power are expended on it.*16LtMs, Lt 128, 1901, par. 16*

The work in a sanitarium should be so arranged that the institution is an educating school for the workers. Let a quick, skilful helper be appointed to work with one who is deficient in this respect. The example of the quick worker will be an inspiration to the one who is dilatory.*16LtMs, Lt 128, 1901, par. 17*

It may be necessary, in order to reform workers who are very slow, to make their wages proportionate to the amount of work accomplished.*16LtMs, Lt 128, 1901, par. 18*

We have reached a time when our work must embrace more territory. The end of all things is at hand, and in order to carry out the plans of God, we must put all our capabilities into the work. Let the helpers in a sanitarium be educated to take up their work in a happy, holy frame of mind, confident that they are in the right place, and determined to do their best. Let them study the relation of personal religion to practical usefulness, discussing the question, "What can I do personally for the advancement of the work of God?" Earnest energy in God's work is constantly to increase.*16LtMs, Lt 128, 1901, par. 19*

Work is a deep-seated necessity of man's nature. Stagnation is the result of inaction of mind and body. And stagnation brings selfishness. Happiness is found only in unselfish activity.*16LtMs, Lt 128, 1901, par. 20*

Let there be careful consultation regarding the work, and let each one be given the line of work to which he is best adapted. Then let him make constant improvement, living on the plan of addition and constantly increasing in efficiency. He should ask God for guidance, because God is the One who is to be glorified.*16LtMs, Lt 128, 1901, par. 21*

To every man and woman God has given his work. Each one has been given the stewardship over himself. If he is faithful in this



stewardship, if he employs the powers of mind and body to the glory of God, he will receive rich blessings from on high.<sup>16</sup>*LtMs, Lt 128, 1901, par. 22*

## Lt 129, 1901

Hoover, W. L.

NP

September 25, 1901 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My brother,—

A Christian is to use his influence aright. Closely examine yourself with unprejudiced eyes and unbiased judgment. You are too free with young girls. This is your weakness. You should be particular to avoid even the appearance of evil in your association with young girls. The fact that you are in danger of losing your soul through carelessness in this respect should be a serious matter with you.*16LtMs, Lt 129, 1901, par. 1*

When talking with young men, and especially with young women, you should be circumspect in your words. A married man should keep his soft, flattering words for his wife.*16LtMs, Lt 129, 1901, par. 2*

You are making your own record, but it does not end there. You are making upon other minds impressions which are either a savor of life unto life or of death unto death. Remember that you are in the service of God, and that you are to set a Christlike example, acknowledging the Lord in all your ways. Leave praise of your work to come from others when you really deserve it because of your prudence, because you ask the guidance of God.*16LtMs, Lt 129, 1901, par. 3*

Your ideas are not correct, and the Lord is not pleased with your seed-sowing. You are a burden of self-trust. When you are willing to be a humble, dependent child of God, and to be saved in His appointed way, He will be able to bless you.*16LtMs, Lt 129, 1901, par. 4*

The workers in our institutions are to be picked men and women. When after test and trial a worker fails to reach the standard required, he should never be sent to another institution to avoid the disagreeable task of telling him his faults. If he is too free with young girls, he should be plainly told that his conduct is injuring the reputation of the institution and that it cannot be tolerated.<sup>16</sup>*LtMs, Lt 129, 1901, par. 5*

Again, the workers in our sanitariums are to be taught the value of economy and forethought. They are to learn how to bind about the edges.<sup>16</sup>*LtMs, Lt 129, 1901, par. 6*

**Lt 130, 1901**

Sanderson, Brother and Sister [A. J.]

St. Helena, California

September 27, 1901

Portions of this letter are published in *OHC 109, 3SM 29, 2MCP 710, 783; 5MR 344-345*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother and sister Sanderson,—

I am greatly burdened in mind because you are so tempted by the enemy that you do not know what is for your peace and rest in Jesus. I cannot sleep past one o'clock. I cannot endure the thought of Satan obtaining the victory by blindfolding you as he has been doing for years. You have had some victories, but many defeats. The Lord desires you to study your Bibles. He has not given any additional light to take the place of His Word. This light is to bring confused minds to His Word which, if eaten and digested, is as the life-blood of the soul. Then good works will be seen as light shining in darkness. *16LtMs, Lt 130, 1901, par. 1*

If, while you have been studying the science of mind philosophy, you had diligently studied the science of true godliness, your Christian experience would be very different from what it is. Why have you turned from the pure streams of Lebanon to drink of the murky waters of the plain—the deceitfulness of human inventions? The heart needs a power that is found only in the Word of God. This power is the bread of life which, if a man eat thereof, he shall live forever. He is not merely to taste occasionally of the bread which comes down from heaven. He is to live on the words which are spirit and life to the receiver. The earnest grasp of truth, the personal appropriations of the words of Christ, work a transformation in the character. *16LtMs, Lt 130, 1901, par. 2*

“Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my

flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [*John 6:53-57, 63.*] Pardon and sanctification come as a result of receiving and practicing Christ's words. *16LtMs, Lt 130, 1901, par. 3*

Writing to Titus, Paul says, "Paul, a servant of God,"—not a master—"and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began." The apostle presents no human fountain from which to draw godliness. "But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour: to Titus, mine own son after the common faith, Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." The Word of eternal life was to be preached in such a way that many would be made sound in the faith. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision." [*Titus 1:1-10.*] *16LtMs, Lt 130, 1901, par. 4*

Two classes of men are presented in these words. It was the work of one class to present the truth in its purity, as contained in God's Word. The other class was composed of unconsecrated elements who brought in a spurious religion to counterwork the work which God had said must be done. *16LtMs, Lt 130, 1901, par. 5*

It is not enough to profess to believe in Christ. True faith will lead to good fruit. We read in the *second chapter of Titus*, "Speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience." [*Verses 1, 2.*] This is the fruit borne on a good tree. He who is imbued with Christlike faith produces works of righteousness. He has more than a creed. He places himself under the Holy Spirit's guidance. An acceptance of the truth of heavenly origin brings the mind into subjection to Christ. Then the health of soul which comes from receiving and following pure principles is revealed in words and works of righteousness. *16LtMs, Lt 130, 1901, par. 6*

The faith which leads to this is not the faith which believes in mind controlling mind till one person acts out the will of another. Church members having confidence in this science may be called sound in the faith, but it is not the faith of Jesus Christ. Theirs is a faith in the work which Satan is doing. He presents gigantic errors and by the miracles which he works, he deceives many. This work he will do more and more. A healthy church is composed of healthy members, of men and women who have a personal experience in true godliness, who eat Christ's flesh and drink His blood. *16LtMs, Lt 130, 1901, par. 7*

Clear spiritual eyesight is needed to distinguish between the chaff and the wheat, between the science of Satan and the science of the Word of truth. Christ, the great Physician, came to our world to give health and peace and perfection of character to all who will receive Him. His gospel does not consist of outward methods and performances through which the science of an evil work may be introduced as a great blessing, afterward to prove a great curse. *16LtMs, Lt 130, 1901, par. 8*

In the *second chapter of Philippians* is found a presentation of true godliness. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above

every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure.” [Verses 5-13.] This is true co-partnership—not man depending on man, but man depending on God.*16LtMs, Lt 130, 1901, par. 9*

“Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world”—following the science of mind-cure by which mind is merged in mind? No, “holding forth the word of life,” continually striving to help and bless others, “that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [Verses 14-16.]*16LtMs, Lt 130, 1901, par. 10*

To hold forth the word of life is to present and practice the principles of the gospel of Christ. Thus every soul is to reap the benefits derived from Him who is the great Physician of both soul and body.*16LtMs, Lt 130, 1901, par. 11*

To advocate the science of mind-cure is opening a door through which Satan will enter to take possession of mind and heart. Satan controls both the mind that is given up to be controlled by another, and the mind that controls. May God help us to understand the true science of building on Christ our Saviour and Redeemer.*16LtMs, Lt 130, 1901, par. 12*

Christ is the greatest of all physicians. He is a physician of the soul as well as of the body. Had He not come to this world to redeem us from Satan’s hellish power, we would have had no hope of gaining eternal life. Shall we then teach the sick to look to human beings for the cure of soul and body, or shall we direct them to the One who can save to the uttermost all who come to Him? Let us not point minds to erring human beings. Let us say, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.]*16LtMs, Lt*

*130, 1901, par. 13*

Christ in human nature was the lowly Son of man. He came to this earth and took the position of a servant. This was His humiliation. When He ascended on high, He led captivity captive and gave gifts unto men. God highly exalted Him, giving Him a name which is above all other names. Then let that name be on our lips. Let His character be revealed in our lives. Let us be representatives of the sin-pardoning Saviour. *16LtMs, Lt 130, 1901, par. 14*

I speak to you, my brother and sister, telling you to look and live. This is your only hope. You are encrusted with Phariseism; you can see <little that is> imperfect in yourselves. Is this because the science of mind controlling mind leads you to believe that if you have faith that you are perfect, you are perfect? Satan has taken you both captive. If you had been willing to see your defects of character, you would have felt your need of a personal Saviour. You would have seen your weakness and your terrible danger, and in your weakness you would have come to Christ, accepting Him as your strength, your front guard and your rearward. *16LtMs, Lt 130, 1901, par. 15*



**Lt 130a, 1901**

Kellogg, J. H.

"Elmshaven," St. Helena, California

September 29, 1901

Portions of this letter are published in *1MCP 46*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg

Dear brother,—

I cannot sleep past two o'clock A.M. I have been sleeping short hours for many weeks, though occasionally I get an hour or two extra. My head has been very weary, and I fear to answer the many calls for help. I did not respond to the earnest invitation to attend the Teachers' Institute at Santa Ana. I did not feel, either, that I could unite with Elder Corliss, Brother Sadler, and others in the reconstruction of some parts of the work in San Francisco. When I am away from home for weeks at a time, my workers are greatly hindered in their work. It is necessary also that W. C. White remain at home. He is the best help I can have, and he must not be called away from me.*16LtMs, Lt 130a, 1901, par. 1*

We are now in a dilemma. We must go to Oakland and plan how to meet the perplexities of the work at the Sanitarium here.*16LtMs, Lt 130a, 1901, par. 2*

Our mail comes at a late hour at night, and my letters are placed under my door. This morning I found your letter of September 25, with others demanding attention.*16LtMs, Lt 130a, 1901, par. 3*

Dr. Sanderson has hired rooms in San Francisco. His wife left the Sanitarium last Thursday. He says he is going into private practice. I hoped that Dr. Sanderson would not go, but he has decided to go, and we have no one to take his place. We said all we could to

induce him to stay, but he says that he cannot work with any other physician unless he stands at the head. *16LtMs, Lt 130a, 1901, par. 4*

I have sent you copies of the letters I have written Dr. Sanderson and his wife. They will speak for themselves. *16LtMs, Lt 130a, 1901, par. 5*

We must if possible have a man and his wife to stand at the head of the Sanitarium here. I am opposed to the idea of an unmarried physician performing operations before the nurses. It is better for a man and his wife, both physicians, to be present in this work. *16LtMs, Lt 130a, 1901, par. 6*

We would gladly have taken Dr. Place and his wife had this been presented to us. In this emergency they would have been the ones for the place. *16LtMs, Lt 130a, 1901, par. 7*

You propose Dr. Moran and his wife. We would be glad to have them, but this cannot be; for he has his work where he is. The establishment of a sanitarium in Los Angeles is being considered, and Dr. Moran is needed there. *16LtMs, Lt 130a, 1901, par. 8*

Dr. Heald and his wife have gone to Healdsburg to work in connection with the school. If Dr. Heald would serve us here we would have him, but in some respects he is deficient. *16LtMs, Lt 130a, 1901, par. 9*

Dr. Willie Jones has gone to New York to complete his studies. We have one lady physician, a good, trustworthy woman. At present she is the only physician we have. *16LtMs, Lt 130a, 1901, par. 10*

In regard to Dr. Sanderson, the man does not know himself. I am surprised that he has been kept here so long as the head physician in the Sanitarium. He has not the qualifications necessary for such a position. He does not give the patients sufficient attention. He cannot do justice to the students he seeks to educate. I have this testimony from those who are good judges. I determined to find out, if possible, how the classes at the Sanitarium were conducted. I was informed that Dr. Sanderson's ideas are so scattered as to give the impression that he does not know what he is talking about. I

asked, "What teachers can you understand?" The answer was, "Dr. Brighthouse and Dr. Jones." In his instruction Dr. Sanderson has dwelt largely on the science of mind-cure. He has brought into the lessons he has given his ideas on this subject. One of the students said, "This is to me something that makes me shudder. I see in it Satan's special devising." *16LtMs, Lt 130a, 1901, par. 11*

Recently Dr. Sanderson and his wife have been putting into practice their ideas regarding mind-cure. Mrs. Sanderson's mind is much the stronger of the two. I know not how long they have been practicing in this line. I have spoken distinctly regarding the dangerous science which says that one person shall give up his mind to the control of another. This science is the devil's own. *16LtMs, Lt 130a, 1901, par. 12*

This is the character of the fanaticism we had to meet in 1845. I did not then know what it meant, but I was called upon to bear a most decided testimony against anything of the kind. *16LtMs, Lt 130a, 1901, par. 13*

I have told Brother and Sister Sanderson of the experience I had at the beginning of my labors in regard to the science of mind-cure. But they think their regarding this science is wonderful, and Dr. Sanderson has been so infatuated with the subject that he has woven his ideas on it into his lectures. This is his great theme, and he has not been able to take his mind off it. He intimated to me that he had discovered something which would be a very interesting and successful feature in the treatment of the sick. I did not at first comprehend his meaning, but afterward the whole matter was opened to me. I saw that this science is one of the greatest evils that can be introduced into any line of work carried on by Seventh-day Adventists. You will see from my letters how I treated this matter. *16LtMs, Lt 130a, 1901, par. 14*

For years Dr. Sanderson has stood as virtual manager and director in the Sanitarium. And it is a fact that the amount of meat used in the institution has been steadily increasing. Dr. Sanderson has not done the first thing to limit it. When a patient takes his place in the dining room, he is told by the waitress what kinds of meat are served and is asked which he will have. When new patients come,

this surprises them. They say, I did not know that meat was served here.*16LtMs, Lt 130a, 1901, par. 15*

Dr. Sanderson has not educated the patients with regard to the danger of meat-eating. In fact, the patients and students do not receive half the benefit they should from his lectures because he talks so rapidly.*16LtMs, Lt 130a, 1901, par. 16*

There are quite a number of unbelieving nurses in the institution who are constantly influencing the patients against the truth. I am fully convinced that it is not wise to take into a sanitarium unbelievers to be educated as nurses while the power of religious influence is no greater than it has been in the Sanitarium here. These unbelievers are not convicted or converted, but, confirmed in unbelief and hardened against the truth, they go forth to work against it.*16LtMs, Lt 130a, 1901, par. 17*

Brother Taylor is working discreetly. He is not trying to get up an excitement, but is trying to lead all in the right way. For some reason Dr. Sanderson spoke two Sabbaths in succession two or three weeks ago. But there was nothing in what he said to enlighten or impress the congregation. His religious exercises are tame and lifeless. They do no good, only putting the conscience to sleep.*16LtMs, Lt 130a, 1901, par. 18*

I wonder now why the Sanitarium has kept the doctor so long. During his stay here he should certainly have been associated with a physician of altogether higher spiritual experience.*16LtMs, Lt 130a, 1901, par. 19*

Dr. Sanderson's wife has made no pretension of being a Christian. From the beginning of her connection with the institution her influence has been detrimental. She has been the one great mover in getting up entertainments for the patients. And in these entertainments the patients laugh and clap their hands and make a great fuss over the nonsensical performances. There can be no reforms, no conversions, while such influences are at work.*16LtMs, Lt 130a, 1901, par. 20*

One week ago last Sabbath I bore a most solemn message in the Sanitarium chapel. Both Dr. Sanderson and his wife were present.

But as soon as the Sabbath was past, there was an entertainment in the parlor for the patients. It is these entertainments that counteract all that is done in religious lines.*16LtMs, Lt 130a, 1901, par. 21*

Brother Taylor is hard at work. The patients like to hear him speak, and some are feeling serious as a result of his presentation of truth. But the spirit of "I don't care" has an evil influence. Mrs. Sanderson's position in standing in harmony with entertainments and amusements is working harm to the institution.*16LtMs, Lt 130a, 1901, par. 22*

I have written the foregoing to show you how things are here, and I am sure you will use discreetly what I have written. I am much surprised that Dr. Sanderson would not heed an earnest request to begin the work of reformation right here; but he would not, and this ends the matter.*16LtMs, Lt 130a, 1901, par. 23*

A lady physician, however good, will not fill the bill here. I think we shall ask Dr. Coolidge to come to the Sanitarium for the present. He is sound and will do his best.*16LtMs, Lt 130a, 1901, par. 24*

What impression Dr. Sanderson and his wife will leave on the minds of patients and nurses regarding their leaving, I do not know. But I know that the unbelieving nurses express to the patients under their care their disrespect for the testimonies. An unbelieving nurse was asked, "Were you at the meeting?"—the meeting a week ago Sabbath, at which I spoke. "Yes," she said. "Well, what did Mrs. White say?" "Oh," she replied, "it was the same old chestnut." Then the unbelieving patients and nurses and even some of our nurses laughed. This is the influence that is being exerted.*16LtMs, Lt 130a, 1901, par. 25*

Now that Dr. Sanderson and his wife have gone, I would not say one word to have them return. But they were not sent away. They went of their own accord. What excuse they will give as a reason for their going, I do not know. I am confident that the best thing to have done would have been to place Dr. Sanderson in connection with the physicians at the Sanitarium at Battle Creek where he would not be first. Their influence would have been a blessing to him.*16LtMs, Lt 130a, 1901, par. 26*

I have carried the burden of the institution on the hillside ever since I have been here. This has been a great strain on me. I must have relief. I am wondering what it will be best for me to do if relief does not come. A whole year has gone, and yet no relief has come to us here. I think I shall write to Dr. Craig and ask him again if he will not come. I have thought of several who might come, but each one is deficient in some respect. We must have a physician who is strong enough to carry things in spiritual lines, that souls may be won to the truth. This is the object for which the institution was established.<sup>16</sup>*LtMs, Lt 130a, 1901, par. 27*

**Lt 131, 1901**

Kellogg, J. H.

St. Helena, California

October 9, 1901

Previously unpublished.

Dr. Kellogg

Dear Brother,—

I am not able to sleep after twelve tonight. When I rose, I found your important letter under my door and read it with intense interest. Thank you. At one o'clock I am answering it. I think we shall send for Dr. Loper. The advisability of this begins to be fastened on my mind.<sup>16</sup>*LtMs, Lt 131, 1901, par. 1*

A meeting of the medical board was held at the Sanitarium yesterday evening. I suppose it lasted till a late hour. A. T. Jones came from San Francisco to attend. He will sleep here on the lounge in the sitting room till three o'clock. We expect to start for Healdsburg at four, and he is to accompany us. I wish to be present at the opening of the college, if I have strength.<sup>16</sup>*LtMs, Lt 131, 1901, par. 2*

I have been passing through a severe siege. I have such an intense longing that Dr. Sanderson shall be saved. Last week I attended a meeting of the medical board in San Francisco. Dr. Sanderson's case was considered. He had sent in his resignation thrice, but the members of the board did not wish to take any action on it without further developments. In private interviews we had tried to persuade Dr. Sanderson to remain and unite with us in raising the standard of spirituality in the Sanitarium, which is as a sick child needing a physician.<sup>16</sup>*LtMs, Lt 131, 1901, par. 3*

I had something to present in the Board meeting, and then I said, "I wish I had the Testimonies given me for Dr. Sanderson." He said that he had one with him, and I asked him to let me read it in the

meeting. He placed it in my hands, and I read it. I am glad I read it; for it brought light into the meeting. It makes every difference who reads these communications when they are read in a meeting.*16LtMs, Lt 131, 1901, par. 4*

Dr. Sanderson then talked, but I could not hear a word he said. You know, he talks fast, and from his throat. Then the noise on the street beneath made hearing difficult. There were ten or twelve present in the meeting, and the room was not properly ventilated. For about four weeks I had been unable to sleep past one or two o'clock a.m. Dr. Sanderson's case has been a heavy weight on me because he can not see. He is like a man lost in the woods.*16LtMs, Lt 131, 1901, par. 5*

This burden, together with the close atmosphere of the small room in which we were assembled, brought exhaustion on me. My heart was pressed down as a cart beneath sheaves, and I had to leave the room. A bed was prepared for me in the next room, and after resting for a while, I lost myself in sleep. But ever since, I have felt the exhaustion which always comes when I have been poisoned by impure atmosphere. I have also had a cold.*16LtMs, Lt 131, 1901, par. 6*

Before this board meeting Mrs. Sanderson left the Sanitarium and came to San Francisco, and Dr. Sanderson followed her. He consented to return for a while, but she declared that she would never go back—never. However, she is now here, sick, and he is here also. Yesterday a meeting of the board was held at the Sanitarium when Dr. Sanderson could be present. He had several serious operations to perform. He is an excellent physician, but the enemy has sorely tempted him. He says that he has received a letter from you in which you ask him to come to Battle Creek. I think this suggestion is timely and that it would be best for Dr. Sanderson to go to Battle Creek.*16LtMs, Lt 131, 1901, par. 7*

I believe that he will endeavor to help you, and I believe that you will be the help he needs until the terrible delusion upon him is conquered. I think this delusion is breaking. He says he sees the mind-cure science in a different light. But it seems singular, seeing his wife is not a whole-hearted Christian, for him to think that her



strong mind could be a help to him. I think that you have acted very wisely and that it is very kind [of] you to suggest that Dr. Sanderson come to you. I trust this will be the means of his salvation, and that God will reward you. *16LtMs, Lt 131, 1901, par. 8*

I have an intense desire for Dr. Sanderson's present and eternal good. I can not give him up. I feel toward him exactly as I would if he were my son. I feel that we must save him. He must be saved. *16LtMs, Lt 131, 1901, par. 9*

I have laid out before him plainly and distinctly the instruction given me for him, pointing out the danger of his course. But he has acted like a man who has given up his mind to the management of his wife. He appears to be dazed, at the same time desirous of doing right. *16LtMs, Lt 131, 1901, par. 10*

In mind I am laboring with Dr. Sanderson day and night, seeking to save him from distraction, from making a leap in the dark. Mrs. Druillard tells me she thinks that he is softening somewhat. He seems to feel sad to think he has brought any extra burden on me and is disturbed to hear that I am sick because of the strain brought on me by his case. *16LtMs, Lt 131, 1901, par. 11*

Like many others, Dr. Sanderson says that some one has told me what I have written him. But it was this way: Just before going to a meeting of the medical board, Brother A. T. Jones came to my room to talk with me. At this time Maggie had nearly finished copying the matter sent you regarding Dr. Sanderson; and I opened before Brother Jones some things I had kept since the time you wrote me before Conference not to stir matters up. Dr. Sanderson's danger in regard to the mind-cure science was the great burden of my soul. Knowing how difficult it is to handle the phases of this matter, I kept silent until such a time as I could express myself to the best advantage. In dealing with this subject, we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *16LtMs, Lt 131, 1901, par. 12*

I did talk with Brother Jones. He knew nothing of the matter before I spoke of it to him. He was greatly surprised and said that Dr. Sanderson must surely be dealing with hypnotism. I told him to be

guarded in regard to his words, not giving the doctor any excuse to think that he was dealt with harshly. *16LtMs, Lt 131, 1901, par. 13*

Well, Brother Jones then went to the Board meeting, and there Dr. Sanderson made a declaration that he had some wonderful theories which would be a great help to physicians. He explained in regard to these theories, and after he had finished, Brother Jones told him plainly that hypnotism was of the devil. *16LtMs, Lt 131, 1901, par. 14*

Then word was passed round that Brother Jones had told Sister White, and that she had given it as a communication from the Lord. I seemed to be placed where I could do nothing but let the Lord take care of the matter. Thus the case stands at present. *16LtMs, Lt 131, 1901, par. 15*

I have not yet learned what steps have been taken at this last meeting. I hope good has been accomplished. I can write no more now, but will say that we shall act on your suggestion. Do not worry. The matter is in God's hands. I have done all I possibly could, and now I hope that I shall be free. I have a Christlike love for Dr. Sanderson and his wife, and I believe they will come out all right. Let us have faith in God. *16LtMs, Lt 131, 1901, par. 16*

Sara says, "Mother, put your things on. The carriage is at the door." *16LtMs, Lt 131, 1901, par. 17*

**Lt 132, 1901**

Haskell, Brother and Sister

St. Helena, California

October 7, 1901

Portions of this letter are published in *Ev* 87-88; *7MR* 393; *10MR* 227-228. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Haskell,—

I want to tell you not to leave the field in which you are working until some one goes there who is fully qualified to carry the work forward successfully. I have had messages from the Lord, which I have given to our people over and over again, that there are many monied men who are susceptible to the influences and impressions of the gospel message. The Lord has a people who have never yet heard the truth. Keep to your work, and let the property that shall be donated to the advancement of the truth be so used that a center shall be established in New York City. Let proper persons, who have never revealed the selfish, grasping spirit which withholds the means that ought to be used in the large cities, be selected to carry forward the work, because God acknowledges them as His chosen ones.<sup>16</sup>*LtMs, Lt 132, 1901, par. 1*

It has been presented to me, but I dare not express it or hardly breathe it, that in such cities as New York, Utica, and Buffalo, God will move upon the hearts of monied men, when the Bible and the Bible alone is presented as the light of the world. In these cities the truth is to go forth as a lamp that burneth.<sup>16</sup>*LtMs, Lt 132, 1901, par. 2*

The question has been asked, Why have you made a specialty of laboring for the lowest, most debased class, passing by the men of discrimination and talent? There is a field all ripe for the harvest, and the Lord has means whereby this field shall be worked. There are men of large business capabilities who will accept the truth,

men who will believe and obey the Scriptures, who from the treasure house of the heart can bring forth things new and old. Controlled by the Holy Spirit, these men will move in a way that will clear away obstructions, so that the people may be warned of the soon coming of the Lord. *16LtMs, Lt 132, 1901, par. 3*

It is not the men who are apparently the most eloquent, it is not the young men who do not reveal the sanctification of the truth, who are the most efficacious in sowing the seed and gathering the harvest. The Lord has placed you in New York as His workman to give the message to the people, saying, "Come, for all things are now ready." [*Luke 14:17.*] *16LtMs, Lt 132, 1901, par. 4*

"A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." [*Verses 16-24.*] *16LtMs, Lt 132, 1901, par. 5*

In many testimonies I have stated that wealthy men, who have their Lord's money, will be moved by the Spirit of God to open doors for the advancement of the truth in large cities. They will use their entrusted means to prepare the way of the Lord, to make straight in the desert a highway for our God. *16LtMs, Lt 132, 1901, par. 6*

Those who work in the large cities are to reach if possible to the high ones of the world, even to ruling powers. Where is our faith? God has presented to me the case of Nebuchadnezzar. The Lord

worked with power to bring the mightiest king on the earth to acknowledge Him as King over all kings. He moved upon the mind of the proud king until Nebuchadnezzar acknowledged Him as “the most high God,” “whose dominion is an everlasting dominion, and his kingdom is from generation to generation.” [*Daniel 3:26; 4:34.*]*16LtMs, Lt 132, 1901, par. 7*

Is not God to be honored and glorified in the world today?*16LtMs, Lt 132, 1901, par. 8*

Nebuchadnezzar set up in the plain of Dura an image of gold to represent himself and the kingdom of Babylon, and an herald cried aloud, “To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.” [*Daniel 3:4-6.*]*16LtMs, Lt 132, 1901, par. 9*

Shadrach, Meshach, and Abednego, three Hebrew captives, refused to obey the command to bow before the image. They steadfastly adhered to their loyalty to Jehovah. They were brought to the king, and he reasoned with them, but they answered, “O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.” [*Verses 16-18.*] In this confession of faith the Hebrew youth were guided by duty and conscience. They had unquestioning faith in God, and they were determined to honor Him at all cost. Standing before the angry king, with the image in sight and the sound of the entrancing music in their ears, they thought of the promise made to the prophet Isaiah more than one hundred years before: “Fear not; for I have redeemed thee, I have called thee by thy name: thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.” [*Isaiah 43:1, 2.*]*16LtMs, Lt 132, 1901, par.*

When the king saw that his words had no effect on them, he was beside himself with rage. In his fury he commanded “that they should heat the furnace one seven times hotter than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace.” [*Daniel 3:19, 20.*]*16LtMs, Lt 132, 1901, par. 11*

But there was a God above the human king, and while the men who executed the command were consumed by the heat of the furnace, the Lord preserved His faithful ones. They were seen by Nebuchadnezzar and his lords walking unhurt in the fire, the flames consuming only the cords which bound them.*16LtMs, Lt 132, 1901, par. 12*

But Nebuchadnezzar saw four men walking in the fire, and he said to his lords, “Lo, I see four men walking in the midst of the fire, and the form of the fourth is like the Son of God.” [*Verse 25.*] The Hebrew captives had borne faithful witness regarding the Son of God, who was to come to this world as the Prince of life. And when Nebuchadnezzar saw some one walking in the flames with the youth, he recognized Him as the Son of God.*16LtMs, Lt 132, 1901, par. 13*

Too amazed to think of his greatness or his dignity, the king stepped hastily from his throne and went near to the furnace. In a clear, determined voice he cried, “Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither.” [*Verse 26.*] And they came forth, to be honored by the king of Babylon because they had honored the God of heaven. Their deliverance was a grand testimonial to God’s power. True to duty, they had been proof against the flames. Only their fetters had been burned. “The princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.” [*Verse 27.*] And Nebuchadnezzar spake and said, “Blessed be the God of Shadrach, Meshach, and Abednego, who

hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon." [Verses 28-30.] *16LtMs, Lt 132, 1901, par. 14*

Once again God humbled Nebuchadnezzar; for we read, "Nebuchadnezzar the king unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." [*Daniel 4:1-3.*] He then recounts the history of the great display he had made for his own glory, and how God humbled him; and ends with the words, "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." [*Verse 37.*] *16LtMs, Lt 132, 1901, par. 15*

Dear brother and sister Haskell, I am so glad that God manifests through you His power and His grace in favor of the truth. I hope that you will be sustained and strengthened and blessed. And you surely will be if you walk humbly with God. Be of good courage. God's providence will certainly open your way and give you precious victories. It is our duty to place ourselves where God has signified we should be. He was in your going to New York City, working just as you have been working for those not of our faith. *16LtMs, Lt 132, 1901, par. 16*

The time that has been used in preaching to our churches has not strengthened them, but has a tendency to make them weak and helpless, and to be fed with milk and not with strengthening food. God has been calling upon His ministers to leave the ninety and nine and hunt for the lost sheep. Your experience is to be a lesson

for all who are hovering over the churches—consumers and not producers. We tell you to put your trust in God. Let Him guide you. The Lord Jesus is answering your prayers. “Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [*Isaiah 58:9-11.*]*16LtMs, Lt 132, 1901, par. 17*

When you can no longer remain in that cold climate, my dear brother and sister, come to us here on the Pacific Coast, where the climate is milder. I cannot begin to tell you how we should rejoice to have your help. We do not think that it is the will of God for you to sacrifice your health. We want you to be in the very best place possible during the winter. Come to us; we can make you comfortable, and you can be a help to us in many ways.*16LtMs, Lt 132, 1901, par. 18*

I have not felt like writing to you before. We have been passing through a severe conflict. Ever since we came here, our experiences have been very trying. But the Lord will work matters out all right. I now see with my eyes that which I had been shown regarding the Sanitarium here. We would be glad to see a different condition of things, and we do expect to see the salvation of God.*16LtMs, Lt 132, 1901, par. 19*

I have been persuaded to go to Healdsburg this morning to be present at the opening of the school. A. T. Jones, Willie, Sara, and I will drive over. I got up at twelve o'clock tonight and found under my door a letter of great importance from Dr. Kellogg. I had written to him, sending him copies of that which I had written Dr. Sanderson. This letter was a response. Dr. Kellogg has sent for Dr. Sanderson and his wife to come to Battle Creek. Yesterday a meeting of the medical Board was held at the Sanitarium. What the result is I cannot tell until I see Eld. A. T. Jones, who is now asleep on a lounge in my parlor. It is now three o'clock. At four we shall leave



for Healdsburg. When I return, if I can get an extra copy of the letters I sent the Doctor, I will send them to you.<sup>16LtMs, Lt 132, 1901, par. 20</sup>

Move steadily forward. God will prepare your way. He lives and He reigns in our changing world. We need more faith.<sup>16LtMs, Lt 132, 1901, par. 21</sup>

I shall leave this disjointed letter for Maggie to copy and send. Please excuse all imperfections. If you knew one tithe of what we have been passing through, you would not be surprised that I have not been more punctual.<sup>16LtMs, Lt 132, 1901, par. 22</sup>

**Lt 133, 1901**

Sanderson, [A. J.]

St. Helena, California

October 6, 1901

This letter is published in entirety in *18MR 263-273*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Sanderson,—

I beseech you by the mercies of God that you take your position for the right without reference to the will or judgment of your wife. You have allowed her mind to be a controlling power in your life. Yet you do not see this or many other things you ought to see, because you are not prepared to see them in the light of the Spirit of God. For years your wife has refused to submit herself to the influence of the Holy Spirit. She has never been transformed in character. She has a strong mind and a powerful influence over you which confuses your judgment, making you in some respects a weak man. While you allow her to lead you on, while you consent to merge your individuality in hers, anything I may say to you or write to you will be as idle tales. *16LtMs, Lt 133, 1901, par. 1*

I have some things to say to you which I shall say when I am at liberty to say them, when your mind is capable of understanding them. At the present time, I know that you could not possibly comprehend them; for spiritual things are spiritually discerned. *16LtMs, Lt 133, 1901, par. 2*

No one could take the position you have taken in regard to the mind-cure science without becoming confused and dazed, unable to see things in a true light; for this science is Satan's masterpiece. At present you are strongly tempted; the enemy is guiding your imagination, and you do not understand your own mind. Unless you take your position as a man, unless you consent to be entirely subordinate to the will of God, this spell which the enemy has cast

over you will leave its mark on mind and character, and especially on your physical powers. I entreat you not to partake of the dish of fables which Satan is offering you. Cherish the practical godliness which leads you to sanctify the Lord God of hosts in your heart, and be ready always to give to everyone that asks, a reason of the hope that is in you, with meekness and fear. *16LtMs, Lt 133, 1901, par. 3*

You stand in an undecided position, allowing your mind to be molded and guided by your own ideas and the unsanctified counsel of those who have separated themselves from God, who are not sanctified by the Holy Spirit. A spell is upon you. You are dazed. Of what use would be anything I could say to you, until you see the truth of what I have already said? *16LtMs, Lt 133, 1901, par. 4*

The less conversation you have with your wife about the science of mind-cure, the better will it be for you both. The only hope for your wife's salvation is for you to refuse to let her influence you for the wrong. She has not the mind of Christ, and you should not allow her to lead or rule you. If she does this, both her soul and yours will be lost. Her religion has never been what it should be. Her life has not been what the life of a Christian should be. This has nearly been your ruin. Your only safety is in realizing that your identity cannot be submerged in hers. For years you have walked uncertainly. Will you not now take a correct position and maintain it firmly, in righteousness working out a character that God can approve? Draw near to God, and He will draw near to you. *16LtMs, Lt 133, 1901, par. 5*

Had you and your wife humbled yourselves before the Lord as I hoped you would, the light would have shone into your minds. When you and she make that entire surrender that God requires you to make, you will both see things in an entirely different light. Consistency will then be seen in your lives. *16LtMs, Lt 133, 1901, par. 6*

While your wife is making up her mind what she will do, Satan has decided what he will do in order to carry out his purposes. He is seeking a door by which he can enter your mind and take possession of it, to make of it a workshop for himself. If your wife repents and is converted, if in contrition of heart she asks for

pardon for her estrangement from God, and as a little child bows in submission before Him, He will receive her and bless her. But repentance must come before conversion can take place. I tremble for her and for you. Unless she is converted, soul, body, and spirit, Satan will use her as his helping hand to mislead others.*16LtMs, Lt 133, 1901, par. 7*

If your wife were converted to God, she would be a great blessing in humbly denying herself. But her past experience is misleading. Unless she changes and determines to make a business of serving the Lord, she is not qualified to act as a medical missionary for the Lord in any place. She has not led the nurses away from selfishness and the attractions of the world. If she had any real knowledge of herself, she would know that she is a friend of the world. Her influence leads into false paths. Can we mingle in entertainments, amusements, parties, and suppers with those who have no thought of God or heaven, without slighting God? Is not His Spirit grieved by the worldly, frivolous entertainments to which Christ cannot be invited, to which He would not go unless it were to seek and save the lost?*16LtMs, Lt 133, 1901, par. 8*

I have no accusing to do, but I shall make a determined effort for your soul. The whole matter has been laid out before you for your benefit, and it is your privilege to heed the warning, break Satan's snare, and take your position with your brethren, determined to serve on the Lord's side. In the past you have desired to stand as the chief one in the Sanitarium. God has not appointed you to this place. You are wanting in the qualifications essential to success in bearing these responsibilities. You have been unwilling that another experienced physician should stand by your side. But it would have been highly appropriate for you to have had someone with whom to consult and co-operate.*16LtMs, Lt 133, 1901, par. 9*

Before I returned to America, I was given instruction regarding the condition of things in the Sanitarium here. I need not that any man tell me. No human being has the faintest conception of the masterly efforts by Satanic agencies to prevent the doing of the good that should have been done.*16LtMs, Lt 133, 1901, par. 10*

Jesus said, "My son, my daughter, give me thine heart, that I may

mold and fashion the character.” This is all He asks. My dear sister Sanderson, is it not time for you to be disgusted with yourself? Is it not time that you came to your best Friend, your Counsellor? Will you any longer dare to run the fearful risk of losing your soul? The day of God is right upon us. What preparation are you making for it? Do you realize that you are building for time and for eternity? Will you allow the love of amusement and your stubborn self-will to divorce you from God? Will you become married to another instead of being the bride of Christ?*16LtMs, Lt 133, 1901, par. 11*

My sister, God pities and loves you. But He does not love your sinful course of action which is leading others astray. Eating and drinking is the order of the age in which we live. Thousands are sacrificing health and life to the indulgence of lustful appetites and sinful practices. Just as far as you associate with such persons, you give evidence that you are not walking in fellowship with Christ.*16LtMs, Lt 133, 1901, par. 12*

Dr. Sanderson has known what it means to have an abiding Christ. And had he received from you the help he should have received, you might both now be ascending the ladder which reaches to heaven. God is above the ladder, and His brightness would have guided you heavenward. Had your course been in harmony with the great truths of the gospel, your husband would not have been content with his present spiritual condition. You have qualifications which, if refined, sanctified, and rightly employed, would do much in the Master’s service. You might have been a channel for the communication of light for the saving of souls. You might have been a great help to your husband and to those around you. But you have chosen your own way. You have not followed on to know the Lord, that you may know that His going forth is prepared as the morning. Your selfishness works against truth and righteousness. Your interest in gatherings for pleasure has been sufficient to eclipse the light of heaven and to separate your souls from God.*16LtMs, Lt 133, 1901, par. 13*

Had you followed the example of Jesus, you would have set a saving example before those with whom you have been associated. But God has been greatly dishonored by your course of action. The truth has not been exalted by your worldly representation of religion,

and the Lord has given me His word to speak to you. He desires you to exemplify in your life the truths of the gospel. What you need is personal communion with God. The restlessness you feel can not be cured by mechanical operations.*16LtMs, Lt 133, 1901, par. 14*

Should you connect with any sanitarium as you now are, you would dishonor God by your irreligious, worldly aspirations. Self is determined to rule in your life. Your only hope is to crucify self. When the heart is once given unreservedly to God, it will be softened and subdued. You are not your own, for you have been bought with a price. Will you not die to self and consecrate your life to Christ? This will mean a severe struggle, but God will be your helper as you seek to do His will.*16LtMs, Lt 133, 1901, par. 15*

When you and your husband left the Sanitarium, it was because you were not willing to humble yourselves before God. In leaving the Sanitarium, you acted very unwisely. What influence will this have on the patients and nurses who as yet know nothing of the matter? What interpretation will they place on your actions, except that you thought yourself abused? But it is not true that you have been abused. God has been dealing with you, and you have been kicking against the pricks. It is not you who has been wronged, but the Lord Jesus. He has been dishonored by your course of action. Are you willing to meet your record in the judgment?*16LtMs, Lt 133, 1901, par. 16*

I have no evidence that it is best for either of you to place yourselves once more where the trial will come more severely than it has in the past, unless a thorough reformation takes place in you both. Your success has not accomplished what it might have accomplished if you had realized that you were connected with the Sanitarium, not to please and glorify yourselves, but to please and glorify God. Had you worked as Christians ought to work, with the fear and love of God ever before you, it would have been seen that God was working with you, and His name would have been glorified.*16LtMs, Lt 133, 1901, par. 17*

It is not best for you to use your gifts in teaching, in moulding and fashioning the characters of children, because you have not the patience or longsuffering necessary to deal with children or youth

who are to be treated as the younger members of the Lord's family. Your temperament forbids your dealing with children. They are sometimes provoking, and there is cruelty in your manner of administering punishment. You show severity which grieves the Holy Spirit and greatly injures your own soul. But when you are converted, decidedly changed in character, there is a field of labor for you in sanitarium work. In this work you will forget yourself. If you will turn your attention from self to Christ, you can use your capabilities to good purpose. It is not too late for you to repent and be converted. Up then, and be doing. The Master calls for you to work the works of righteousness. *16LtMs, Lt 133, 1901, par. 18*

In the name of the Lord I ask you to awaken to your responsibilities and take up your work in the right way, with honest, earnest endeavor. Use your talents for good and not for evil. Christ invites you, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:29, 30.*] All the Lord asks is a faithful discharge of the duties revealed in His holy Word. From the lowliest to those occupying the highest positions, each one is required to fill his appointed place. The interest the Lord expects is proportionate to the capital entrusted. *16LtMs, Lt 133, 1901, par. 19*

Has not Christ a right to your service? What relation have you sustained to Him during the years of your life? You have supposed that you must be waited on, that every attention must be shown you, when, had you exercised yourself judiciously, nerve and muscle would have done excellent work. You have been bought with a price, and you are living in this world on trial, to be tried as gold is tried in the fire. God will strictly examine you, to see what use you have made of His goods. What of your stewardship? Have you faithfully improved the opportunities which have come to you to win souls to Christ? Do you realize that you have not been a faithful steward of your Lord's goods? *16LtMs, Lt 133, 1901, par. 20*

Is the matter of gaining eternal life one to be trifled with? With His own life, Christ paid the price of our redemption. He died to secure our love and willing obedience. All the blessings we enjoy come from Him. He calls upon us to remember that the humblest opportunity to serve Him is a consecrated gift. You need to become

acquainted with your Bible. You will then see that age after age Jesus has been delivering His goods to men and women. Each generation has its special trust. Your future welfare depends on the use you make of your entrusted talents.*16LtMs, Lt 133, 1901, par. 21*

You can do for yourself that which no one else can do for you, if you will give yourself to Christ in loving service. If your husband should spend more of his time with you to please you, it would not remedy the evil of your thoughts and disposition. He is a physician, and he must attend to his work. When you study the precious truths of the Bible, you will drink from the fountain of living water to which Jesus invited every thirsty soul with the same unchanging words of welcome, "If any man thirst, let him come unto me, and drink." [*John 7:37.*] "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." [*Revelation 22:17.*] Will you listen to the voice of Christ? Will you break away from self and respond, "We come, Lord, we come. With joy shall we draw water out of the wells of salvation"? [See *Isaiah 12:3.*] Then will your life henceforth be a continual Feast of Tabernacles, a continual thank offering for unnumbered and unmerited blessings.*16LtMs, Lt 133, 1901, par. 22*

Of all the destructive errors which are entering religious bodies, none is so fatal a deception, none so sure to separate man and God, as the one with which you have ventured to experiment. You are not in the right way. I present to you the guide for Christian service—the pure, unadulterated Word of God. This is a treasure house of knowledge. Practical religion rests upon the principles found in this Word. Vague ideas and suppositions have no part nor lot in the matter. In the Word of God there is definiteness, clearness, and beautiful symmetry. Its proportions are harmonious.*16LtMs, Lt 133, 1901, par. 23*

God's way, not man's way, is to be taken as the guide of action. He has a plan, well and wisely ordered. He has revealed this plan to us in His Word, and He expects us to take it as our guide in all things, great and small. Man is not to make plans according to his finite judgment. He is to search for and find God's plan. Walk in the way



of the Lord. It is plainly defined. A disregard of God's way leads to fruitless efforts. Following unscriptural plans leads to false theories and a false piety. *16LtMs, Lt 133, 1901, par. 24*

It is God's design that His name shall be honored before the heavenly universe. The whole earth is to show forth His infinite glory. He is gathering from this earth a people for Himself. His will is the law of the universe. He calls upon every human being to co-operate with Him. But He forces no one. He has placed man's destiny in His own hands, telling him that his future welfare depends on his choice. To be saved, he must co-operate with God in His work of restoration. *16LtMs, Lt 133, 1901, par. 25*

The religion of self makes easy conversions. Scripture is perverted, God dethroned, and self deified. The operation of the Holy Spirit on hearts is denied. This is the new, broad way, substituted as an improvement on the strait gate and the narrow way. When self becomes thus prominent, God is lost sight of and the work cannot prosper. The Lord is misrepresented and misjudged. The importance of the truth is lost to view, while human opinions rise to vast importance. Thus the experience is cheapened. Zeal for self takes the place of the higher aims which should mold the life. Egotism develops and strengthens. Religion is used as a means for carrying out selfish purposes. The solemn claims of God are treated as a farce, spoken of with levity and irreverence. A man with such an experience has lost his anchorage and is drifting, without guide or compass. *16LtMs, Lt 133, 1901, par. 26*

My sister, the Lord has sent me with a special message to you. In the past your aspirations have been marred by defects. Your efforts to please self have not in any sense honored the truth. You are a woman in years, but I tell you in the name of the Lord that in character you are as a stubborn child. You want to follow your own ideas of what constitutes Christianity. You are as ignorant as a child of an experimental knowledge of what constitutes Christianity. By your influence on your husband you have nearly destroyed his sense of what he is and what he should be. You have almost ruined his spirituality. He is as a man lost in the woods, unable to find the way. He has lost his bearings, and how to lead him to safe paths seems to be a mystery. *16LtMs, Lt 133, 1901, par. 27*

I will not burden you with many more words, but I entreat you to make right decisions; for you are working for time and for eternity. Redeem the time, because the days are evil. You know that what I tell you is true. Will you stand any longer in peril of losing eternal life?*16LtMs, Lt 133, 1901, par. 28*

You have erred. By your self-sufficiency you have lost time and wasted precious opportunities. If, when the message came to you, you had humbled yourself under the mighty hand of God, you would have found life and hope and power in His grace. The crisis in your life has come. Will you not fall on the Rock and be broken, to be rebuilt upon the divine plan?*16LtMs, Lt 133, 1901, par. 29*

Do not, because I tell you the truth, abandon yourselves to discouragement and despair. Satan may come to you with the cruel suggestion, "It is a hopeless case. You are irredeemable." But this is a lie which he has originated. There is hope for you in Christ. There is no need of your turning away from the Saviour, for He is making every effort to lead you to Him. There is no need of your remaining in the condition that you are now in. You can be free in Christ, if you will refuse to allow the enemy to make you a stumbling block to others. God does not tell you that you must overcome your love of yourself and of the world in your own strength. He asks you to come close to His side. He will be your helper. Will you not lay hold of His power, that your influence may be a blessing, not a curse?*16LtMs, Lt 133, 1901, par. 30*

Have I made you my enemy because I have told you the truth? I wish to be your sister, your friend, your helper. But encourage you in wrong-doing, I never shall. I must lay before you that which God has presented to me concerning you. Take heed to the instruction He has given. Doing this, you will find peace and comfort and hope, and a happiness you have never yet experienced. Which will you choose? God asks you to draw near to Him. As you do this, He will draw near to you.*16LtMs, Lt 133, 1901, par. 31*

You may wish me to let you alone, to cease to labor for you. But this I cannot do. I must entreat you to heed the voice of the Lord. I want you to see that it is best for you to be an overcomer. I want you and your husband to stand with the redeemed on Mount Zion.

My heart yearns after you. I cannot consent to give you up. Though you are now content to be without God and His grace, it may be that you will not delay to become wise unto eternal life.*16LtMs, Lt 133, 1901, par. 32*

All the influence you are capable of exerting is now required on the Lord's side. It has been exerted long enough on Satan's side. God asks you to live no longer for self. You may wish to consult your own inclinations, but do not, I beg of you, do this work now. God is calling for your service. Today, if you will hear His voice, harden not your heart. Now is the accepted time, now is the day of salvation. Do not say to the Spirit, "Go thy way for this time; when I have a convenient season, I will call for thee." [*Acts 24:25.*] Give yourself to the Lord while mercy's sweet voice still invites you.*16LtMs, Lt 133, 1901, par. 33*

God bless you, is my most earnest prayer.*16LtMs, Lt 133, 1901, par. 34*

**Lt 134, 1901**

Teachers and Students of the Healdsburg School

St. Helena, California

October 11, 1901

Portions of this letter are published in *TDG 293, SD 207, 315; CTr 175*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Teachers and Students of the Healdsburg School,—

I wish to write to you some things which have been forcibly impressed on my mind during the night season. You have come to Healdsburg to attend school. Most of you have a knowledge of the truth. Let each student remember that as he associates with the other students, he has responsibilities to fulfil. Every one has an individuality of his own. While one may be strong on one point, he may be very weak on others, having faults to overcome. God wants you to be a help to one another.*16LtMs, Lt 134, 1901, par. 1*

How many of you will now take your position on the side of Christ, determined that during this term you will not only advance in scholarship, but that you will make advancement in learning of the great Teacher? To each one of you He gives the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*]*16LtMs, Lt 134, 1901, par. 2*

If you will accept the yoke of restraint and obedience, you will find that it is of the greatest advantage to you. Wearing this yoke keeps you near to the side of Christ, and He bears the heaviest part of the burden.*16LtMs, Lt 134, 1901, par. 3*

“Learn of me; for I am meek and lowly in heart.” [*Verse 29.*] To learn the lessons Christ teaches is the greatest treasure students can

find. Rest comes to them in the consciousness that they are trying to please the Lord. *16LtMs, Lt 134, 1901, par. 4*

While at school you will be tested and tried. Christ desires you to be like Him in character. He came to our world to live the life which all must live who are accepted as members of the royal family. It is your privilege by the grace of Christ to form a character which will enable you to be an overcomer. And the Saviour says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Revelation 3:21.*] This is the prize to be given to those who overcome. Is not this a matter of living interest to us? *16LtMs, Lt 134, 1901, par. 5*

Your instructors in school have every phase of character with which to deal. This is a very difficult, important work, and they need your prayers. Remember that they have continual temptations to meet. You should daily ask God to help them by His Holy Spirit to be a help to you. You can be a continual encouragement to them, for to students as well as to teachers God will give the inspiration of His Holy Spirit. But if you do not seek to overcome as Christ overcame, you will make very hard the work of those who are bearing heavy responsibilities. Satan will tempt you to be thoughtless and inattentive, to fail of putting earnest effort into your school life. *16LtMs, Lt 134, 1901, par. 6*

Students, do all in your power to lighten the burdens of your teachers. Pledge yourselves daily to act a noble part by showing your instructors that you mean to do your very best to improve in every way. Use your time as if this term were the last opportunity you would have to attend school. Make the most of the golden opportunity offered you. Do your very best. Be faithful, obedient students upon whom Christ can look with pleasure. Live so that He can speak to you the words of commendation, "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord." [*Matthew 25:23.*] *16LtMs, Lt 134, 1901, par. 7*

We read in Revelation, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me

in white; for they are worthy.” [*Revelation 3:4.*] At that time the condition of the church was not favorable to the development of Christlikeness. But there were a few faithful souls who were determined to be partakers of the divine nature. Daily they were tested and tried. Continually temptation came upon them. But they watched and prayed, laying hold by faith on the One who is ever ready to hear the petition of the humblest suppliant. And Christ was not ashamed to call them brethren. He declared, “They shall walk with me in white; for they are worthy.” *16LtMs, Lt 134, 1901, par. 8*

Who of the students in this school will refuse the inducements which the Word of God presents to lead their fellow students to live the life of a Christian? Will you not all bring joy to the heart of Christ by striving to make yourselves worthy of His commendation? Do you not desire to be counted worthy to walk and talk with the Prince of Light and Life? Will you not endeavor to reach the high standard of perfection? Thus you honor your parents, filling their hearts with gladness. As you seek for Christlikeness of character, revealing this in word and action, by your sympathy and love for your teachers and for one another, the citizens of Healdsburg will see that you serve God. It is by striving for the mastery over temptation that God’s children show that they love Him and keep His commandments. *16LtMs, Lt 134, 1901, par. 9*

I hope that every student will realize that it is his duty to make the most of the advantages given him in school. Let all heed the words of the Saviour, “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [*Verse 5.*] *16LtMs, Lt 134, 1901, par. 10*

There are some who are an injury to their companions. Unchristlike in character, they have not the approval of God, and they seek to make others like themselves. God forbid that these should continue in sin. Let not the citizens of Healdsburg have cause to say that the children of Seventh-day Adventists are wicked in their practices, worse than the children of those who make no profession of Christianity. Such a testimony causes the fallen angels to exult. *16LtMs, Lt 134, 1901, par. 11*

You will go through this world but once. Then do not choose as companions young men or young women who will lead you in wrong paths. Turn away from these tempters, for they are Satan's helping hand, used by him to beguile souls to dishonor God. Remember that it is your privilege to be Christ's helping hand, to aid Him in winning souls to God. Do not give the enemy any advantage. Study the history of Daniel and his fellows. Though living where they were met on every side by the temptation to indulge self, Daniel and his companions honored and glorified God in their daily life. They determined to avoid all evil, to refuse to place themselves in the enemy's path. And with rich blessings God rewarded their steadfast loyalty. *16LtMs, Lt 134, 1901, par. 12*

Each one of us is making his or her future. He who desires the life which measures with the life of God must take a firm stand against the depravity which is spreading its loathsome disease over the world. He must reject the wrong and choose the right, bravely resisting temptation in every line. He must overcome small temptations; then he will be strengthened to overcome large ones. *16LtMs, Lt 134, 1901, par. 13*

There are those who say, You need not be so particular about little matters. In such, conscience accommodates itself to the suggestions of evil until they are educated to do the work which places them in Satan's army. From small wrongs they are led to large wrongs. The moral powers are prostrated. The lower passions bear sway, holding the entire being in the tyranny of Satanic power. The high, noble purposes which might have controlled the life are swept away by self-indulgence. *16LtMs, Lt 134, 1901, par. 14*

God calls upon every youth to cease to do evil by learning to do well. Seek to do your best every day. Fight manfully against hereditary and cultivated tendencies to wrong. Unite with one another in being true to virtue, true to God. Be studious. Reach upward for the highest attainments. The Lord commends earnest, determined efforts to gain that knowledge and understanding which will enable you to take your place in the higher grade in the courts above. He looks with approval on watchful, diligent students. *16LtMs, Lt 134, 1901, par. 15*

Here are those who are preparing to enter the ministry. They have an excellent opportunity to begin practical work by overcoming all in the life that is offensive to God. In your school work cherish the purest, holiest principles. Pray as did Daniel—three times a day, alone with God. Confess every sin you have committed, every mistake you have made. If in any way you have injured your fellow-students, confess also to them. God says, “Confess your faults one to another, and pray for one another, that ye may be healed.” [*James 5:16.*] Thus you build barriers between yourself and sin. You are walking in harmony with God. He has avouched Himself as One who will hear and answer your sincere, fervent prayers. He has assured you that He will pardon and accept you. How powerful you may be in this assurance! The Lord is near to all who call upon Him—near to answer and to bless. Then let every student pray constantly. You may so live that your instructors will feel that they are walled in by the prayers of faithful, loving disciples.*16LtMs, Lt 134, 1901, par. 16*

Let every student realize that he is in the school to do missionary work. In sympathy and love help one another to advance in the upward path. Labor for those among you who are unconverted. Keep the missionary spirit alive. Let your hearts be vivified by the Spirit of God. Be eager to give help and courage to others. Those students who receive that they may impart are a great comfort and encouragement to their teachers. The faithful will be tried. But those who endure the trial know better how to help others than if they had not been tried.*16LtMs, Lt 134, 1901, par. 17*

Let this school term be a time in which you will be truly prepared for missionary work. In the meetings of the church do your duty faithfully as representatives of Jesus Christ. Much depends on the union of the church and the school. The efforts of the church and the school are to be blended in the advancement of one great interest—the promotion of God’s work.*16LtMs, Lt 134, 1901, par. 18*

We have no time to lose. Students are to be prepared to work intelligently for the Master. Wherever it is possible they should, during the school term, engage in city mission work. They should also do missionary work in the surrounding towns and villages. As



they do this work, the value of true education will be revealed.*16LtMs, Lt 134, 1901, par. 19*

To the parents living in Healdsburg who have sent their children to the school, I would say, For Christ's sake co-operate with the efforts made by the teachers in the school to raise the standard of spirituality. Hold up the hands of the teachers. Show a deep interest in the work of helping your children to form characters after the heavenly pattern. It is your duty to do all you possibly can to carry out God's purpose for your children. When the Lord sees that you are in earnest in striving to save their souls, He will give you grace and power to enable you to accomplish this work.*16LtMs, Lt 134, 1901, par. 20*

God has given His people great light in His Word. But this light is a benefit to the believer only as he practices the truth, purifying his soul by obedience. Is Satan always to triumph because parents misrepresent God by following worldly plans, failing to show the power of Christ to cleanse the heart? The whole church suffers when the children of one family are unruly. Christ is soon to come. Our schools are to reach the high standard of dependence on Bible principles. Parents need a much deeper sense of what it means to be Christlike. They need to see the importance of laboring for the salvation of their children. God demands from them much greater consecration than they have ever shown before. Unless they reform in many ways, the school will not accomplish what it should.*16LtMs, Lt 134, 1901, par. 21*

The home is the child's first school. God will hold those parents accountable who do not discipline their children in accordance with His instruction. Parents are to seek God earnestly and obey Him implicitly, and they are to require obedience from their children. Do not think that you can neglect your children and then secure their future safety by sending them to school and Sabbath school. God calls upon you to do your neglected work. In the home, practice temperance in all things. And sustain the teachers who are trying to give your children a true education.*16LtMs, Lt 134, 1901, par. 22*

God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of

the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.” [*Genesis 18:19.*] If parents desire their children to be educated in accordance with the Lord’s plan, they must work in God’s way, in the home life, training their children in the nurture and admonition of the Lord.*16LtMs, Lt 134, 1901, par. 23*

Parents in Healdsburg, awake, and place your influence on the side of the school, purifying the souls under your special care. Follow the exalted principles of the Word of God. Command your household according to the law of the Lord, else your souls and the souls of your children will be lost.*16LtMs, Lt 134, 1901, par. 24*

I tell you in the name of the Lord that if parents and children are saved in the kingdom of God, a greater work must be done than our eyes have yet seen—a work that will endure because it is done in repentance, humility, and contrition. The light which shines from the cross of Calvary shows the work which <God requires to> be earnestly and vigilantly done as long as time shall last.*16LtMs, Lt 134, 1901, par. 25*

The third angel is flying in the midst of heaven, heralding the commandments of God and the faith of Jesus. This represents the work which is to be done in these last days. The message loses none of its power in its onward flight. John sees the work increasing in power till the whole earth is filled with the glory of God. The message, “Fear God and keep His commandments; for the hour of his judgment is come,” is to go with a loud voice. [*Revelation 14:7.*] With intensified zeal and energy human beings are to carry forward the work of the Lord. In the home, in the school, and in the church, men, women, and youth are to be prepared to give the message to the world. Our schools should be more efficacious from a missionary standpoint, more like the schools of the prophets. The teachers are to walk very <close with> God.*16LtMs, Lt 134, 1901, par. 26*

Now, just now, we need Calebs and Joshuas. We need strong, devoted, self-sacrificing young men and young women, who will press to the front, who, after a short time spent in school, will go forth to give the message to the world. God will help them as He

helped Daniel, giving them wisdom and understanding.*16LtMs, Lt 134, 1901, par. 27*

Cannot we discern the signs of the times? Cannot we see that Satan is working with intensity of effort, uniting the enemies of God's kingdom in a desperate confederacy that he may gain control of the world? This work is advancing faster than we imagine. Shall we, who have God's Word in our hands, sink into a lukewarm condition?*16LtMs, Lt 134, 1901, par. 28*

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] Thus divinity and humanity are to unite in the great, grand work of overcoming evil. Those who enter heaven will enter by the blood of the Lamb and the word of their testimony. When the redeemed surround the throne of God, with palms of victory in their hands, it will be seen how they won the battle. It will be seen how Satan linked himself with those who were determined to be first, and that God's children could not have successfully resisted his power and subtlety unless divine power had united with human effort.*16LtMs, Lt 134, 1901, par. 29*

To be saved, a man must gain the victory over himself, his temper, his inclinations. His will must be brought into conformity with the will of God. The glory in heaven is for those only who on this earth work out the righteousness of Christ. Students, read carefully and prayerfully the *first chapter of James*. Seek to understand your individual responsibility. Move steadily forward, and the Lord will make you more than conquerors. Take hold of the work with your teachers, pressing on from victory to victory. Keep yourselves under God's discipline. Then this will be the best term of school ever held in Healdsburg.*16LtMs, Lt 134, 1901, par. 30*

The knowledge Christ has of His churches, shown by His messages to them, is an illustration of the knowledge He has of each student. Remember His message to the church at Ephesus: "Nevertheless I have somewhat against thee, because thou hast left thy first love." [*Revelation 2:4.*] Teachers and students, do not forget that these words may be applicable to you. You may be cherishing ambitions which need close investigation. Apparently you may have excellent

qualifications for God's work, but you may be suffering from a spiritual disease which, if not checked, will prove fatal. *16LtMs, Lt 134, 1901, par. 31*

"I have somewhat against thee, because thou hast left thy first love." [*Verse 4.*] God regards the loss of the first love as a great loss. It is a fall from a high standard of spiritual life to a low standard. Unless the first love is most carefully cherished, all other qualifications for service are worthless. No outward efforts can take the place of the love which abides in the heart of every true Christian. You may think to supply the place of true devotion by feverish activity, but the salt has lost its savor, the perfume of true, Christlike love is lacking. *16LtMs, Lt 134, 1901, par. 32*

He who in selfishness strives for the highest place weaves into the web of his life threads which spoil the pattern. The people of God have had great light. They show by their character-building how far they are walking in the light. "By their fruits ye shall know them." [*Matthew 7:20.*] Man may make a high profession, but if he does not practice Christ's teachings, he will not attain to life eternal. *16LtMs, Lt 134, 1901, par. 33*

The religion of Christ never degrades the receiver, never makes him coarse or rough or uncourteous. It never incapacitates him for imparting that which he has received. The truth as it is in Jesus is warm with love and comfort. Day by day the soul is to receive this truth; for it is spiritual food. Knowing that we have a living Christ, we may safely trust the soul to His keeping. He says, "Be of good cheer; I have overcome the world." [*John 16:33.*] There is divine power for every one who will receive Christ by faith. In the Redeemer's power, practicing self-denial, they can walk in perilous places. "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] These words are spoken to every one who desires to be a Christian. Shunning self-denial and the cross, you shun the reward promised to the faithful. *16LtMs, Lt 134, 1901, par. 34*

Day by day that which takes place in this school is registered in heaven. Day by day the work of each student is recorded in God's books. What shall these books testify regarding your experience

during this term?<sup>16</sup>*LtMs, Lt 134, 1901, par. 35*

**Lt 136, 1901**

Directors of the Pacific Press Publishing Co.

St. Helena, California

October 15, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Directors of the Pacific Press Publishing Co.

Dear brethren,—

I have just received a letter from Sister Cudney giving me some particulars regarding her boys. I feel sure that I did not express myself as reported with reference to the dismissal of these boys from the office. I did not say that they should never be taken back again. My heart has ached for these boys. I told Brother Jones that if the inwardness of the working of some who act a part in the Office were known, these persons would be discharged. But they are retained. Why then should not inexperienced boys be retained, compassionately forgiven, and patiently worked for?*16LtMs, Lt 136, 1901, par. 1*

I may have said that if the case were as it was represented to me by the brethren, the boys should not be taken back. But this expression has been used with a force that has done me great injustice, as a mother who is working to restore souls, not to destroy them or push them out of the reach of help. I have nought but the tenderest feelings for the lads, who are poor and helpless, without hope unless some of the Lord's missionaries will enlist in the work of saving the souls ready to perish.*16LtMs, Lt 136, 1901, par. 2*

After this I shall be very careful not to allow expressions to fall from my lips which can be used as this one has been. Those who quote me as settling the matter ought to know me better. You have done me a great injustice before the widow and the fatherless.*16LtMs, Lt 136, 1901, par. 3*

I fear that my brethren exaggerated the matter when telling me of it, in accordance with their feelings and inclinations. *16LtMs, Lt 136, 1901, par. 4*

I expected, from what Brother Jones said, that if the boy manifested repentance, he would be taken back, but if he remained obstinate, they would have to wait till some change took place in him. *16LtMs, Lt 136, 1901, par. 5*

You have not always been perfect in action. You have done things grievous in the sight of God. But you are in the Office still. Why then should this poor boy be left where he is exposed to such temptation? He needs and desires the change which it is in your power to give him. Certainly, if you wish Christ to pardon your transgressions, you must manifest forgiveness to others. *16LtMs, Lt 136, 1901, par. 6*

I have talked with my family about this boy. I said that if he could be given a place in the food factory, I would board him in my home. My heart ached for him. I knew that Satan would do his utmost to tempt and destroy him. *16LtMs, Lt 136, 1901, par. 7*

With regard to his failings, forgive the fatherless boy as you hope to be forgiven. Were Christ among you, He would say, He that is without sin among you—you who have had years of experience in the religious life—let him cast the first stone. The boy is young and he is fatherless. He has erred and he may err again. But if he repent, forgive him. I am surprised that as fathers you do not better understand your duty in this matter. *16LtMs, Lt 136, 1901, par. 8*

Should we take the boy back? Yes, indeed, take him back. If you were imbued with the love of Christ, there would be no need for me to suggest this. Encourage him; love him as if he were your own son. God has not forsaken him. Work for him with Christlike pity, that he may be softened and subdued. God pardons our transgressions, which are not few. *16LtMs, Lt 136, 1901, par. 9*

Brother Miller, may the Lord help you to have a heart of flesh and not a heart of stone. May He by His transforming power mold and fashion your soul after the divine similitude. Learn from Jesus His meekness and lowliness. Link that fatherless boy's life with your

own. Feel that you are responsible as a steward of the grace of God for his salvation. *16LtMs, Lt 136, 1901, par. 10*

Do not delay in this matter. Do at once what is necessary to be done. May the Lord bless you all in the work, as you strive to carry out His will without selfishness or covetousness. Be as true as steel to principle, and be full of mercy and good fruits, seeking to save perishing souls. Never, never, never push a fellow being on to Satan's battleground. God help you to be Christ's helping hand, to gather this poor youth close to yourselves in Christian love. Help and encourage him. Educate him thoroughly in his trade. *16LtMs, Lt 136, 1901, par. 11*



**Lt 137, 1901**

White, J. E.

St. Helena, California

September 14, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear son Edson,—

I have read your letter, and will make a few suggestions. You mention the three thousand dollars which was appropriated to the Health Retreat from funds which should have been used in the Southern field, and ask whether the brethren of the California Conference are responsible for this misappropriation. I answer, No.*16LtMs, Lt 137, 1901, par. 1*

After I present some matters before the coming council, I think things will be changed. But be careful, Edson, not to unduly press this matter yourself. If you individually make calls and demands, you will not stand in the most acceptable light. I wish you to stand before the people as sustaining the right relation to the cause of God.*16LtMs, Lt 137, 1901, par. 2*

With reference to the three thousand dollars concerning which you write, I will state that I think the means which has been diverted from its legitimate channel will eventually be placed where it should have been sent long ago. We need to quietly, patiently, and hopefully do our best, and the Lord will do what we cannot do with human minds and hearts.*16LtMs, Lt 137, 1901, par. 3*

I have felt sad to think that you have not before had assurance that you would have money to use in carrying forward the work. And I have also felt a most distressing sadness of heart for those who have not dealt righteously as do faithful stewards of the Lord's relief fund for the Southern field. I am sorry that it has taken so much wearing labor to induce the actors in the wrong done to do justice

and judgment and to keep the way of the Lord. Because human agents are so reluctant to make straight all these unfaithful transactions, they will receive unto themselves, as their sure reward, blindness of perception and <not a> fulness of comprehension as to what is righteousness and judgment, truth and equity.*16LtMs, Lt 137, 1901, par. 4*

Yesterday I sent you one thousand dollars. This is a loan, with interest at five per cent. I have been offered another thousand dollars, if I wish to use it, and I have expressed to Sister Druillard my desire that this be sent for at once. Please let me know how much more you wish me to obtain in the same way. Or would you rather get along, if possible, with the donations as they come in? Now, my son, I shall not want any donation from the Southern field.*16LtMs, Lt 137, 1901, par. 5*

I am glad that Brother Sawyer is with you. I hope you will appreciate him as one who has ever been faithful to the truth.*16LtMs, Lt 137, 1901, par. 6*

I am more glad than I can express to you in words that Brother Palmer and his wife and yourself and your wife are so closely linked together in the bonds of Christian unity and love. My prayer to the Lord is that in this bond of Christian fellowship you may constantly be moved by the Holy Spirit of God, that you may be true and faithful to the One who knows your motives and who will co-operate with you.*16LtMs, Lt 137, 1901, par. 7*

I am much gratified that you are doing so well financially. I hope and pray that God will give you largely of His Holy Spirit, to strengthen and uphold you, and satisfy the earnest desire of your soul, that prosperity may attend every effort you make.*16LtMs, Lt 137, 1901, par. 8*

God lives and reigns. He works with power through all who will be controlled by Him. Press forward from victory to victory. The Lord is good. I praise His holy name.*16LtMs, Lt 137, 1901, par. 9*

Our prune crop was a failure. The yield from two thousand trees was only about one hundred pounds. There have been a few apples in the orchard, which have supplied us with the best of

applesauce. *16LtMs, Lt 137, 1901, par. 10*

We have also had an abundance of sweet corn. The corn stalks were very short. They grew so low that I thought the crop was a failure. You know, we have no rain after May, and when I saw that the sweet corn was growing so poorly, I told Brother James that he might better give it to the cows as green feed. But in one week, we saw that we would have a good crop of corn. It was as though a miracle had been worked. The ears were small, but plentiful, and very sweet. We had green corn for dinner almost every day for two months. Brother James's family had all they wanted, and Sister James dried some. Willie's family had all they wanted, and May dried half a bushel. We dried about a bushel. *16LtMs, Lt 137, 1901, par. 11*

We feel that we have much to be thankful for. We shall rejoice and be glad in the Lord always. I wish you could visit my vineyard now, for the grapes are ripe. The crop is not very heavy, but we have several tons to dispose of. The frost came so late that the first crop was frozen in the blossom. The second crop is not so large, and the grapes are smaller, but the flavor is excellent. *16LtMs, Lt 137, 1901, par. 12*

I wish Emma could come and see me. I want you both to make me a visit when the time is most favorable for this. *16LtMs, Lt 137, 1901, par. 13*

I send much love to all the workers. Be of good courage in the Lord. Let us always look at the bright side. Then we shall be cheerful and glad in the Lord. Let us make all the sunshine possible in the home, keeping out of the shadow. Trust in the Lord every moment. He will never fail those who trust in Him. Let us rejoice in God because of His wonderful goodness to the children of men. He is our loving Father, and I praise His holy name. *16LtMs, Lt 137, 1901, par. 14*

In much love. *16LtMs, Lt 137, 1901, par. 15*

P.S. One word more of caution. Do not wrestle to secure means. They will come. Have faith in God. He will open the way before you. He is good, and His mercy endureth forever. *16LtMs, Lt 137, 1901, par. 16*

**Lt 138, 1901**

Managers of Review and Herald Office

NP

October 16, 1901 [typed]

Portions of this letter are published in *8T 90-96*; *5MR 1-2*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Managers of the Review and Herald Office

Dear Brethren,—

God's design in the establishment of the publishing house at Battle Creek was that from it light should shine forth as a lamp that burneth. This has been kept before the managers. Again and again they have been told of the sacredness of God's office of publication and of the importance of maintaining its purity. But they have lost true understanding and have united with the force of the enemy by consenting to print papers and books containing the most dangerous errors that can be brought into existence. They have failed to see the evil influence of such erroneous sentiments on typesetters, proofreaders, and all others engaged in the printing of such matter. They have been spiritually asleep.<sup>16</sup>*LtMs, Lt 138, 1901, par. 1*

By some of the outside work brought into this institution, the science of Satan is being presented to the minds of the workers. The printing of this matter is a dishonor to God. It has all done its part in deteriorating the minds of the workers. The managers have agreed to print it at a low figure. The gain would have been loss if the very highest figure had been asked for the work.<sup>16</sup>*LtMs, Lt 138, 1901, par. 2*

I have received a letter from Elder Daniells regarding the addition of another building to the Review and Herald Office. The answer I make to this is, No, no, no! Instead of making any addition to the

buildings already erected, cleanse the office of the trash of satanic origin, and you will gain room in every way. *16LtMs, Lt 138, 1901, par. 3*

God is not pleased with the congested state of things in Battle Creek. If the workers were divided and plants made in other places, God would be better pleased, and the standard of truth would be planted in regions which have never heard the message. Before you add another building to the office in Battle Creek, make thorough restitution to the Southern field. This has not yet been done as it should be done. *16LtMs, Lt 138, 1901, par. 4*

The five thousand dollars which would be used in erecting the addition to the Review and Herald should be invested in the work in other places. *16LtMs, Lt 138, 1901, par. 5*

I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord's institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. This is taking all sacredness from the Office. The managers are loading the guns of the enemy and placing them in their hands, to be used against the truth. How does God regard such work? In the books of heaven are written the words, Unfaithful stewardship. Thus God regards the publication of matter which comes from Satan's manufactory—his hellish, scientific delusions. *16LtMs, Lt 138, 1901, par. 6*

The Office must be purged of this objectionable matter. I have a testimony from the Lord for those who have placed such matter in the hands of the workers. God holds you accountable for presenting to young men and young women the fruit of the forbidden tree of knowledge. Can it be possible that you have not a knowledge of the warnings given to the Pacific Press on this subject? Can it be possible that with a knowledge of them you are going over the same ground, only doing much worse? It has often been repeated to you that angels of God are passing through every room in the Office. What impression has this made on your minds? *16LtMs, Lt 138, 1901, par. 7*

You have given matter containing Satan's sentiments into the hands of the workers, bringing his deceptive, polluting principles

before their minds. The Lord looks upon this action on your part as helping Satan to prepare his snare to catch souls. God will not hold guiltless those who have done this thing. He has a controversy with the managers of the publishing house. I have been almost afraid to open the "Review," fearing to see that God has cleansed the publishing house by fire. *16LtMs, Lt 138, 1901, par. 8*

The Lord has instructed me that those who cannot see the wickedness of co-operating with Satan by publishing his falsehoods might better seek some work in which they will not ruin our youth, body and soul. *16LtMs, Lt 138, 1901, par. 9*

It is high time that we understood what manner of spirit has been controlling matters at the Review and Herald Office for years. I am horrified to think that the most subtle phase of spiritualism should be placed before the workers, and that in a way calculated to confuse and perplex the mind. Be assured that Satan will follow up the advantage thus given him. *16LtMs, Lt 138, 1901, par. 10*

The Review and Herald Office has been defiled as the temple was defiled, only the result has been tenfold more disastrous. Overturning the tables of the moneychangers, Christ drove the sheep and cattle from the precincts of the temple saying, "It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves." [*Matthew 21:13; John 2:16.*] Worse even than the defilement of the temple has been the defilement of the publishing house by the printing of matter which should never have been placed in the hands of the workers in God's institution. *16LtMs, Lt 138, 1901, par. 11*

God's law has been transgressed, His cause betrayed, and His institution made a den of thieves. The work of printing and circulating stirring appeals for the truth, which should have been placed first, to which the time and the talent of the workers should have been devoted, has received little or no attention. The commercial work, some of it of a most objectionable character, has gradually assumed the supremacy. This work has absorbed the energies which should have been devoted to the publication of literature of the purest quality and the most elevating character. Time has been wasted, talent misapplied, and money

misappropriated. The work which ought to have been done has been left undone. Satan's sentiments have been exalted. His theories have been printed by presses which should have been used to prepare the truth of God for circulation. Men have coveted promotion when their principles were under the ban of God's displeasure. Loss is infinitely better than dishonorable gain.*16LtMs, Lt 138, 1901, par. 12*

O, what will God do with the time-servers? Think you that Jesus will stand in the printing establishment to work through human minds by His ministering angels, to make the truth coming from the press a power to warn the world that the end of all things is at hand, while Satan is allowed to pervert the minds of the workers right in the institution? The light I have is, Refuse to print another line of this pernicious matter. Those who have had to do with its introduction into the publishing house need to repent before God in contrition of soul; for His wrath is kindled against them. Let this class of work be forever excluded from our publishing houses. Give more time to the publication and circulation of books containing present truth. See that your work in this line reaches perfection. Do all in your power to diffuse through the world the light of heaven.*16LtMs, Lt 138, 1901, par. 13*

I meant to have spoken about this when I was in Battle Creek. I did speak about the apprentices and the other workers being so rushed and hurried that they had no time to pray. The youth in our publishing houses should be educated as were the youth in the schools of the prophets. They should be prepared to take hold of the work in new places.*16LtMs, Lt 138, 1901, par. 14*

If the men who heard the message given at the time of the Conference—the most solemn message that could be given—had not been so unimpressible, if in sincerity they had asked, “Lord, what wilt Thou have me to do?” [*Acts 9:6*] the experience of the past year would have been very different from what it is. But they have not made the track clean behind them. They have not confessed their mistakes, and now they are going over the same ground in many things, following the same wrong course of action, because they have destroyed their spiritual eyesight.*16LtMs, Lt 138, 1901, par. 15*

The message of the third angel is to prepare a people to stand in these days of peril. It is to be proclaimed with a loud voice, and is to accomplish a work which few realize. *16LtMs, Lt 138, 1901, par. 16*

John writes, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [*Revelation 14:6-8.*] How is this done? By forcing men to accept a spurious Sabbath. In the *thirty-first chapter of Exodus* we are plainly told which day is the Sabbath of the Lord. The keeping of the Sabbath is declared to be a sign of the loyalty of God's people. *16LtMs, Lt 138, 1901, par. 17*

God means just what He says. Man has interposed between God and the people, and the Lord has sent forth the third angel with the message, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." [*Revelation 14:9-11.*] *16LtMs, Lt 138, 1901, par. 18*

God's people are to keep His commandments, discarding all worldly policy. Having adopted right principles of action, they are to reverence these principles, for they are heaven-born. Obedience to God is of more value to you than gold or silver. Yoking up with Christ, learning His meekness and lowliness, cuts short many a conflict; for when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. *16LtMs, Lt 138, 1901, par. 19*

I address those who in accepting positions of trust in the publishing house have taken upon themselves the responsibility of seeing that



the workers receive the right education. Seek to realize the importance of your work. Those who show by their actions that they make no effort to distinguish between the sacred and the common, may know that unless they repent, God's judgments will fall upon them. These judgments may be delayed, but they will come. If, because your own minds are not clear and elevated, you give the wrong bias to other minds, God will call you to account. He will ask, "Why did you do the devil's work when you were supposed to be doing a good work for the Master?" In the great day of final accounts, the unfaithful servant will meet the result of his unfaithfulness. *16LtMs, Lt 138, 1901, par. 20*

I send you this because I am afraid for you. Your continually increasing force of workers might better be sent into the work in other places. In the night season I have been talking earnestly to you in your meetings, presenting the truth as it is in Jesus. But by some it was rejected. They had passed beyond conviction. They had sinned against great light and knowledge, stifling conscience until it could no longer penetrate the callous heart. *16LtMs, Lt 138, 1901, par. 21*

Some have so long sacrificed principle that they cannot see the difference between the sacred and the common. Those who refuse to give heed to the Lord's instruction will go steadily downward in the path of ruin. The day of test and trial is just before us. Let every man put on his true colors. Do you choose loyalty, or rebellion? Show your colors to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble. *16LtMs, Lt 138, 1901, par. 22*

If the work begun at the General Conference had been carried forward to perfection, I should not be called upon to write these words. There was opportunity to confess or deny wrong, and in many cases the denial came to avoid the consequences of confession. *16LtMs, Lt 138, 1901, par. 23*

How much longer will God bear with your perversity? Unless there is a reformation, calamity will overtake the publishing house, and the world will know the reason. I have been shown that there has not been a turning to God with full purpose of heart. The Lord is

dishonored in the institutions erected for His honor. The marked disregard of God's commandments in the publishing house has placed its impress on the workers. God asks, Shall I not judge for these things? I saw heavenly angels turning away with grieved countenances. God has been mocked by your hardness of heart, which is continually increasing. According to their responsibility will be the punishment of those who know the truth and yet disregard God's commands.*16LtMs, Lt 138, 1901, par. 24*

During the General Conference I carried a great burden for the souls of those connected with the Review and Herald. Those who have accepted the responsibility of educating those who have come to Battle Creek, to learn the printer's trade, have fallen far below the standard God requires them to reach. They act as though they do not know what it means to have an unselfish interest in those in their charge, doing all in their power to educate and discipline them aright. Those who accept the position which gives them charge of apprentices, virtually pledge themselves to show them how to do their work in a thorough manner. They should ever remember that they do the Lord's service with acceptance only when they are fully committed to the right. Let them realize the importance of patiently and kindly training those in their care, teaching them to do their work well. Refuse to accept slipshod work. Teach them to do all they do with an eye single to the glory of God. There are some in whose lives defects will always appear because during their apprenticeship they were allowed to do slipshod work.*16LtMs, Lt 138, 1901, par. 25*

If the one in charge is defective, he should be so educated by those who know how to teach, that he will treat each apprentice with impartial justice. The self-respect of each apprentice is to be carefully preserved. He is to be shown that for his present and eternal good it is necessary for him to do his best. The thought is to be kept before him that God desires him to advance step by step, increasing in capability and efficiency, in knowledge and understanding. He who learns his trade in a lazy, half-hearted way will carry this laxness into the religious life.*16LtMs, Lt 138, 1901, par. 26*

The learner will make mistakes. This is to be looked for. But as he

gains insight into his work, he should make improvement. Tell him that accuracy is expected from him, and never fail to show him that the principles of righteousness which are brought into the business life are to be brought into the religious life. "If the Lord be God, follow him; but if Baal, then follow him." [*1 Kings 18:21.*] The Lord does not want any Baal followers in His army.*16LtMs, Lt 138, 1901, par. 27*

Let the youth understand that the principles they adopt in their work will have a molding influence on their afterlife. If their director is a man who loves and fears God, he will give them practical lessons in religion, which will be of great value to them.*16LtMs, Lt 138, 1901, par. 28*

Purity and faithfulness are to characterize the work of the learner. Young man, young woman, remember that the habits you are now forming, whether of faithfulness or unfaithfulness, will remain with you as long as you live. The habits of accuracy you form in learning your trade will be of value to you in more ways than one. Keep before your mind the history of Daniel and his companions.*16LtMs, Lt 138, 1901, par. 29*

God will accept no unfaithful work from either teacher or learner. In all you do, keep the eye single to the glory of God. If there is one placed over you who himself needs to be taught, lay this plainly before the proper authorities. Tell them that your time is worth something to you, and that you require a teacher who can give thorough instruction. Then when you have such a teacher, co-operate with him earnestly and intelligently. Strive to understand his instruction. Realize that discipline and order are necessary to successful work. Place yourselves under influences which will help you in forming a character for future usefulness. You cannot afford to make false movements. Follow the pure, noble principles which you can take with you into the future life. Make the most of your capabilities. Then you will have the satisfaction of knowing that as you learn your trade, you are improving in spiritual understanding. Place your mark high and then do all in your power to reach it.*16LtMs, Lt 138, 1901, par. 30*

Let the learners in our publishing houses realize that they are

blood-bought subjects of Christ. Show that you appreciate the sacred trust of life. Adopt right principles, and whatever may be the example of those with whom you are connected, refuse to be cheap and worthless. Let no temptation lead you to do an unrighteous action. Take God's Word as your guide. This is your safeguard. Guard against carelessness and recklessness. Resolve that you will not mar one jot or tittle of God's holy law. You may be brought into contact with evil influences, but hold fast to your integrity and confidence in the truth. *16LtMs, Lt 138, 1901, par. 31*

**Lt 139, 1901**

Sanderson, [A. J.]

NP

October 16, 1901 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Sanderson,—

I hope you will not refuse the invitation which Dr. Kellogg has given you to go to Battle Creek and spend some time there. I will send you a copy of a letter which I have received from Dr. Kellogg. He seems to be in need of help, and he could set you at work. I think your help would be timely and appreciated. Dr. Kellogg gives you much credit as being a competent and skilful physician. In speaking to me of you, he has always presented you in the most favorable light. No word of disparagement has ever fallen from his lips concerning you.<sup>16</sup>*LtMs, Lt 139, 1901, par. 1*

I hope that you will go to Battle Creek, for I must tell you that the counsel the Lord has given me for you is that you should be associated with other physicians. Located as you have been for the last ten years, you cannot complete your education. You need to be placed where you can co-operate with other physicians of broad and successful experience, else your experience will be defective.<sup>16</sup>*LtMs, Lt 139, 1901, par. 2*

The counsel given me by the Lord for you is that you should connect with the physicians at Battle Creek, regarding yourself as one who needs additional qualifications to those you now have. I have a deep interest in you, and I greatly desire your success. But you cannot be what you should be in all lines until you associate with other competent, trustworthy physicians.<sup>16</sup>*LtMs, Lt 139, 1901, par. 3*

God says of Dr. Kellogg, “He is My physician. Respect him and

sustain him.” This, you know, was given me before I went to the General Conference. Knowing that you need just such an opportunity as Dr. Kellogg now presents to you, I ask you to allow nothing to prevent the fulfilment of this purpose of God in your behalf. With physicians so few and the Sanitarium so full of patients, you could be a help to Dr. Kellogg, and would be much appreciated. *16LtMs, Lt 139, 1901, par. 4*

I hope you will not allow the enemy to make impressions on your mind that will spoil your life. God loves you and He desires you to be free from all impressions that will hurt your work. *16LtMs, Lt 139, 1901, par. 5*

I can say no more now. But I urge you to go to Battle Creek without delay. Then give yourself up, body, mind, and soul, to the Lord Jesus Christ, who will be your efficiency if you will accept Him as all and in all. *16LtMs, Lt 139, 1901, par. 6*

**Lt 140, 1901**

Managers of our Publishing Houses

NP

October 16, 1901 [typed]

Portions of this letter are published in *PM 101, 255, 259; 2SM 350, 6MR 276*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the managers of our publishing houses,—*16LtMs, Lt 140, 1901, par. 1*

I have a message for all who act a part in the publication of truth for these last days. The Lord has given special instruction in regard to the great work to be done in His publishing houses. He directed that these institutions be established for the publication of present truth and for the transaction of the various lines of business which this work embraces. The managers and directors of these institutions are in no case to think that they are to be devoted principally to commercial work. When this is done, those connected with the publishing houses lose a sense of the sacredness of the purpose for which they were established, and they cheapen their work.*16LtMs, Lt 140, 1901, par. 2*

Managers whose spiritual perception is perverted will enter into contracts to publish questionable matter merely for commercial gain. The result of taking in this work is that the purpose for which the offices of publication were established is lost sight of, and these institutions are regarded very much as any other commercial enterprise.*16LtMs, Lt 140, 1901, par. 3*

Our brethren in charge of the publishing work need to consider carefully whether anything is gained by taking in a mass of outside work, which requires increased facilities and a larger force of workers than can be properly disciplined. Were Christ on the earth today, He would cleanse our publishing houses as He cleansed the temple at Jerusalem.*16LtMs, Lt 140, 1901, par. 4*

In the Pacific Press an objectionable class of work has been taken in—novels and storybooks, which absorbed the minds of those who handled them, diverting their attention from the Word of God. Some of the workers have become so infatuated by this cheap literature that they are mentally inebriated. The introduction of this class of matter destroys the spirituality of the office. The Lord has instructed me that the reading storybooks means death to spirituality. *16LtMs, Lt 140, 1901, par. 5*

It is claimed that taking in outside work brings in an accumulation of funds. But One of authority made a correct estimate of the cost of the outside work done at the Pacific Press and the Review and Herald. He presented the true balance, showing that the loss exceeds the gain. He showed that this work led the workers to be driven with a constant rush, and thus caused harsh, unpleasant words to be spoken. The fruit of righteousness did not appear. *16LtMs, Lt 140, 1901, par. 6*

The Lord has given instruction that the employees in the publishing houses are to be wisely disciplined and educated in religious lines. This work is of infinitely more consequence than financial gain. The spiritual health of the workers in the publishing house is to be the first consideration. God desires to lead them, through sanctification of the Spirit, to obey the principles of His law. They are to be treated as the members of a family who are in the office for the accomplishment of a definite purpose. Over them those in charge of the work are to keep careful watch, striving in the fear of God to mold them aright, teaching them to discharge with faithfulness their respective duties. *16LtMs, Lt 140, 1901, par. 7*

But in our publishing houses there has been harshness, scolding, overbearing. Contempt and ridicule have been seen when patient instruction was needed. God calls upon those in responsible positions in the publishing houses to enter the soul-saving harvest-field, right where they are—connected with the publication of the most solemn truths ever given to mortals. Rightly conducted, your work as instructors and educators in various lines will be to the heavenly universe a pleasant sight. God's miracle-working power will be revealed. The managers and overseers will have the co-operation of God, and His grace will make heavenly things appear



more attractive to the workers than the schemes of the enemy.*16LtMs, Lt 140, 1901, par. 8*

Take a kindly interest in your apprentices, by the grace of God restraining all hasty words. Unkind criticism brings discouragement, making the working hours sunless and unhappy. Gain the confidence of every worker. Seek to win them to Jesus. Point them to the perfection which it is their duty to seek.*16LtMs, Lt 140, 1901, par. 9*

Let all in the publishing houses remember that they are in a school, from which they are to go forth prepared to bear spiritual responsibilities. Let those in charge of the work take up the work of soul-saving, laboring earnestly to prepare workers to enter new fields. Let them present the truth, not only in precept, but in practice, giving in the life a perfect representation of the religion they profess to believe. As they strive earnestly to overcome, they will teach others how to overcome. God works with the faithful steward who seeks to do as Christ would do in his place.*16LtMs, Lt 140, 1901, par. 10*

Do not seek to shun responsibilities. To do this is to dishonor the claim of discipleship. In His ministry on this earth Christ represented His Father. We are to follow in His steps.*16LtMs, Lt 140, 1901, par. 11*

Women instructors should labor with the young women, not to see how much work can be gained from them, but to win their love and confidence. When this is won, there will be no difficulty about the work, for the workers will be filled with a desire to please.*16LtMs, Lt 140, 1901, par. 12*

The Lord calls upon those engaged in the sacred work of publishing the truth to give evidence that they have been purified by His grace. As the disciples of Christ reveal His character, they show forth His miraculous power, bearing a convincing testimony to the truth of His Word. Their lives reveal the fruit of the Spirit. Christ declared that the Holy Spirit would bear witness of Him, and that His people also should bear witness. The testimony borne by the Holy Spirit through the sanctified lives of those who love and live the gospel is a living commentary on the words, "Man shall not live by bread alone, but

by every word that proceedeth out of the mouth of God.” [*Matthew 4:4.*]*16LtMs, Lt 140, 1901, par. 13*

The men placed at the head of departments in our publishing work should be carefully chosen. And just as soon as a man reveals a heartless, unfeeling spirit, he should <not> be dismissed, <but labored with kindly, prayed with and seek to reform him,> for he is working against Christ, scattering away from Him. The under-shepherds of the flock of God are to keep their own hearts sweet with the love of Christ, opening the windows of the soul heavenward that the light of heaven may fill its chambers. Then they can reflect light to those with whom they associate, revealing God as the health of the countenance.*16LtMs, Lt 140, 1901, par. 14*

God desires to work with power through human beings for the advancement of the gospel of peace. This is the work He desires to accomplish in the Review and Herald. Shall its managers consent to be the agents of Satan by publishing books dealing with the subject of hypnotism? Shall this leprosy be introduced into the Office?*16LtMs, Lt 140, 1901, par. 15*

My brethren, God is greatly dishonored by your neglect to feed His flock with pure food. In accepting the position you occupy, you become responsible for the mental food given to the workers while they are in the Office. You will be called to account for the influence exerted by the introduction of this matter which has defiled the Office. Again and again you have been told that angels of God are walking through every room of the Office. Well may it be asked, “How do they regard the publication of the bewitching, seducing heresies of the enemy?”*16LtMs, Lt 140, 1901, par. 16*

What confidence can be placed in men who give the workers such matter to handle? They might just as well give them poisoned food. The fewer the apprentices trained by men who have destroyed their spiritual eyesight, the better it will be. And there might better be an overseer over the overseers, to see what kind of light is shining forth from the office of publication, to see who are co-workers with Jesus.*16LtMs, Lt 140, 1901, par. 17*

God will not work a miracle to counteract the result caused by the lack of discrimination on the part of men who ought to be awake to

the perils of these last days. He declares, "I will punish for the disregard of My honor and My majesty." I am instructed to say that if matters continue to be as they have been, there will be a purification that will bring things to a standstill.*16LtMs, Lt 140, 1901, par. 18*

Surely wisdom has departed from the men in responsible positions! Satan's force has held a jubilee over the advantage they have gained. It is as though you had invited the agents of the enemy into the place which God declares should be kept pure and holy and undefiled. You have not given to the apprentices the instruction they need. You have not taught them what is truth. You have invited Satan to come in with his bewitching science, and sow his tares with perfect freedom in the institutions which should be sacredly devoted to the work of God. It will be found that the subtle power of Satan's sentiments will not be so easily cast out. By the specious deceptions which he has brought into the Office, souls will be drawn into his snare. He plants his seeds, and they germinate in minds which should never, never have been tempted in the institutions established by the funds of God's people for the advancement of His work.*16LtMs, Lt 140, 1901, par. 19*

There is a great tendency to backslide from God, to refuse to walk in the way of His commandments. Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] The greater the need of the efforts which God has declared should be made by men in responsible places in behalf of souls, the more guilty will He hold those who do not do this work, whose spiritual eyesight is dimmed, who do not see the need of watching for souls as they that must give an account.*16LtMs, Lt 140, 1901, par. 20*

Men are to have the divine mind. Those who embrace Christianity should define the life of Christ in the life, revealing the gospel in word and action. It is an eternal law that in receiving Christ men receive power to become sons of God. No greater influence can be brought to bear upon the youth than to live before them the truth of the Word of God. Then let us use all our power in the advancement of truth and the suppression of error. Let us do all we can for God and the truth.*16LtMs, Lt 140, 1901, par. 21*

I have a word to say to the workers in every publishing house established among us. If you love and fear God, refuse to have anything to do with the knowledge against which God warned Adam. Typesetters, refuse to set a sentence of it. If you are asked to handle such matter, call for a meeting of the workers in the Office, that there may be an understanding of what such things mean. It is your duty and privilege to do this. Those in charge of the Office may tell you that you are not responsible, that it is the managers who must arrange these matters. But you are responsible—responsible for the use of your eyes, your hands, your mind. These are entrusted to you by God, to be used for His glory, not to be lent to the service of Satan. *16LtMs, Lt 140, 1901, par. 22*

When matters containing errors which counterwork the truth are printed in our offices of publication, God holds accountable, not only those who allowed Satan to lay a trap for souls by bringing in these sentiments, but those who yield to the temptation. All the workers in the Office are vigilantly to resist the enemy's wiles. He is seeking to beguile men and women today as he beguiled our first parents. God forbid that the workers in our publishing houses should pervert the intellect by using the eyes and hands in preparing Satan's poisonous mixtures. *16LtMs, Lt 140, 1901, par. 23*

My brethren, do not harness your workers to the car of superstition and heresy. Why have you allowed them to handle books containing the most subtle, satanic instruction? Why is the publishing house, designed by God to send the light of truth to the world, made an agency for the dissemination of dangerous errors which lead men away from God? *16LtMs, Lt 140, 1901, par. 24*

Let the workers ask themselves the question, On whose side am I using my intellect? This is the most important question before you. Arraign yourself before your conscience, and ask yourself, On whose side am I standing, on the side of Christ, or on the side of Satan? Am I gathering with Christ, or scattering abroad? *16LtMs, Lt 140, 1901, par. 25*

Our work is to proclaim the third angel's message. Men are needed who understand the truth to be proclaimed, who realize what class of matter should come from our printing presses. We are to adhere

steadfastly to the truth for this time, seeking in every way possible to block the wheels of Satan's car.*16LtMs, Lt 140, 1901, par. 26*

Satan and his agents have been and are working diligently. Will God give His blessing to the publishing houses if they accept the deceptions of the enemy? Shall the institutions which have been kept before the people as holy unto the Lord become schools in which the workers eat the fruit of the forbidden tree of knowledge? Shall we encourage Satan in his stealthy entrance into the citadel of truth to deposit his hellish science, as he did in Eden? Are the men at the heart of the work men who cannot distinguish between truth and error? Are they men who cannot see the terrible consequences of giving influence to wrong?*16LtMs, Lt 140, 1901, par. 27*

If you should gain millions of dollars by work of this kind, of what value is this gain when compared with the terrible loss that is incurred by giving publicity to Satan's lies, by making it possible for the world to say that books containing errors were published at the Seventh-day Adventist publishing house, to be scattered broadcast to the world?*16LtMs, Lt 140, 1901, par. 28*

Awake, and realize that your presses have published the devil's lies. Let the men who know the truth act like wise men, placing the whole weight of their influence on the side of truth and righteousness.*16LtMs, Lt 140, 1901, par. 29*

The foundation of many generations is to be raised, and God calls for men who will use every power of the being in combating Satan's falsehoods, in breaking down his strongholds; men who will co-operate with Christ, not in a half-hearted way, but earnestly and wholeheartedly; men who are constrained by the love of Christ, whose hearts are surcharged by the Holy Spirit, whose spiritual muscles and sinews are strengthened by the cords of "Thou shalt," and "Thou shalt not." He calls for men who have a keen sense of the sacredness of His work, who, with intellect purified, ennobled, heaven-inspired and heaven-directed, will discern between the sacred and the common. God is seeking to lead men heavenward. He desires the aid of every helping hand in building the old waste places, raising the foundation of many generations. To those who co-operate with Him in this work, He says, "Thou shalt be called,

The repairer of the breach, The restorer of paths to dwell in.” [*Isaiah 58:12.*] *16LtMs, Lt 140, 1901, par. 30*

The work done by those who have received the light should bear Christ’s signature. This and this alone gives it value. Only by the power of Christ can man overcome as He has overcome, and sit down with Him in His throne. Let the workers in our publishing houses bind their interests up closely with Christ. Then God can say of them, “I will make a man more precious than fine gold, even a man than the golden wedge of Ophir.” [*Isaiah 13:12.*] They are worth far more than millionaires, for their treasure is laid up beside the throne of God. *16LtMs, Lt 140, 1901, par. 31*

God’s people are to be educated to read the sure word of prophecy in the light of His living oracles. Then they are to proclaim the truth in all its power, strengthened by the abiding presence of Christ in the heart. What is true eloquence but the earnest utterance of truth? When the truth takes possession of a man’s heart, that man can be trusted because he is controlled by truth. The soul receives light from the Light of life. *16LtMs, Lt 140, 1901, par. 32*

At the last General Conference God in mercy sent light to His people. Those who then humbled their hearts before Him in repentance and contrition were greatly blessed. But some, instead of thoroughly searching the heart, did all they could to make themselves and others believe that they were not at fault. They were blinded by self-deception. I am instructed to say that if they had not yielded to this deception, discernment would have come to them as they sought earnestly after God. They would have worshiped Him in singleness of heart. Charged with a sense of their responsibility, they would have been co-laborers with God in delivering men from the paralysis of spiritual death. *16LtMs, Lt 140, 1901, par. 33*

The work begun at the Conference should have been carried forward surely and steadily, the workers being renewed and reformed by the Spirit of God. But this work was not carried forward to perfection. Hearts were not moved to make humble confessions as they should have done. The fallow ground of the heart was not broken up. Had the needed reformation taken place, men’s eyes

would have been opened to behold wondrous things out of God's law. When the eye is single to the glory of God, the whole body is full of light. Devotion to Christ is the object of the life. The windows of the soul are opened heavenward, and Christ is seen as the Lamb of God who taketh away the sin of the world. The divine rays of light pour into the soul until every corner is filled. Then light flashes out to the world. Christ is seen as the One altogether lovely. He is the center of attraction. Words are spoken in season. The warnings are given which are needed in the church and in the home.<sup>16</sup>*LtMs, Lt 140, 1901, par. 34*

We must be Christians in every sense of the word. Then we shall bear a powerful witness in favor of the truth. Satan's science is not to be in any way aided or strengthened by those who claim to be Christians. God's people are to study His Word, not skimming over the surface, but digging deep down as the miner digs for the precious ore hidden in the earth. Those in positions of trust need a new conversion. Christ speaks to them the words He spoke to Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of heaven." [*John 3:7, 3.*]<sup>16</sup>*LtMs, Lt 140, 1901, par. 35*

Study the *twenty-fifth Psalm*. Remember that it is Satan's determination to break down the fortifications of truth. Let not one of God's followers turn aside from guarding His sacred principles.<sup>16</sup>*LtMs, Lt 140, 1901, par. 36*

**Lt 141, 1901**

Haskell, Brother and Sister

St. Helena, California

September 16, 1901

Portions of this letter are published in *4MR 319-320*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Haskell,—

At half past two this morning, I left my bed and found under my door several letters, one from you, one from Elder Daniells to Elder Brunson, and still another from Elder Brunson. I think now that I have specified them all. I have written you a letter, but could not get it copied in time to send in this morning's mail, and as I wish to send Elder Daniells a copy, I cannot send it till this afternoon's mail. *16LtMs, Lt 141, 1901, par. 1*

I have written you that the Lord had graciously answered your prayers, and our prayers as a household in behalf of your mission, that help should come to you. We have praised the Lord that you could have Elder Brunson as your helper. *16LtMs, Lt 141, 1901, par. 2*

With regard to Elder Brunson going to Berrien Springs, the school there has many experienced helpers who have an understanding of the Word, and can carry forward the work. In Elder Brunson the Lord has provided a helper for you, to stand with you, with whom you can leave the work in New York if necessary, as far as your personal presence is concerned, though still bearing it on your soul as a burden of interest. Do not consent to let Elder Brunson respond to the call to go to Berrien Springs. The work now entered upon in New York is of fully as much consequence as the work at Berrien Springs, considering the present and future results. Be assured that the work which you have taken up is of great importance. It is highly essential that a memorial for God be built up



in New York, that a center be made there, and a church organized, even though small in numbers. The end is not yet, and now, just now, the Lord calls for every talent to be employed in His work. He would have more laborers added to the force in New York. Do not let Elder Brunson go. The light is very clear in regard to this matter. *16LtMs, Lt 141, 1901, par. 3*

There are some other things which I shall speak of in my coming letter. Light has been given me in reference to the Lord's way of working, and the obstructions that would be brought up to oppose; but these things should not hinder Brother and Sister Haskell and Brother Brunson from moving forward, leaning on the arm of the One who has said, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] Lean heavily, but only on God. Pray in faith, and believe that ye receive the things ye ask for. We have a risen Saviour, not a dead Christ. He broke the fetters of the tomb and came forth from its dark borders, triumphantly proclaiming His victory over death and the grave, saying, "I am the resurrection, and the life." [*John 11:25.*] He is our Saviour. He will save all who come to Him confessing their sins. He will say to them, "Thy sins be forgiven thee. Go in peace, and sin no more." *16LtMs, Lt 141, 1901, par. 4*

I cannot express to you the satisfaction I receive as I pray for you in your labor. Christ is with you. Ministering angels are with you in your meetings, where the gospel is preached in its purity. Take hold of divine power. Hold fast to Him who is your righteousness, and you may be sure that the glory of the Lord will be your rereward. *16LtMs, Lt 141, 1901, par. 5*

Rather than have the work in New York interrupted, I would hire money and pay interest on it in order to carry the work forward. Do not fail nor be discouraged. I have been instructed that the Lord has given men talents to improve in the acquirement of wealth to be used in opening doors through which the precious truth will find entrance. Those God has blessed with means will work as His helping hand in reaching those who have means and influence. Thus He will sustain missionary work among the higher classes. *16LtMs, Lt 141, 1901, par. 6*

Altogether too little effort has been put forth for men in responsible places in the world, who possess superior qualifications, means, and influence. These gifts are entrusted to them by the Lord to be increased and imparted to others. The wealthy men of the world have souls to save, and God calls upon His ministers to present to them the living Word of a living God, giving the message, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] *16LtMs, Lt 141, 1901, par. 7*

Who gives men power to get wealth? It is the Lord, and He desires the monied men to be converted and act as His helping hand in reaching other men. He desires those who can help in His work of reform and restoration, to see the precious light of truth and be transformed in character, that they may unite with the Majesty of heaven in using His entrusted capital of means to open the way whereby other wealthy men may see that now is their time and opportunity to use their means in saving souls ready to perish. He would have them invest the means He has lent them in doing good, opening the way for His gospel to be preached to all classes. *16LtMs, Lt 141, 1901, par. 8*

This is the work He desires to see done in New York. This great city is full of wickedness, crime, injustice, and all kinds of depravity, but God has many people in this city whom He would have become Bible Christians, that He may use them to tell the wealthy as well as the lowly what each must do to be saved. *16LtMs, Lt 141, 1901, par. 9*

Let nothing draw you from the work. Men and women may unite with the Prince of heaven in turning souls from unrighteousness to righteousness. The people must have the saving truth for this time. Entreat the men who have means to return to the Lord the treasures He has lent them in trust, that in New York there may be established a center from which Bible truth in its simplicity can be given to the people. Many all through the city are praying for light. They want to understand what is truth. Men who have money will reveal a living faith in the Word of God and will return to the Lord the means He has lent them in trust that light may shine amid the darkness of sin and error. *16LtMs, Lt 141, 1901, par. 10*

God calls for men and women of talent to use their capabilities in convincing the weary and heavy-laden, that Christ is not only their Creator, but their Redeemer. *16LtMs, Lt 141, 1901, par. 11*

He gave His precious life for them. He bought men with His blood, that He might bear the curse of their sin, and impute to them His righteousness. *16LtMs, Lt 141, 1901, par. 12*

I am instructed to tell you, my brother, to seek to save the men of wealth. Tell them to lay up their treasure beside the throne of God by employing their talents in devising means and opening ways for the salvation of souls ready to perish, that their names may be written in the Lamb's book of life. "We are laborers together with God." [*1 Corinthians 3:9.*] The Lord desires the men He has been proving and testing by entrusting them with the talent of intellect and the talent of means, to lay up their treasure in heaven by returning to the Lord their substance, enabling His workers to do good, to advance His glory. If they do this, they will receive a crown of life, which will never perish. *16LtMs, Lt 141, 1901, par. 13*

My heart is with in your work. Christ will be your righteousness, your sanctification, your redemption. We must now elevate the standard higher and still higher. I feel an intense desire that the wealthy and honorable men of the world shall be sought out and appropriately and wisely educated, taught to seek for the eternal weight of glory. While there are many who will not heed the counsel of God in His Word, the whole world will not turn from light and truth, from the invitations of a patient, forbearing Saviour. "Despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." [*Romans 2:4-10.*] *16LtMs, Lt 141,*

Mark the words, “Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.” [*Verses 6, 7.*] Then how earnestly we should work for this class in the highways as well as for those in the byways. There are many, many souls who will come to the knowledge of the truth if earnest effort is put forth to save them. Shall we pass by the men to whom the Lord has entrusted His goods? The compassionate Redeemer bids His servants give to both rich and poor the call to the supper. Go out into the highways and hedges, and by your persevering, determined efforts compel them to come in. I have prepared my supper for them. I have made every preparation to seat them at my bountiful repast and to serve them.*16LtMs, Lt 141, 1901, par. 15*

Will not heaven be appreciated by the worldly wise men? Oh, yes! There they will find rest and peace and repose from all trifling and all ambition to secure the highest place. Strive for this class. Urge them to seek for the peace and happiness and joy that Christ is longing to bestow on them. Let ministers of the gospel take hold of these worldly, monied men, and bring them into the banquet of truth which Christ has prepared for them. He has provided for them a wedding garment, pure and white, even the robe of His righteousness. Tell them that Christ is proffering them this garment, spotless as the pure white lily. Will they accept it?*16LtMs, Lt 141, 1901, par. 16*

Pass not by the wealthy men. Urge them to give their attention to securing the richest gift that can be given to mortal man—the robe of Christ’s righteousness. Link yourselves, ministers of the gospel in Christ’s stead. Labor with this class. Pass them not by as hopeless. He who gave His precious life for them, says, “Bring them in, seat them at my table, and I shall serve them.” Work with all the persuasion possible, and as the fruit of your efforts you will see in the kingdom of heaven men and women who will be crowned as overcomers, to sing the triumphant song of the conqueror. “They shall walk with Me in white,” saith the First and the Last; “for they are worthy.” “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they

are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [Revelation 3:4, 5.] *16LtMs, Lt 141, 1901, par. 17*

“Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.” [Romans 2:8-10.] Have we not encouragement to make every effort possible to save wealthy men, those honored by the world? If they accept Christ, they will receive the very highest honor, which the world can neither give nor take away. Christ offers them the life which measures with the life of God, even a more exceeding and eternal weight of glory. They will find that in keeping the commandments there is great reward. *16LtMs, Lt 141, 1901, par. 18*

“Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity, they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy [righteous] judgments.” [Psalm 119:1-7.] *16LtMs, Lt 141, 1901, par. 19*

May the Lord arm you who labor in word and doctrine with the clearest message of truth. Give these messages with simplicity, assurance, and all authority; then the Lord will work with you. But never suppose that by putting on appearance and style you will make a great impression. There is an abundance of this policy, but it does not reveal the righteousness of Christ. Let us have the favor of God; then we shall walk with Him in white, because we are worthy. *16LtMs, Lt 141, 1901, par. 20*

When I learned last night that my letter could not be copied in time to go on the morning mail, I thought I must write you a few lines to explain the matter. After writing four pages and a half by lamplight, I

went to my bed, and in the night season I was conversing with you. I seemed to be weighted with a burden. I said, Elder Haskell, you must have means to advance the work in right lines. The Lord will certainly provide you with means and with helpers—trustworthy men and women who have the true missionary spirit.<sup>16</sup>*LtMs, Lt 141, 1901, par. 21*

While in this world the Majesty of heaven was a man of sorrows and acquainted with grief. Why? Because the men who claimed to be pious were not what they claimed to be. They were striving to make appearance the great power of God, but they failed. We need now minute men who will see the necessity of opening new fields in America and do all in their power to meet this necessity. To enter the fields which have been neglected, to give to the world the precious saving message of the gospel, is the work that must be done, but it cannot be done without means. Talent is needed. Influence is needed—not such as the world gives, but such as Christ gives. He says, “Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.” [*John 14:27.*] Heed this comforting assurance, and commit the keeping of your souls unto God as unto a faithful Creator. Work and pray and wait, and you will see the salvation of God.<sup>16</sup>*LtMs, Lt 141, 1901, par. 22*

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.” [*Verses 12-19.*]<sup>16</sup>*LtMs, Lt 141, 1901, par. 23*

My brethren Haskell and Brunson, unite your efforts; for the Lord would have you blend together. He knows just what is needed in

every line of work. Stand together; select your helpers; and unitedly advance with the opening providence of God. I need not tell you that He is our sufficiency and strength. May the Lord be your front guard and your reward, is our prayer. It is now half past six, time for me to go to breakfast. Be assured that we shall pray for you, and be assured also that the work you have begun will not be left to ravel out. Our brethren at Berrien Springs must not forget that there are other places that need workers, and that there are many cities that must be entered. *16LtMs, Lt 141, 1901, par. 24*

God bless you all. *16LtMs, Lt 141, 1901, par. 25*

**Lt 142, 1901**

Sutherland, E. A.

St. Helena, California

October 16, 1901

Portions of this letter are published in *4MR 299-300, SpM 196-198*.

Dear brother Sutherland,—

We are thankful to our heavenly Father that Brother Magan is being restored to health. I know that many are praying for him. We believe that the great Physician will heal our brother. We shall continue to plead with God to manifest His restoring grace and saving power in Brother Magan's case. *16LtMs, Lt 142, 1901, par. 1*

Now I must write a few words to you on another subject. To those interested in the work at Berrien Springs I would say, We do not blame you for being anxious to secure the very best help for the school. But there is a vast vineyard to be worked, and the number of workers in one place must not be disproportionate to the needs of that place in comparison with the needs of other places, where the work is just as essential, and where helpers and directors and watchmen and teachers are just as much needed. *16LtMs, Lt 142, 1901, par. 2*

We ask you to remember that ever since Elder Haskell accepted the truth, he has worked earnestly for its advancement. Few have done as much as he has done. His life should now be specially guarded. He should have not only men, but means for the carrying forward of the work in New York. This is a most important field. There is a class of monied men there who, if they see the work carried forward sensibly, not extravagantly and self-indulgently, but with simplicity and self-denial, will help with their means. *16LtMs, Lt 142, 1901, par. 3*

It is very important that at this stage of the work in New York, Elder Haskell have well-qualified helpers, men who have the true missionary spirit, who will take up the work in accordance with



Christ's example. Brother Brunson is needed in New York, and I am somewhat surprised to see that now, just as he is getting hold of the work there, plans are being made to call him away. I hope that the Lord will give Elder Brunson clear light in regard to his post of duty. It is a man's privilege to know for himself whether he is in the right place, without depending on any other man's preferences or decisions as to where he shall devote his energies. *16LtMs, Lt 142, 1901, par. 4*

Everything is to be carefully considered. Brother Brunson should take the matter to the Lord, and then decide for himself what the Lord says to His servant. Because Brother Brunson can fill a place at Berrien Springs, this is no evidence that he is not needed more in some other place. *16LtMs, Lt 142, 1901, par. 5*

The way that the Lord has presented the matter to me is that it is not the best thing for the school to have a long list of salaried instructors. It is to be as the schools of the prophets. It is to have a sufficient number of teachers, but not too many. An extra teacher at the school might be very much needed in some other place, where his special talent could be used to great advantage. *16LtMs, Lt 142, 1901, par. 6*

It is not wise generalship for our brethren at Berrien Springs to reach out and draw men from work just as important as the work of the school, work where their talents are greatly needed. We need to offer most earnest prayer to God that the right men may be placed in the right places. Let the Lord's will be done. Man may propose, but God must do the disposing. *16LtMs, Lt 142, 1901, par. 7*

The work in New York has been laid open before me. The Lord has shown me that the circumstances connected with that work are of such a character as to make it necessary that no haphazard work be done in sending men there. Elder Haskell needs the very best helper that can be provided—a man who will not make friction, who will understand his duty and do it. In answer to prayer, such a man has appeared. To take him from the field just as he is getting acquainted with the work, and put him where there are already several members of talent and ability, is not in the order of the Lord. Let Brother Brunson remain where he is, and if you need someone

else on the school faculty, ask the Lord to provide for your necessity. *16LtMs, Lt 142, 1901, par. 8*

Principal and teachers should remember that they are under the tuition of a divine Teacher, the greatest Teacher the world has ever known. Receiving instruction from Him, they will constantly develop. They are to learn in the school of Christ His meekness and lowliness. "Learn of me," He says; "for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:29, 30.*] *16LtMs, Lt 142, 1901, par. 9*

The teacher is to feel entire dependence on Christ. As capable a teacher as can be secured should be provided to take charge of the Bible studies. *16LtMs, Lt 142, 1901, par. 10*

There are those who are learners who are fully capable of taking some part in the work of instruction. If the teachers will employ the help thus provided, much care and labor will be spared them. There are students who can be asked to spend part of their time in teaching. Students are not to be like those represented in the Word of God as "ever learning, and never able to come to the knowledge of the truth." [*2 Timothy 3:7.*] They are to receive to impart. *16LtMs, Lt 142, 1901, par. 11*

The student should not think that because he is asked to conduct a class in reading or spelling or some other study, he is being deprived of any of the time he desires for instruction. He should not feel that he is losing time, because he is not. In imparting to others what he has received, he is preparing his mind to receive more. He may remember, as he strives to do his best, that the angels sent forth to minister to those who shall be heirs of salvation understand the situation and will lead his mind, quickening his understanding and bringing to him thoughts that shed light on the subject under consideration, making it plain and clear. *16LtMs, Lt 142, 1901, par. 12*

The youthful teacher who fears God will be instructed while instructing. And as thoughts of real value flash into his mind, let him offer thanksgiving to God, praising Him as the One from whom all blessings flow, recognizing and acknowledging Him as the source

of all true, noble thoughts. *16LtMs, Lt 142, 1901, par. 13*

The psalmist says, “Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever. ... It is good for me to draw near to God; I have put all my trust in the Lord God, that I may declare all thy works.” [*Psalm 73:23-26, 28.*] *16LtMs, Lt 142, 1901, par. 14*

My mind has been called to Christ’s prayer for His disciples: “I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.” [*John 17:6-13.*] *16LtMs, Lt 142, 1901, par. 15*

Here is shown the individual experience gained by the true, believing, trusting children of God. They are not novices, they are learners, plucking the leaves of the tree of life, which are for the healing of the nations. *16LtMs, Lt 142, 1901, par. 16*

There is such a thing as leaning heavily on men and lightly on God. Those in charge of our schools should put into active service every talent possessed by the students that can be used for the help of the school. When this is done as it should be, it will be found that students will not hanker for football, tennis, and other amusements.

What the students need to be taught is how to make themselves as useful as possible wherever they may be placed. They should learn how to adapt themselves to the work in hand. Christ says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [*Verse 15.*] *16LtMs, Lt 142, 1901, par. 17*

Brother Sutherland, if Brother Magan does not recover sufficiently to act a part in the school, let him come to California or to some place where the climate is milder than in the East. I think that perhaps this winter it would be best for him to come apart and rest awhile. *16LtMs, Lt 142, 1901, par. 18*

You know that I have a deep interest in the school at Berrien Springs. It is the Lord's school, and I will send you His ideas to consider. May He help and strengthen and bless you. Look and live. He will prepare the way before you. Only have faith. God is our helper, our defense. Let us act in accordance with the Scriptures. We are exhorted to be found "praying always with all prayer and supplication." [*Ephesians 6:18.*] Again we read, "Be ye therefore sober, and watch unto prayer." [*1 Peter 4:7.*] We are to feel it our privilege to pray, to seek wisdom from God, looking to Him for encouragement and spiritual strength. If we were permitted to know one half of the dangers that surround us, we would pray more. *16LtMs, Lt 142, 1901, par. 19*

**Lt 143, 1901**

Santee, C.; Moran, Brother

“Elmshaven,” St. Helena, California

September 6, 1901

Portions of this letter are published in *5Bio 125*.

Dear brethren Santee and Moran,—

I wish to say to you that I was in deep thought in regard to the location of the Sanitarium in Southern California. We were in council, and the matter of locating the Sanitarium at Long Beach was being discussed, when One of authority said, You will make a mistake if you select that place. It is not a favorable place for invalids. The winds are objectionable. Take time to make full investigation, and in no case locate the Sanitarium in a place where the sea breeze blows as strongly as at Long Beach.<sup>16</sup>*LtMs, Lt 143, 1901, par. 1*

I write you this that you may understand the matter. This is light from the Lord. Do not rush into the undertaking to repent at your leisure.<sup>16</sup>*LtMs, Lt 143, 1901, par. 2*

## Lt 144, 1901

Students in our School

St. Helena, California

October 11, 1901

Portions of this letter are published in *4MR 167-173*.

To the Students in our Schools,—

I wish to write you some things which have been forcibly impressed on my mind during the night season. How many of you will now take your position on the side of the great Teacher, determined that during this term you will not only advance in scholarship, but that you will make advancement in learning of the great Teacher? To each one of you He gives the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*]*16LtMs, Lt 144, 1901, par. 1*

In accepting Christ’s yoke of restraint and obedience, you will find that it is of the greatest help to you. Wearing this yoke keeps you near the side of Christ, and He bears the heaviest part of the load.*16LtMs, Lt 144, 1901, par. 2*

“Learn of me; for I am meek and lowly in heart.” [*Verse 29.*] To learn the lessons Christ teaches is the greatest treasure students can find. Rest comes to them in the consciousness that they are trying to please the Lord.*16LtMs, Lt 144, 1901, par. 3*

While at school you will be tested and tried. Christ desires you to be like Him in character. He came to our world to live the life which all must live who are accepted as members of the royal family. It is your privilege, by the grace of Christ, to so live that to you can be given the reward of the overcomer. The Saviour says, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne.” [*Revelation 3:21.*] This is the prize offered to overcomers. Is it not

worth striving for?*16LtMs, Lt 144, 1901, par. 4*

Let each student remember, as he associates with his fellow students, that he has responsibilities to fulfil. God wants you to be a help to one another. Each one has trials to bear and temptations to meet. While one may be strong on some points, he may be weak on others, having grave faults to overcome. God says to you, "Bear ye one another's burdens, and so fulfil the law of Christ." [*Galatians 6:2.*]*16LtMs, Lt 144, 1901, par. 5*

Your instructors have every phase of character with which to deal. This is very difficult and very important work; and they need your prayers. Remember that they have continual temptations to meet. Daily you should ask God to help them by His Holy Spirit to be a help to you. You can be a constant encouragement to them; for to students as well as to teachers God will give the inspiration of His Spirit. But if you do not seek to overcome as Christ overcame, you will make very hard the work of those who are bearing heavy responsibilities. You will yield to the temptation of Satan to be thoughtless and inattentive, to fail of putting earnest effort into your school work.*16LtMs, Lt 144, 1901, par. 6*

Students, do all in your power to lighten the burdens of your teachers. Pledge yourselves to act a noble part by showing them that you mean to improve in every way. Use your time as if this term were the last opportunity you would have of attending school. Make the most of the golden opportunity offered you. Be faithful, obedient students, upon whom Christ can look with pleasure. Live so that He can speak to you the words of commendation, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [*Matthew 25:23.*]*16LtMs, Lt 144, 1901, par. 7*

In Revelation we read, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." [*Revelation 3:4.*] At that time the condition of the church was not favorable to the development of Christlikeness. But there were a few faithful souls who were determined to be partakers of the divine nature. Daily they were tested and tried. Continually temptation came to them. But they

watched and prayed, laying hold by faith on the One who is ever ready to hear the petition of the humblest suppliant. And Christ was not ashamed to call them brethren. "They shall walk with me in white," He declared; "for they are worthy."*16LtMs, Lt 144, 1901, par.*

8

Will not the students in this school bring joy to the heart of Christ by striving to make themselves worthy of His commendation? Do you not desire to be counted worthy to walk and talk with the Prince of light and life? Will you not endeavor to reach the high standard of perfection? Thus you honor God. And you honor your parents, filling their hearts with gladness. As you seek for perfection of character, revealing this in word and deed, men and angels see that you love and serve God. It is by striving for the mastery over temptation that God's children witness for Him.*16LtMs, Lt 144, 1901, par. 9*

You will go through this world but once. Then do not choose as companions those who will lead you in false paths. Turn away from these tempters; for they are Satan's helping hand, used by him to beguile souls away from God. Remember that it is your privilege to be Christ's helping hand, to aid Him in winning souls to God. Do not give the enemy any advantage. Study the history of Daniel and his fellows. Though living where they were met on every side by the temptation to indulge self, they honored and glorified God in the daily life. They determined to avoid all evil. They refused to place themselves in the enemy's path. And with rich blessings God rewarded their steadfast loyalty.*16LtMs, Lt 144, 1901, par. 10*

Each one of us, by the daily words and actions, is deciding his or her future. He who desires to live the life which measures with the life of God must take a firm stand against the depravity which is spreading its loathsome disease over the world. He must reject the wrong and choose the right, bravely resisting evil. He must overcome small temptations; thus he gains strength to overcome larger ones.*16LtMs, Lt 144, 1901, par. 11*

There are those who say, "It is not necessary to be so particular about little matters." In such ones, conscience accommodates itself to the suggestions of evil until they are educated to do the work which places them in Satan's army. From small wrongs they are led



to large wrongs. The moral powers are prostrated. The lower passions bear sway, holding the entire being in the tyranny of Satan's power. The high, noble purposes which might have controlled the life are swept away by self-indulgence.*16LtMs, Lt 144, 1901, par. 12*

God calls upon every youth to cease to do evil by learning to do well. Seek to do your best every day. Fight manfully against hereditary and cultivated tendencies to wrong. Unite with one another in being true to virtue, true to God. Be studious. Reach upward for the highest attainments. The Lord commends earnest, determined efforts to gain that knowledge which will enable you to take your place in the higher grades in the courts above. He looks with approval upon watchful, diligent students.*16LtMs, Lt 144, 1901, par. 13*

Here those who are preparing to enter the ministry have an excellent opportunity to begin practical work by overcoming all in the life that is offensive to God. In your school work cherish the highest, holiest principles. Pray as did Daniel—three times a day, alone with God. Confess every sin you have committed, every mistake you have made. If in any way you have injured your fellow students, confess to them also. God says, “Confess your sins one to another, and pray for one for another, that ye may be healed.” [See *James 5:16*.] Thus you build barriers between yourself and sin. You are walking in harmony with God. He has avouched Himself as one who will hear and answer your sincere and fervent prayers. He has assured you that He will pardon and accept you. How powerful you may be in this assurance! The Lord is near to all who call upon Him—near to answer and to bless. Then let every student pray constantly. You may so live that your instructors will feel that they are walled in by the prayers of faithful, loving disciples.*16LtMs, Lt 144, 1901, par. 14*

Let every student realize that he is in the school to do missionary work. In sympathy and love help one another to advance in the upward path. Labor for the unconverted among you. Keep the missionary spirit alive. Let your hearts be vivified by the Spirit of God. Be eager to give help and courage to others. Those students who receive that they may impart are a great comfort and

encouragement to their teachers. The faithful will be tried. But those who endure the trial know better how to help others than if they had never been tried. *16LtMs, Lt 144, 1901, par. 15*

Let this school term be a time in which you will be truly prepared to do missionary work. We have no time to lose. Students are to be prepared to work intelligently for the Master. Where it is possible, they should, during the school term, engage in city mission work. They should also do missionary work in the surrounding towns and villages. As they labor thus, the value of true education will be revealed. *16LtMs, Lt 144, 1901, par. 16*

The third angel is flying in the midst of heaven, heralding the commandments of God and the faith of Jesus. This represents the work which is to be done in these last days. The message loses none of its power in its onward flight. John sees the work increasing in power until the whole earth is filled with the glory of God. The third angel's message is to be given with a loud voice. With intensified zeal and energy human beings are to carry forward the work of the Lord. In the home, in the school, and in the church, men, women, and youth are to be prepared to give the message to the world. Our schools are to be more efficacious from a missionary standpoint, more like the schools of the prophets. The teachers are to walk very near to God. *16LtMs, Lt 144, 1901, par. 17*

Now, just now, God needs Calebs and Joshuas. He needs strong, devoted, self-sacrificing young men and young women, who will press to the front, who, after a short time spent in school, will go forth to give the message to the world. God will help them as He helped Daniel, giving them wisdom and understanding. *16LtMs, Lt 144, 1901, par. 18*

Cannot we discern the signs of the times? Cannot we see that Satan is working with intensity of effort, uniting the enemies of God's kingdom in a desperate confederacy, that he may gain control of the world? This work is advancing faster than we imagine. Shall we, who have God's work to do, sink into a lukewarm condition? *16LtMs, Lt 144, 1901, par. 19*

To be saved, a man must gain the victory over himself, his temper, his inclinations. His will must be brought into conformity to the will of

God. The glory of heaven is for those only who on this earth work out the righteousness of Christ. Students, read carefully and prayerfully the *first chapter of James*. Seek to understand your individual responsibility. Move steadily forward, and the Lord will make you more than conquerors. Take hold of the work with your teachers, pressing on from victory to victory. Keep yourselves under God's discipline. *16LtMs, Lt 144, 1901, par. 20*

The knowledge Christ had of the churches, shown by His messages to them, is an illustration of the knowledge He has of each student. Remember His message to the church at Ephesus: "Nevertheless, I have somewhat against thee, because thou hast left thy first love." [*Revelation 2:4*.] Teachers and students, do not forget that these words may be applicable to you. You may be cherishing ambitions which need close investigation. Apparently you may have excellent qualifications for God's work, but you may be suffering from a spiritual disease that, if not checked, will prove fatal. *16LtMs, Lt 144, 1901, par. 21*

"I have somewhat against thee, because thou hast left thy first love." [*Verse 4*.] God regards the loss of the first love as a great loss. It is a fall from a high standard of spiritual life to a low standard. If this first love is lacking, all other qualifications for service are lacking. No outward efforts can take the place of the love which abides in the heart of every true Christian. You may think to supply the place of true devotion by feverish activity, but the salt has lost its savor, the perfume of Christlike love is lacking. *16LtMs, Lt 144, 1901, par. 22*

The religion of Christ never degrades the receiver, never makes him coarse or rough or uncourteous. It never incapacitates him for imparting what he has received. The truth as it is in Jesus is warm with comfort and love. Day by day the soul is to receive this truth, for it is spiritual food. Knowing that we have a living Christ, we may safely trust the soul to His keeping. He says, "Be of good cheer; I have overcome the world." [*John 16:33*.] There is divine power for every one who will receive Christ by faith. In the Redeemer's power, practicing self-denial, they can walk in perilous places. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23*.] These words are spoken to every one

who desires to be a Christian. He who shuns the cross shuns the reward promised to the faithful. *16LtMs, Lt 144, 1901, par. 23*

Day by day that which takes place in this school is registered in heaven. Day by day the work of each student is recorded in God's book. What shall these books testify regarding your experience during this year? *16LtMs, Lt 144, 1901, par. 24*

**Lt 145, 1901**

Jones, A. T.

St. Helena, California

October 19, 1901

Portions of this letter are published in *CD 177*. <sup>+Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Jones,—

I am encouraged to think that decided changes will take place at the Sanitarium. We were talking about the third meal being unnecessary. Last night instruction was given me that this is a critical period for all connected with the Sanitarium, and that it will be a mistake to make abrupt moves just now. We must remember how long matters have been drifting in a shiftless way. The idea has been followed that all those in positions of responsibility can do is to lay matters before the helpers, doing nothing further to lead them to maintain right principles. I have met this in the course followed at the Sanitarium. But I told Dr. Sanderson that little is accomplished by making the rules that should control in such an institution, unless a careful stewardship is exercised to see that these rules are faithfully carried out. *16LtMs, Lt 145, 1901, par. 1*

With regard to the diet question, this matter must be handled with such wisdom that no overbearing will appear. It should be shown that to eat two meals is far better for the health than to eat three. But there must be no authoritative forcing seen. No one connected with the Sanitarium should be compelled to adopt the two-meal system. Persuasion is more appropriate than force. Let nothing in your words or actions show that you wish to force or rule or control. Just present principles. Keep the sharp vim out of your voice. Present the diet question from a common-sense standpoint. Show the importance of properly caring for the living machinery God has created, that it may be kept in the best working order. *16LtMs, Lt 145, 1901, par. 2*

It is a great pity that the physician in his lectures has not been instructing his patients in regard to the necessity of proper diet. Overeating and eating many kinds of food at one meal greatly injures the digestive organs. When more food is placed in the stomach than it can well dispose of, flatulence and distention are the result. *16LtMs, Lt 145, 1901, par. 3*

The physician should explain the effects of wrong eating on the digestive organs. He should carefully trace out the result, reasoning from cause to effect. This may be done without unduly pressing or forcing the matter. *16LtMs, Lt 145, 1901, par. 4*

The days are now growing shorter, and it will be a good time to present this matter. As the days shorten, let dinner be a little later, and then the third meal will not be felt necessary. *16LtMs, Lt 145, 1901, par. 5*

The diet question should receive careful consideration. Suffering and disease are to be avoided, and parents should exercise judgment for their children, not allowing them to eat a variety of food at one meal. If fruit is eaten, it may be best not to eat vegetables, for fruit and vegetables often quarrel in the stomach. Parents must exercise good sense in selecting the child's diet, else it will form habits that will lay the foundation for invalidism. *16LtMs, Lt 145, 1901, par. 6*

The food provided should be scrupulously simple. Pastry and other desserts make havoc in the stomach, and these might better be discarded. The food should be palatable and nutritious, and we do not recommend the disuse of salt or milk. *16LtMs, Lt 145, 1901, par. 7*

Let the whole being, body, soul, and spirit be surrendered to the Lord. His law is perfect, converting the soul. Unless the teacher of truth is converted, transformed in character, he will speak rashly, virtually swearing, if he is crossed; and all his righteousness is in vain. *16LtMs, Lt 145, 1901, par. 8*

God forbid that we should be charged with lowering the standard of ministerial qualifications, giving the impression that a man can be a minister of Jesus Christ and at the same time walk apart from

Him. *16LtMs, Lt 145, 1901, par. 9*

Let the tenderness and love of Jesus characterize all your labors. Do not reveal a masterly spirit, as if seeking to drive matters. Christ does not say, "My sheep see and feel my whip and go before me." He says, "My sheep hear my voice and they follow me." [*John 10:27.*] Come close to hearts in simplicity and tender interest. Win the confidence of all for whom you labor. "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord." [*Hebrews 12:12-14.*] "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [*Hebrews 4:14-16.*]*16LtMs, Lt 145, 1901, par. 10*

In the work at the Sanitarium you have to meet persons of all classes and nationalities. You will have some very stubborn men with whom to deal. Do not speak in an authoritative manner, but in love and tenderness. They will not bear to be spoken to in a masterly way.*16LtMs, Lt 145, 1901, par. 11*

"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." [*Hebrews 5:1, 2.*] "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. ... If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified." [*1 Peter 4:8, 11.*]*16LtMs, Lt 145, 1901, par. 12*

Tuesday

I wrote this after the meeting on Sabbath. Yesterday and the day before I could do scarcely any writing. I want much to see you, and

hope I shall as soon as you feel like coming.<sup>16</sup>*LtMs, Lt 145, 1901,*  
*par. 13*



**Lt 146, 1901**

Sanderson, A. J.

St. Helena, California

October 22, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. Sanderson

Dear brother,—

The letter I send with this I wrote according to its date, but I did not send it, hoping to gain strength to see you and converse with you.<sup>16</sup>*LtMs, Lt 146, 1901, par. 1*

One thing I am especially instructed to say to you: Your determination not to stand in a position unless you are first is the real cause of the lack of the qualifications which you need in order to enable you to stand at the head. Before you are a teacher, you must be a learner. Just as long as this egotism is cherished, you will not increase in that knowledge which you could gain if you were not determined not to humble yourself, as you suppose, to take a position under any other man. This spirit is not of Christ.<sup>16</sup>*LtMs, Lt 146, 1901, par. 2*

“The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.” [*Matthew 6:22, 23.*] My brother, will you take heed that the light that is in you be not darkness. God has told you by His servant that the light which you have cherished as light is darkness.<sup>16</sup>*LtMs, Lt 146, 1901, par. 3*

The chief and highest happiness you can possibly find will come in humbling yourself under the mighty hand of God. “Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to

envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.” [*James 4:5, 6.*] Will you take heed to these words, written for your instruction and edification? The human spirit born of selfishness, belonging to the unregenerate heart, which dwells in us, lusteth to envy desiring the satisfaction of supremacy. This brings jealousy and envy and has produced in you that warped condition that would not have existed had you been willing to be second until you have decided evidence of God’s appointment to be first.*16LtMs, Lt 146, 1901, par. 4*

“Submit yourselves therefore to God. Resist the devil.” [*Verse 7.*] Cast out that spirit which one who was jealous of Christ introduced into the heavenly courts. The trouble in heaven came because Lucifer, the angel of brightness, was not given the supremacy over Christ. I have seen this spirit working in several of the physicians who have come to the Sanitarium, and I have set before them each what the outcome would surely be. These warnings have proven true, and if you had studied as a diligent student should, from cause to effect, you would have been much wiser in your estimate of yourself and your unchristian ambition. Seeing its sure result, you would have striven against it with all your power.*16LtMs, Lt 146, 1901, par. 5*

The Holy Spirit, which God has given to dwell in our hearts, never leads to envy. Working by this Spirit, God gives more grace to all who humbly seek Him for strength and power to overcome their evil propensities. “Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.” [*Verse 6.*] He does not hear the prayers of the proud, the self-sufficient, who trust in themselves as capable of standing first. But He gives grace to the humble. “Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.” [*Verses 7-9.*] Instead of afflicting your souls because you cannot have the supremacy, humble yourselves before God. Cherish the spirit that dwelt in Christ. “Learn of me,” says the great Teacher; “for I am meek and lowly in heart, and ye shall find rest unto your souls.” [*Matthew 11:29.*] “Humble yourselves in the sight of the Lord, and he shall lift

you up.” [*James 4:10.*]16LtMs, Lt 146, 1901, par. 6

You ought not to feel that you are superior to your brethren, because you are not superior to them. You ought to feel your dependence on God. He gives you every blessing you enjoy. You are indebted to Him for the gift of life. In boasting of what great things you can do, as though you were able of yourself to carry out your plans, you are deceiving yourself; for your ideas are contrary to the truth.16LtMs, Lt 146, 1901, par. 7

“Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners.” [*Isaiah 57:15-18.*] If he will repent, I will convert him from the error of his ways. Thus he will be restored to My favor.16LtMs, Lt 146, 1901, par. 8

Our God is a merciful God. Though heaven and the heaven of heavens cannot contain Him, His chosen temple is the soul of the humble and contrite; and His peace and grace shine into the chambers of the mind and into the soul temple. Human beings are to live contrite lives before God. They are encouraged to hope in His mercy; for He “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*]16LtMs, Lt 146, 1901, par. 9

As no outward privilege or position can secure to any man the spiritual blessings of God’s covenant with Abraham, so no outward disabilities can debar any man from the blessings embraced in the covenant, if he complies with the conditions. Everywhere and in all ages of the world, it has been true that he that feareth God and worketh righteousness is accepted of Him. Name or position is of no real value with God. In and through Christ, Jew and Gentile are brought into one spiritual fold. This is the fulfilment of the covenant

made with Abraham, "In thee shall all families of the earth be blessed." [*Genesis 12:3.*]*16LtMs, Lt 146, 1901, par. 10*

When men in responsible positions, pastors or physicians, trust in and exalt themselves, and are self-seeking, devoted to their own private ends, the displeasure of God rests on them because of their neglect. That which ought to be done is not done because His ambassadors are not true to their trust. Those who might have been turned from error to truth, from self-indulgence to self-denial, become a prey to the destroyer. God looks on and sees that that which might have been done to prepare a people to stand in the day of the Lord has not been done. Hundreds have come and gone from this Sanitarium, some of whom might have been decidedly influenced in favor of the truth, but who have been neglected.*16LtMs, Lt 146, 1901, par. 11*

There is need of an element in the Sanitarium that will regulate matters and bring in order and discipline. The work has long been done in a haphazard way, and God has been dishonored. There must now be a decided change. We need workers who will not think that it is below their dignity to be laborers together with God.*16LtMs, Lt 146, 1901, par. 12*

I have many things to write to you, but I shall write no more today. My soul is drawn out for you, because you are going directly contrary to the revealed will of God. I am sorry for you, and I pray that the Lord will show you your blindness and the mistakes you are making.*16LtMs, Lt 146, 1901, par. 13*

In love for your souls.*16LtMs, Lt 146, 1901, par. 14*

**Lt 147, 1901**

Gilson, Anna J.

St. Helena, California

September 25, 1901

This letter is published in entirety in *13MR 251-253*.

Dear Sister Gilson,—

Yesterday I received a letter from my son W. C. White stating that you have loaned one thousand dollars to the Southern field, and have made a present of two hundred dollars to me. Thank you, my sister. *16LtMs, Lt 147, 1901, par. 1*

We realize that the work now being done in the South should have been done long ago. But the Lord is gracious. He will not leave that destitute field in its present condition. I am glad that you are willing to loan this money, in order that the Southern work may no longer be hindered as it has been in past years. *16LtMs, Lt 147, 1901, par. 2*

The managers in the Southern field are doing their best to work in economical lines. They have secured property at one half the estimated cost. The owners erected the buildings, supposing that the business center of the city would soon be in that locality. To their great disappointment, the business interests centered in another part of the city, and the property in which they had invested could not be used to advantage. *16LtMs, Lt 147, 1901, par. 3*

One half of a large building was sold for eight thousand dollars. The other half has been sold to my son for four thousand dollars, less twenty-five dollars. This building is to be used as a sanitarium for the southern field, where needed treatments can be given to colored people who are sick. I have seen this place and all the other buildings that have been purchased at half their estimated cost. They are very well situated for our work. *16LtMs, Lt 147, 1901, par. 4*

I have donated a set of plates of the book *Christ Our Saviour* and other books of mine that can be issued and used in the Southern field. The royalties on these books are also used for the benefit of the work in that field. Besides, I have made gifts and loaned money to be used by my son James Edson White in advancing the cause in its infancy in the Southern field, for I desire that something be done without delay. *16LtMs, Lt 147, 1901, par. 5*

The Lord is working with and for the laborers in the South. As they advance step by step, the people will see that something is established. Those living in this destitute field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, the present now, is our time to work. And your means loaned at a low rate of interest will encourage the hearts of those who are there. Others will donate of their means to advance the work in this large, neglected field. *16LtMs, Lt 147, 1901, par. 6*

From Elder Kilgore I receive the most encouraging reports in regard to the providences which have qualified Brethren James Edson White and W. O. Palmer for working in the South. I know that these men are bravely bearing responsibilities, with true faithfulness and Christian integrity. Many others are putting their shoulders to the wheel to help in advancing the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers in that field. *16LtMs, Lt 147, 1901, par. 7*

The apostle Paul says, "When I am weak, then am I strong." [¶ *Corinthians 12:10.*] When the human agent feels his weakness, the Lord blesses him. All who call upon the Lord will be strengthened. I am trusting in the Lord, waiting, hoping, and praying for Him to advance His work. *16LtMs, Lt 147, 1901, par. 8*

If you have more money to loan, I desire to call your attention to the mission field of Australia. It is in great necessity. May God help them, is my prayer. *16LtMs, Lt 147, 1901, par. 9*

I am glad that you and I can be a blessing to others by helping forward the work in these new fields. We shall never regret the help that we can afford to render by making donations and loans to needy fields. I am so glad I made the donation of the book *Christ's*

*Object Lessons.* It is having a large sale, and the money thus secured is relieving our schools in every place. These schools are a necessity. Our children must be educated to work intelligently. Parents should be more careful to instruct their children in Bible truths, impressing the lessons on their minds. My heart yearns after the children. Schools should be established by our churches. If the brethren and sisters practice self-denial and self-sacrifice, they can have schools, maintaining them by their influence and their means. *16LtMs, Lt 147, 1901, par. 10*

It is advisable for us to make our wills, directing what shall be done with the Lord's money when we are resting in our graves and are no longer able to use the means entrusted to us. I have made my will, and I advise you to make yours after careful consideration and consultation with those who have knowledge in these lines. I hope you will take good care of your health and that your life may be spared, for there is work to do for those who are in need of light and knowledge. *16LtMs, Lt 147, 1901, par. 11*

Trust in the Lord. Always trust Him who is our Helper, our Source of strength. Be of good courage. Be thankful to God for His goodness. I praise the Lord for His goodness and His loving-kindness to the children of men. *16LtMs, Lt 147, 1901, par. 12*

In faith and hope. *16LtMs, Lt 147, 1901, par. 13*

**Lt 148, 1901**

Riley, W. H.

St. Helena, California

October 24, 1901

Portions of this letter are published in *3MR 339*.

Dr. Riley

Dear brother,—

I have two letters partially written to you. While I was writing them, matters would be presented to me that required immediate attention, and so your letters have never been finished.<sup>16</sup>*LtMs, Lt 148, 1901, par. 1*

I am writing at three o'clock this morning. I desire to speak to you words of hope and courage. I wish every church member could be made to realize the necessity of praying for the physicians in our sanitariums instead of criticizing them. If any men need the prayers of God's people, it is our physicians who have to deal with diseased bodies and diseased minds. If there were much more praying and much less criticizing, how much more life-giving the moral atmosphere would be! O, how much more we could help one another if we were less self-centered.<sup>16</sup>*LtMs, Lt 148, 1901, par. 2*

Were I as near to the Boulder Sanitarium as I am to San Francisco, I would often have a testimony to bear to the patients, the helpers, and the physicians.<sup>16</sup>*LtMs, Lt 148, 1901, par. 3*

When we can fasten the minds of the sick on the great Physician, who is light and life as well as comfort and peace and hopefulness, they will see the smiling face of Christ as they look and live. If we can only get them to take their attention off their hopeless, suffering condition, and fix it on Jesus Christ, we shall find that this is the very best mind cure and body cure. They should exercise faith, the faith that works by love and purifies the soul. Tell them to believe in the Lord Jesus Christ. While they avail themselves of simple,



hygienic remedies for the relief of suffering and the restoration of health, they are to be educated to take hold of the power of Him who has provided these remedies. They are to look to Jesus, their true, faithful physician, who loves them and gave His life for them, believing that He will hear their prayers as well as the prayers of the physicians and nurses attending them. *16LtMs, Lt 148, 1901, par. 4*

All are to work in perfect harmony for the recovery of the soul as well as the recovery of the body. It is the simplicity of the act of faith that brings the suffering one in touch with the great Healer. *16LtMs, Lt 148, 1901, par. 5*

When the Jews asked Christ, "What shall we do, that we might work the works of God?" He answered, "This is the work of God, that ye believe on Him whom He hath sent." [*John 6:28, 29.*] In closing his gospel, St. John speaks words of deep importance: "And many signs did Jesus in the presence of them all, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." [*John 20:30, 31.*] This statement shows the great importance of understanding the question, "What is faith in the Son of God?" *16LtMs, Lt 148, 1901, par. 6*

What is the nature of the belief in Christ of which the gospel makes so much account, which is declared to be essential for the salvation of the soul? The whole science of salvation is contained in accepting Christ as a personal, sin-pardoning Saviour. He died for sinful, erring human beings. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. ... For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:14, 16.*] *16LtMs, Lt 148, 1901, par. 7*

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [*John 1:12-14.*] This is the only true mind cure, the only thing that can save the perishing soul. Human

beings, with all their defects, all their wilful stubbornness, may come to Christ in humility, contrition, and sincere repentance, and receive pardon. Christ will take away their sins and impute to them His righteousness. The Holy Spirit takes the things of Christ and presents them to the earnest suppliant, and the salvation of the soul is ensured. *16LtMs, Lt 148, 1901, par. 8*

“And of his fulness have all we received, and grace for grace.” [Verse 16.] Looking upon Christ, John’s countenance lighted up, and he cried, “Behold the Lamb of God, which taketh away the sin of the world.” [Verse 29.] These are the words we are to speak to every sinner. Never are we to be beguiled by the sophistry of Satan to tempt any human being to depend on another human mind for healing. God alone is the One who can heal. Those whose minds and bodies are diseased are to behold Christ as the Restorer of mind and body. His assurance is so full: “I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.” [John 14:18, 19.] *16LtMs, Lt 148, 1901, par. 9*

This is the life we are to present to the patients, telling them that if they have faith in Christ as the Restorer, if they co-operate with Him, obeying the laws of health in eating, drinking, and dressing, abstaining from all self-gratification, all indulgence of perverted appetite, striving to perfect holiness in the fear of the Lord, He will give them His life. *16LtMs, Lt 148, 1901, par. 10*

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you.” [John 16:13, 14.] Here is the source of our power from which we may draw a constant supply of light and strength. *16LtMs, Lt 148, 1901, par. 11*

To the earnest seeker the Lord presented the truth in such a plain, simple way that a little child could not misunderstand. Let us increase in faith and love. What does the Lord Jesus ask of us in return for all His acts of compassion and love? Simply that we believe in Him. This faith will keep us from the deceptive power of

Satan's intrigues. *16LtMs, Lt 148, 1901, par. 12*

May the Lord be your strength and your efficiency is my prayer. We pray for you by name and for the prosperity of the institution with which you are connected. I have a great desire that you and Dr. Place and his wife shall walk in all the ways of the Lord blameless. The Lord will be with you if you ask in faith for His presence. Keep the standard uplifted. Let not a stain rest on the Sanitarium. God's name will be magnified if we properly represent Him. Strive to make the Sanitarium a place where Christ can abide. In this place we need a purified, sanctifying atmosphere, and you need the same at Boulder. Pray, brethren, pray and believe. Then you will know Jesus as the Mighty Healer. "This is the victory that overcometh the world, even our faith." [*1 John 5:4.*] *16LtMs, Lt 148, 1901, par. 13*

We greatly appreciate Brother and Sister Druillard. If they should leave, we could not supply the place they fill. If at any time they feel that it is their duty to go elsewhere, I shall not urge them to remain. I would never do this. But as long as they have no burden to go elsewhere, we shall be very glad to keep them with us. *16LtMs, Lt 148, 1901, par. 14*

For a long time I have carried a constant burden on Dr. Sanderson's account. He has left the Sanitarium. He was not sent away. He went, because he thought that another physician would connect with the Sanitarium to be first in some lines. His pride would not let him take any position but the first, and he refused to remain. He and his family are now at Dr. Maxson's in Oakland. Since Dr. Sanderson has practiced this mind cure, he seems like a man dazed. I have labored earnestly for him, talking with him and writing to him, but he does not seem to have power to change his course of action. He refused to connect with the Sanitarium if another physician came to take a leading part, even though this physician were placed on an equality with him, not above him. *16LtMs, Lt 148, 1901, par. 15*

Dr. Sanderson is working against himself. He is walking in darkness. I am still writing to him. I feel so sorry for him. *16LtMs, Lt 148, 1901, par. 16*

Brother A. T. Jones and Brother Taylor are laboring for the spiritual

welfare of the Sanitarium. The atmosphere of the institution is changing. We hope and pray that the Lord will come in and thoroughly cleanse the camp.*16LtMs, Lt 148, 1901, par. 17*

May the Lord bless you all. In much love, and with prayer and hope for your prosperity.*16LtMs, Lt 148, 1901, par. 18*

**Lt 149, 1901**

Jayne, J. E.

St. Helena, California

October 25, 1901

Portions of this letter are published in *Ev 89; 4MR 312-313*.

Dear brother,—

Your telegram was received this morning. As it is Friday I cannot answer as fully as I would. I have already written eighteen pages of letter paper today, and should have rest, but I must write you a few words.<sup>16</sup>*LtMs, Lt 149, 1901, par. 1*

I am much surprised at the way in which the work in New York is being managed. While we were at the General Conference, the Lord presented the city of New York to me as a field that has never been worked. One little corner has received some labor, but the work done was of such a character that it must never be repeated. Testimonies were sent to Elder Franke, reproving the spirit which he manifested toward those who came out from the world under his labors.<sup>16</sup>*LtMs, Lt 149, 1901, par. 2*

God's Word declares, "Ye have one Master, even Christ." [*Matthew 23:8*.] The Bible and the Bible alone is to be our guide. Evangelistic work is not to be carried on in the selfish, self-exalted manner in which Elder Franke has carried it on. The means that come into the hands of the workers in the Lord's cause belong to God and are to be used in an economical manner. When large sums of money are given to the work, let a portion of the means be laid by; for there will be emergencies to meet in the Lord's great vineyard.<sup>16</sup>*LtMs, Lt 149, 1901, par. 3*

The Lord presented before me the way in which the work should be carried on in our large cities. I was instructed by the Lord that Elder Haskell, who has a wide experience, should open up work in New York upon correct plans, commencing missionary work after the Lord's order. Let no man interpose himself to block Elder Haskell's

way. His work can be hindered, but God forbid that it should be. Clear the way for the aged servant of the Lord. Help him all you can. Do not allow meetings to be held where they will draw people away from the very interest which the Lord desires to see advanced, that souls may be won to Christ.*16LtMs, Lt 149, 1901, par. 4*

The plan to bring Elder Franke into New York now, when there are plenty of other places in which he can labor, is a mistake. God desires the work to be established in New York after His order. There are some who are deeply convicted, and nothing should be allowed to break up the interest.*16LtMs, Lt 149, 1901, par. 5*

I must stop now in order to get this letter in the mail. As soon as possible I shall write more fully.*16LtMs, Lt 149, 1901, par. 6*

## Lt 150, 1901

Haskell, Brother and Sister

St. Helena, California

October 2, 1901

Portions of this letter are published in *Ev* 385; *7MR* 393-394.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Haskell,—

You are to work as Christ worked. He labored in the synagogues, and He went from place to place meeting the people where He could, in their homes, at the seaside, in the highways and byways. Our manner of working must be after God's order. The work that is done for God in our large cities must not be according to man's devising.*16LtMs, Lt 150, 1901, par. 1*

The gospel is not properly represented by the course Elder Franke has pursued. God does not want any such example given to His workers, for it is entirely contrary to Christ's example. If Elder Franke persists in following the course which he has followed in the past, he should not be sustained by the Conference. The means which he has drawn from the people and used <so> extravagantly would support three workmen in the field <who would work with economy>.*16LtMs, Lt 150, 1901, par. 2*

In our work we are to remember the way in which Christ worked. He made the world. He made man. Then He came in person to the world to show its inhabitants how to live sinless lives.*16LtMs, Lt 150, 1901, par. 3*

Brother Haskell, the Lord has given you an opening in New York City, and your mission work there is to be an example of what mission work in other cities should be. You are to show how the work should be carried forward, sowing the seed, and then gathering the harvest. There are those who can unite with you in

your labor, engaging in the work understandingly, and in full sympathy with you. The workers are never to make an idol of self, but are to put on Christ Jesus, all working harmoniously.<sup>16</sup>*LtMs, Lt 150, 1901, par. 4*

Your work in New York has been started in right lines. You are to make in New York a center for missionary effort from which work can be carried forward successfully. The Lord desires this center to be a training school for workers, and nothing is to be allowed to interrupt the work. After the people have embraced the truth and taken their stand, then the Lord will prepare them to be educated for the full reception of Bible truth. You must select as helpers men who can carry the work forward solidly and thoroughly, laboring for the conversion of the whole being, body, soul, and spirit. A solid foundation, laid upon gospel plans, must be laid for the building up of the church.<sup>16</sup>*LtMs, Lt 150, 1901, par. 5*



**Lt 151, 1901**

Boeker, Br.

Healdsburg, California

February 3, 1901

Portions of this letter are published in *CD 359*.

Brother -----,

I understand that you are entering into the business of making health foods, thinking that as you canvass you can sell these foods and put the money in your own pocket. Now it is not to be thought that every person can take up the preparation of these foods and sell them for personal profit, and at the same time give the impression that they are working with the sanction of those who in the first place prepared the foods for sale. This is a business in which he should not engage. You see, Dr. Kellogg with the help of others has, at a large outlay of means, prepared these foods. This has taken a great deal of time, for many experiments have had to be made. He has entered into a contract with the various medical institutions to handle these health foods, the profits on which are to be used, I understand, to help in sanitarium work.<sup>16LtMs, Lt 151, 1901, par. 1</sup>

If I could have seen you, I would have asked someone to explain the matter to you more perfectly. I myself am not acquainted with all the arrangements of this business. But I would now tell you that no one has any right to take advantage of the business arrangements that have been made in regard to the health foods. Those who handle these foods should first come to an understanding with Dr. Kellogg or others who are working in harmony with him. You can write to Dr. Kellogg and he will give you any explanation you desire.<sup>16LtMs, Lt 151, 1901, par. 2</sup>

Stand on the side of righteousness in all your transactions; then you will not appear to disadvantage before God or man. Do not enter into any dishonest practices. Those who take up the preparation and selling of health foods for personal profit are taking a liberty to

which they have no right. When this is done, great confusion is brought into the work. Some manufacture foods professing to be health foods, which contain ingredients that health reform condemns. Then again, the foods are often of such a cheap quality that much harm is done to the cause by their sale, those who buy them supposing that all health foods are similar. *16LtMs, Lt 151, 1901, par. 3*

There are many things to consider. The Old People's Home and the Orphans' Home in Battle Creek are sustained at great expense. The profits on some lines of health foods are used for the support of these institutions. The health food business should not be borrowed or stolen from those who by its management are endeavoring to advance the cause. He who does this, at the same time giving his customers the impression that the profits on the goods he sells are used to aid benevolent enterprises, while in reality they are used for personal interests, is under the displeasure of God. I have just learned that some are beginning such work as this, one here and one there. Presently their business will fail, and they will get things into such a tangle that some legitimate bakery will have to buy them out at great expense to save disgrace being brought on the cause. *16LtMs, Lt 151, 1901, par. 4*

Let the churches take hold of this matter and show those who have learned to prepare the health foods that they are not to use their knowledge for selfish purposes or in a way that will misrepresent the cause. Neither are they to make the knowledge of how to prepare these foods a public matter. They betray their trust and bring reproach on the cause if they place these recipes in the hands of persons who, not respecting health reform, will offer adulterated foods for sale under the name of health foods. *16LtMs, Lt 151, 1901, par. 5*

Write to Dr. Kellogg, and make arrangements with him. He will give you seasonable advice. But let no one who has been employed in the work of making the foods prepared in the first place by Dr. Kellogg open up all that they know to other parties. Thus they defraud the cause of that which should be used for its advancement. *16LtMs, Lt 151, 1901, par. 6*

I write this under a sense of duty. I do not want you to make crooked paths for your feet, lest the lame be turned out of the way. You have a knowledge of the health foods and may do great harm. I now warn you, do not do this. *16LtMs, Lt 151, 1901, par. 7*

With much painstaking effort Dr. Kellogg and others have prepared the very best foods they could for the benefit of humanity. If they walk in the counsel of God, they will continue to advance; for God will give skill and understanding to those who seek Him unselfishly. He will teach them how to make more simple and inexpensive preparations. There are many whom God will teach in this line, if they will walk in His counsel and in harmony with their brethren. The Lord will teach His people how to prepare more inexpensive health foods which can be purchased by the poor. *16LtMs, Lt 151, 1901, par. 8*

We see that cattle are becoming greatly diseased, the earth itself is corrupted, and we know that the time will come when it will not be best to use milk or eggs. But that time has not yet come. We know that when it does come, the Lord will provide. The question is asked, meaning much to all concerned, Will God set a table in the wilderness? I think the answer may be made, Yea, God will provide food for His people. *16LtMs, Lt 151, 1901, par. 9*

In all parts of the world, provision will be made to supply the place of milk and eggs. And the Lord will let us know when the time comes to give up these articles. He desires all to feel that they have a gracious heavenly Father who will instruct them in all things. The Lord will give dietetic art and skill to His people in all parts of the world, teaching them how to use for the sustenance of life the products of the earth. *16LtMs, Lt 151, 1901, par. 10*

## Lt 152, 1901

Brethren in Iowa

St. Helena, California

October 29, 1901 [typed]

This letter is published in entirety in *20MR 326-330*.

To the brethren in Iowa,—

“The end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover a multitude of sins. Use hospitality to one another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.” [1 *Peter* 4:7-11.] *16LtMs, Lt 152, 1901, par. 1*

The churches in Iowa are in need of far greater spiritual life. When we separate from God, we assert our own independence and raise the standard of revolt. Men desire to govern their fellow men, to gain jurisdiction over them. But it is impossible for man to exercise authority over his fellow men without making himself liable to collide with their interests, which should be carefully guarded. Every man is to remember that every other man has an identity which must not be submerged in any human being. Supreme love for God is the great principle that keeps men close to one another in unselfish fellowship. The love of Christ leads man to see the good there is in his fellow beings. But he who is absorbed in correcting his neighbor neglects to give attention to his own defects and loses God out of his reckoning. He does not appreciate God enough to seek to be like Him, and he loses the power to bring forth the fruits of righteousness. He watches for the defects in his brother, forgetting that he is the purchase of the blood of Christ. *16LtMs, Lt 152, 1901, par. 2*

For three years the disciples had before them the wonderful example of Christ. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy laden and seeing the manifestations of His power in behalf of the sick and afflicted. When the time came for Him to leave them, He gave them power to work as He had worked. He bestowed on them His grace saying, "Freely ye have received, freely give." [*Matthew 10:8.*] They were to go forth into the world to shed abroad the light of His gospel of love and healing. The work He had done they were to do.*16LtMs, Lt 152, 1901, par. 3*

And this is the work we also are to do in the world. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woe of suffering humanity. As we engage in this work, we shall be greatly blessed. Its influence is irresistible. By it souls are won to the Redeemer. The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays; for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ.*16LtMs, Lt 152, 1901, par. 4*

Man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods which appeal to men and women of intelligence. Through a belief in the truth souls are awakened to a need of a preparation for life's duties. As the health of the body is restored, the powers of the mind are put forth to grasp the great truths of the gospel.*16LtMs, Lt 152, 1901, par. 5*

The denominational churches in our land are doing something in the line of Christian help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truth. And many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many like the sluggard are folding their hands in inactivity.*16LtMs, Lt 152, 1901, par. 6*

The Lord has a work for every one to do. There are those who suppose that they can be saved by merely assenting to the truth. But this cannot be. True conversion acts like leaven, permeating

every part of the being, filling the man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity to the Spirit of Christ. There is a development of all the powers, for the heart is changed.*16LtMs, Lt 152, 1901, par. 7*

Man can increase in knowledge without experiencing a change of heart, but this does not bring salvation. Paul declares, "Though I ... understand all mysteries, and all knowledge, ... and have not charity, I am nothing. ... Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal." [*1 Corinthians 13:2, 1.*] It is not position or profession that makes a man of value in God's sight. It is being good and doing good.*16LtMs, Lt 152, 1901, par. 8*

Christ says, "Except a man be born again, he cannot see the kingdom of God." [*John 3:3.*] He who has only an emotional religion is controlled by "another spirit," not the Spirit of Christ. Flighty and sentimental, he is a burden to the church. At times his imagination soars high, but it goes down correspondingly when the cause of excitement is removed.*16LtMs, Lt 152, 1901, par. 9*

By the death of His only begotten Son, God has made it possible for man to reach the high ideal set before him. We can do God no greater dishonor than to remain in indolence and indifference, caring not to save the souls perishing in sin.*16LtMs, Lt 152, 1901, par. 10*

Is Christ your personal Saviour? Do you depend on Him for your acceptance with the Father? He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] There is power in Christ to enable us to gain the victory over every sinful practice.*16LtMs, Lt 152, 1901, par. 11*

There is a great work to be done, a work in which we shall meet with many difficulties. Workers with clear minds are needed to devise methods for reaching the people. Something must be done to break down the prejudice existing in the world against the truth.*16LtMs, Lt 152, 1901, par. 12*

Our sanitariums have done more than sermons could possibly do to show the enlightening, restoring influence of medical missionary work. In a special manner the Lord has given prominence to the work done in our medical institutions. He has brought into connection with these institutions men who can teach the truths of the Bible. God has wrought through Dr. Kellogg, using him as His helping hand. Dr. Kellogg has been signally blessed in bearing the responsibilities given him, but he has taken too many burdens.*16LtMs, Lt 152, 1901, par. 13*

Dr. Kellogg has placed himself where he could accomplish much good. He has not sought to divorce medical missionary work from the gospel. But while the ministers should have acknowledged medical missionary work to be the Lord's helping hand, many of them have stood aloof from it, refusing to co-operate with those who were trying to co-operate with Christ. The position taken by some claiming to be Seventh-day Adventists has brought a heavy burden on Dr. Kellogg, and at times he has become almost desperate because he has not received the sympathy which he should have received, but has met with prejudice and opposition from those who should have helped him. Some among our people have gone to worldly physicians, passing by the physician God has blessed and honored. Some have stood in Dr. Kellogg's way, to harass and oppose him. This pleased the enemy; for Dr. Kellogg has at times reproached them unsparingly, in a way that grieved the Holy Spirit.*16LtMs, Lt 152, 1901, par. 14*

There are ministers who in their habits of eating have wholly disregarded the light God has given His people on health reform. Their self-indulgence has weakened their piety and diseased their spirituality. They have set the church members an example of intemperance in eating and drinking, and this has cut Dr. Kellogg to the quick. He has lost confidence in many of our ministers and church members. He has been led to this by their failure to give up the use of flesh meat and other harmful articles of diet.*16LtMs, Lt 152, 1901, par. 15*

The dangers of the position which Dr. Kellogg has occupied for so long have been presented to me, and I gave him the warning. Had he not had confidence in the testimonies given him, had he not

feared God and believed the truth, he would have separated from Seventh-day Adventists to take up work among those who would have appreciated his labors and sustained him by pen and voice. But God sent him words of warning. He who knows all things, who sees the motives which prompt to action, would not permit His servant to be overborne. *16LtMs, Lt 152, 1901, par. 16*

God approves of the work which has been done in behalf of suffering humanity. Those who have stood opposed to the principles of health reform have stood where the Lord could not work for them or through them. God says, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." [*Luke 12:47.*] It is intemperance in eating that causes so much invalidism and robs the Lord of the glory due to Him. Because of a failure to deny self many of God's people are unable to reach the high standard of spirituality He has set for them, and though they repent and are converted, all eternity will testify to the loss they have sustained by yielding to selfishness. *16LtMs, Lt 152, 1901, par. 17*

The Lord calls for volunteers to enter His army. Sickly men and sickly women need to become health reformers. Eat fewer kinds of food at one meal. Discard pastries, cakes, and dishes prepared to tempt the appetite. Eat simple, wholesome food, and eat it with thanksgiving. God will co-operate with you in preserving your health if you eat with care, refusing to put unnecessary burdens on the stomach. God has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth. *16LtMs, Lt 152, 1901, par. 18*

Let the physicians who are burdened with ill health take time to study from cause to effect. Take your meals as regularly as you can, and eat slowly. I beseech ministers and physicians not to dig their graves with their teeth. Remember that the body is the temple of the Holy Spirit, and that it is to be kept pure and undefiled, fit for a dwelling place for Christ. *16LtMs, Lt 152, 1901, par. 19*

He who does not heed the instruction God has given in His Word and in His works, who does not obey the divine commands, has a



defective experience. He is a sickly Christian. His spiritual life is feeble. He lives, but his life is devoid of fragrance. He fritters away the precious moments of grace. *16LtMs, Lt 152, 1901, par. 20*

Many have done the body much injury by a disregard of the laws of life, and they may never recover from the effects of their neglect; but even now they may repent and be converted. Man has tried to be wiser than God. He has become a law unto himself. God calls upon us to give attention to His requirements, to no longer dishonor Him by dwarfing the physical, mental, and spiritual capabilities. Premature decay and death are the result of walking away from God to follow the ways of the world. He who indulges self must bear the penalty. In the judgment we shall see how seriously God regards the violation of the laws of health. Then, as we take a retrospective view of our course of action, we shall see what knowledge of God we might have gained, what noble characters we might have builded, if we had taken the Bible as our Counselor. *16LtMs, Lt 152, 1901, par. 21*

The Lord is waiting for His people to become wise in understanding. As we see the wretchedness, deformity, and disease that have come into the world as the result of ignorance in regard to the proper care of the body, how can we refrain from giving the warning? Christ has declared that as it was in the days of Noah, when the earth was filled with violence and corrupted by crime, so shall it be when the Son of man is revealed. God has given us great light, and if we walk in this light, we shall see His salvation. *16LtMs, Lt 152, 1901, par. 22*

There is need of decided changes. It is time for us to humble our proud, self-willed hearts, and seek the Lord while He may be found. As a people we need to humble our hearts before God, for the scars of inconsistency are on our practice. *16LtMs, Lt 152, 1901, par. 23*

God calls upon His people to be converted. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens

are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” [*Isaiah 55:7-9.*]16LtMs, Lt 152, 1901, par. 24

“Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.” [*Revelation 22:12.*] “O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.” [*Isaiah 40:9, 10.*]16LtMs, Lt 152, 1901, par. 25

**Lt 153, 1901**

Brethren and Sisters in Australia

St. Helena, California

October 26, 1901

Portions of this letter are published in *TDG 308*; *CTr 369*; *5Bio 132*.

Dear brethren and sisters in Australia,—

The Lord has been very tender and compassionate to His servant since we came from Australia. I have done a great deal of travelling and speaking which has hindered me somewhat in my writing. I have carried a heavy burden for the work here and am still under the load. But although I am very seldom able to sleep past two or half past two o'clock, my health is as good as it was when I was in Australia, and for this I thank the Lord. Sometimes my heart pains me severely, and at such times I have to walk my room, not daring to close my eyes in sleep for fear that I might never open them again.*16LtMs, Lt 153, 1901, par. 1*

I am now at work at two o'clock in the morning, trying to do some of the writing I have had to neglect while travelling from place to place. I shall now remain at home for a time, to do the work on my books which has been so long neglected.*16LtMs, Lt 153, 1901, par. 2*

We rejoice with you that you could have so many good workers sent you from America. Yet we felt sad to see the laborers leaving this country, for here the long-neglected fields are white unto the harvest. A great work has been left undone. This work must be done, but God only can place the burden where it belongs, imbuing with His Spirit those who have capabilities and talents which should be used in His cause.*16LtMs, Lt 153, 1901, par. 3*

The signs of the times—the wars and rumors of wars, the strikes, murders, robberies and accidents—tell us that the end of all things is at hand. God's Word declares, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and

giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” [Matthew 24:37-39.] How true a description this is of the condition of the world today. The daily papers are full of notices of divorce and marriage after divorce—the marriage condemned in the words of the Saviour—full of accounts of amusements and games, of pugilistic contests in which human beings maim and disfigure one another to exhibit their brutal strength. *16LtMs, Lt 153, 1901, par. 4*

Under their great leader Lucifer, men are educating themselves to represent him. Who can doubt the truth of the prophet’s words, “The wicked shall do wickedly: and none of the wicked shall understand.” [Daniel 12:10.] There is an awful development of moral degeneracy. Under the guidance of Satan, men have lost their horror for bloodshed and murder. The assassination of the President of our nation has come as a great shock to the world. This awful deed shows that no one can be sure of his life. *16LtMs, Lt 153, 1901, par. 5*

It is not only human agencies filled with the spirit of Satan who are arrayed against God. Satan himself stands at the head of his army, striving with all his power to perfect the force over which he rules, that he may wreak his vengeance on God’s people. Knowing that his time is short, he has come down with great power to work against all that is good. He fills the minds of his instrumentalities with hatred against God and with an intense desire for revenge. In the Scriptures he is represented as walking up and down as a roaring lion, seeking whom he may devour. *16LtMs, Lt 153, 1901, par. 6*

The inhabitants of the world have largely given themselves into Satan’s control. He acts as the god of this earth. Human beings, wholly given over to evil, co-operate with him in his conspiracies, helping him to carry out his plans against the government of God. *16LtMs, Lt 153, 1901, par. 7*

Man has been granted a probation, that he may work out a character like the character of Christ. And though surrounded by the moral darkness which today fills the world, he can carry out God’s

purpose for him; for we read, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*John 1:12.*] Though sinful and erring, man is the object of God’s love and compassion. By converted, sanctified, holy men and women the kingdom of heaven is to be preached in the world, that the prayer may be answered, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” [*Matthew 6:10.*]*16LtMs, Lt 153, 1901, par. 8*

God’s people need now to eat the flesh and drink the blood of Christ. When tried and tempted by the powers of darkness, they may remember that in the Saviour they have a Stronghold, a Refuge into which they may flee and be safe.*16LtMs, Lt 153, 1901, par. 9*

The stress of great temptation is already upon us. We are now to unite with one another in doing medical missionary work, even the work that Christ did when on this earth. We are to be one in Christ. Thus we show our faithfulness to God, to our Redeemer, and to all who are born into His kingdom. Among the people of God there is to be no dissension, no controversy, no warfare against one another. The forces of righteousness are to be a unit in their conflict with evil. All the strength of God’s people is to be directed against the forces of the enemy. The will of every child of God is to be placed on the side of God’s will. Satan’s strong efforts against good, the terrible hatred of his agencies against God’s agencies, show the need of union and harmony among the forces of righteousness.*16LtMs, Lt 153, 1901, par. 10*

A terrible contest is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding its wings, preparing to step down from the golden throne and leave the world to the control of Satan, the king they have chosen, a murderer and a destroyer from the beginning.*16LtMs, Lt 153, 1901, par. 11*

The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against all who serve Him, and soon, very soon, is to be fought the last great battle against good and evil. The earth is to be the battlefield—the scene

of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed. *16LtMs, Lt 153, 1901, par. 12*

Christ came to this earth in human form that He might stand as the Captain of our salvation, so that we should not be overcome by Satan's power. And when the enemy has seemed to be gaining a signal victory over righteousness, God has been working in mercy and power to counteract his designs. Determined to efface the image of God in man, Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling the human and the divine, the spurious and the genuine, so seeking to bring confusion and distress. But in proportionate power divine mercy is revealed to counteract this wicked working and bring to light the enemy's hidden purposes. *16LtMs, Lt 153, 1901, par. 13*

God's people are to bear a bold, decided testimony for the truth, unfolding the purposes of God by the witness of pen and voice. In place after place they are to proclaim the message of God's Word, arousing men and women to comprehend the truth. When we consecrate ourselves to Christ, He speaks to the heart, filling it with His Spirit. *16LtMs, Lt 153, 1901, par. 14*

We have no time to wrestle and contend among ourselves, no time to work on suppositions or cherish prejudices. It is too late for this, brethren, for Christ is at the door. *16LtMs, Lt 153, 1901, par. 15*

There is a reality in sound doctrine. It is not as a vapor which passes away. Light is to shine forth from the Word of God. God calls upon His people to draw near to Him. Let no one interpose between Him and His people. Christ is knocking at the door of the heart, seeking for entrance. Will you let Him in? *16LtMs, Lt 153, 1901, par. 16*

If those who believe the truth permit Satan to control them, they will enter into wicked devising to show their supremacy. God says, "Hands off." Remember the words, "All ye are brethren." [Matthew 23:8.] Let self die and let God live in the heart. *16LtMs, Lt 153, 1901, par. 17*

Christ says, "Ye are the light of the world. A city that is set on an hill

cannot be hid. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:14, 16.] The light which enables us to be lights in the world comes only through Christ; for He reveals the Father, full of grace and truth. The wonderful secret of redemption is told to all who love God and keep His commandments. *16LtMs, Lt 153, 1901, par. 18*

John writes, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” [1 John 1:1-3.] *16LtMs, Lt 153, 1901, par. 19*

Believe in the Lord Jesus Christ. This is our message. Who is this Christ? “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.” [Isaiah 9:6, 7.] *16LtMs, Lt 153, 1901, par. 20*

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.] *16LtMs, Lt 153, 1901, par. 21*

**Lt 154, 1901**

Daniells, A. G.; White, W. C.

“Elmshaven,” St. Helena, California

October 28, 1901

Portions of this letter are published in *Ev* 388-389.

Dear Brother Daniells and W. C. White,—

I have received a copy of a letter written by Elder Haskell to Elder Daniells, telling about the work in New York. I am desirous that you shall both visit New York City and investigate the matter of buying the hall about which Brother Haskell speaks. It may be that the Lord has set His hand to this work, and we must follow where He leads.<sup>16</sup>*LtMs, Lt 154, 1901, par. 1*

Before I attended the General Conference, I was given important instruction regarding the labors of Elder Franke and his qualifications for the work. He has talents which enable him to impress minds. In this he resembles E. P. Daniels, only his influence over people is much greater. But after he has influenced people, he fails to lead them aright. This is where he fails. Unless he changes, he could not raise up a church that would properly represent the work to be done in these last days. I am afraid of such men.<sup>16</sup>*LtMs, Lt 154, 1901, par. 2*

With regard to Elder Haskell's letter, I would say, Go to New York City. Look the ground over carefully, and see whether it is advisable to purchase the hall and the land on which it stands. Perhaps the land could be leased for a term of years. I have been instructed that some such methods will have to be followed in the work in the large cities. If, after careful consideration, you decide that it is best to purchase the hall, we shall do all in our power to raise the money. But it is best to move understandingly. Pray, pray, pray, for if possible Satan will close the doors which have opened for the entrance of truth. The Lord desires a center for the truth to be established in the great, wicked city of New York. It would have been according to His order if some of the workers who lately went



to Australia had remained in America, to take up the work in the large cities here. In these neglected cities, right beside our door, there are many precious souls who need the truth.*16LtMs, Lt 154, 1901, par. 3*

I ask you to investigate the work in New York and lay plans for establishing a memorial for God in this city. It is to be a center for missionary effort and in it a sanitarium is to be established.*16LtMs, Lt 154, 1901, par. 4*

The work in the cities of the South is to be advanced, but the work in the city of New York is now the important interest. To the successful carrying forward of this work we must bend our efforts.*16LtMs, Lt 154, 1901, par. 5*

It may be possible that the best thing to do is to purchase both land and hall. But if this cannot be done, do the next best thing. Go to New York and look over the work. In this neglected city, steeped in sin and crime, there are many who will listen to the last message of mercy. Said Christ, "I am not come to call the righteous, but sinners to repentance." [*Matthew 9:13.*]*16LtMs, Lt 154, 1901, par. 6*

I would visit New York at this time if I knew that it was duty. But I look at my writing and ask myself, What is the best thing to do? I desire if possible to have the book on education ready for publication by New Year.*16LtMs, Lt 154, 1901, par. 7*

If you decide that the hall Brother Haskell has found is a favorable place for a center we shall do our utmost to advance the matter. Please comply with Elder Haskell's request. When the severe cold of winter comes, it may be best for him to labor in a warmer climate. Send Elder Warren to his help now, for a determined effort must be made to unify our churches in New York and the surrounding cities. This can be done, and it must be done if aggressive warfare in New York is successfully carried forward.*16LtMs, Lt 154, 1901, par. 8*

I have written to Sister Gilson of Reno asking her to loan me one thousand dollars. If she loans me this money, I shall send it to Brother Haskell in return for the money he let me have from time to time to help the work in Australia.*16LtMs, Lt 154, 1901, par. 9*

With regard to the work at the Retreat, I can assure you that Dr. Sanderson separated from the institution none too soon. Dr. Sanderson's wife should not be connected with any institution, for she is not converted. The Spirit of God alone can undo the work that has been done at the institution. Elder Jones is working with all his power to bring about a reformation, but there has been no decided break yet. The institution seems to be daubed over with untempered mortar. The workers have not the faith that works by love and purifies the soul.*16LtMs, Lt 154, 1901, par. 10*

I have much work to do. Yesterday was a hard day for me. I talked with Brother Cady, Brother A. T. Jones, and Brother Boeker.*16LtMs, Lt 154, 1901, par. 11*

I must close this letter now, for I have other writing to do. May the Lord bless you in your work.*16LtMs, Lt 154, 1901, par. 12*

**Lt 155, 1901**

Palmer, E. R.

St. Helena, California

September 15, 1901

Portions of this letter are published in *5MR 1*.

Dear brother Palmer,—

I wish to write you a few words in regard to the canvassing work. The canvassing work in America is to be revived and set in order. Here workers are to be prepared to go forth to other fields to revive the work, giving their brethren the instruction they have received. I am instructed to say that God calls for workers. Where there is one canvasser in the field there should be one hundred. The self-denial and self-sacrifice seen at the beginning of our work are to be revealed in our work today. *16LtMs, Lt 155, 1901, par. 1*

Christ said to His disciples: “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.” *[John 4:35, 36.]16LtMs, Lt 155, 1901, par. 2*

Christ’s work and Baal’s work are not to stand side by side in our publishing houses. The men who have allowed the presses in the Lord’s publishing houses to be used in printing the errors that are to deceive if possible the very elect should begin to realize what it is that has weakened the influence of the publishing work. By printing matter that has dishonored the Lord’s presses, they have been acting as the helping hand of the enemy. The Lord has looked on this with great displeasure. Those in responsible places need to be converted, heart, soul, mind, and strength. When they place themselves in the ranks of the enemy to do his work, how can the Lord be glorified in them? False science has been brought into our printing offices and has been placed in the hands of the workers. This has been a severe temptation to them, and already it has

made its impression on their minds. Seeds of evil have been sown which will result in the ruin of souls. *16LtMs, Lt 155, 1901, par. 3*

Those who do such work show that their sense of the sacredness of God's work is paralyzed. Their actions reveal the feebleness of their spiritual pulse. To all who sow such seed the message to the Laodicean church is applicable: *16LtMs, Lt 155, 1901, par. 4*

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent." [Revelation 3:14-19.] *16LtMs, Lt 155, 1901, par. 5*

Lukewarm, indifferent in religious practice. Saith the Lord, "You are not spiritual-minded. You do not jealously guard my honor by offering me faithful service before those who are dishonoring my name. What have you done to declare my name and vindicate my honor? I will not walk among you. By using the presses in my institutions to print the science of Satan, a science closely resembling that with which he deceived Adam and Eve, you have done a work that has shown your spiritual blindness. You have promulgated error, sowing the seed of Satan's most dangerous deception, a deception which infatuates and bewilders minds. *16LtMs, Lt 155, 1901, par. 6*

"You who have done this work have revealed your inability to distinguish between the sacred and the common. I would be better pleased if you would make no pretension of believing the truth that sanctifies the soul. Your actions show that you cannot see when sin is being committed. Your taste is perverted, your discernment corrupted. Your words and deeds are nauseating to me. Because you are lukewarm, neither cold nor hot, I will spue thee out of my

mouth.” *16LtMs, Lt 155, 1901, par. 7*

To the woman at the well Christ said, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.” Interpreting this to mean water from Jacob’s well, the woman replied, “Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?” [*John 4:10, 11.*] She could not discern the meaning of the Saviour’s words. Not less blind are many of those in positions of sacred trust. The Lord has been giving His people light from heaven—the most precious truths ever given to the world. Those in our offices of publication have been handling the truths represented by Christ as living water; but they have neglected to drink of this water or to present it to others. If they had appreciated these truths, they would not have lost their sense of the purity and nobility and sacredness of God’s principles. *16LtMs, Lt 155, 1901, par. 8*

The woman asked Christ, “Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.” [*Verses 12-14.*] He told her that there is something to be prized more highly than the water of Jacob’s well on which she placed such great value. The Holy Spirit purifies, refreshes, and invigorates the soul. But one draft is not enough. We are to drink constantly of the water of life. Then we shall be satisfied, for the water which Christ gives springs up in the soul unto everlasting life. *16LtMs, Lt 155, 1901, par. 9*

There are false teachers, bearing false doctrines, coming under the guise of godliness, but bearing Satan’s science, which once received, pollutes the whole being, body, soul, and spirit. These teachers are wells without water. They put on an appearance of righteousness, but they lead minds into heresy and darkness. They speak great swelling words of vanity about their own power. Thus did Satan when he promised Eve, “Ye shall be as gods, knowing good and evil.” [*Genesis 3:5.*] They turn men and women from

obedience to disobedience, from the pure doctrines of Christianity which make men loyal and true to God's commandments, to the doctrines of unrighteousness which drag them down to ruin. *16LtMs, Lt 155, 1901, par. 10*

False teachers have always abounded, and in the future they will increase in numbers and in power to deceive, apparently working miracles. All should beware of placing themselves in association with such teachers. Their doctrines are attractive and their deceptions so carefully hidden <under a garb of righteousness> that if it were possible they will deceive the very elect. *16LtMs, Lt 155, 1901, par. 11*

When those upon whom the light of truth has been shining from God's Word and from the testimonies of His Spirit follow worldly policy for the sake of gain, receiving into the Lord's institution matter containing deceptive and erroneous sentiments and placing this matter in the hands of their apprentices, they are sowing seed which will produce a terrible harvest. They will find that it is easier to introduce these erroneous sentiments into the office than it is to root them out of the minds of the workers, and the end will be the ruin of souls. *16LtMs, Lt 155, 1901, par. 12*

The love of money, in men who ought to be as true as steel to principle, will prevail among us. *16LtMs, Lt 155, 1901, par. 13*

This is a portion of the instruction given me in regard to the danger in which the publishing work is being placed by men who do not understand the truth or are not sanctified by the truth. In our publishing houses the standard of the truth has been left to trail in the dust. Giving influence to error by printing it has weakened the influence of men in positions of responsibility. Thus they have shown their inability to see the difference between the use of common fire and the sacred fire of God's own kindling. They have greatly dishonored God by setting the apprentices in their care a wrong example. But in mercy God has spared their lives. He is not willing that any should perish, and He would delight in the repentance of those who in the past have failed to see the sacredness of His work and its relation to the apprentices employed in carrying it forward. *16LtMs, Lt 155, 1901, par. 14*

An understanding of the Word of God and of the testimonies of His Spirit is the only safeguard against the seduction of error. The lack of this understanding is the cause of the perversion of high and holy principles. The Word is not made the Guide and Counsellor. Ignorance of the Scriptures and of the power of God prepares the way for the acceptance of false science. This has left an open door for Satan to enter with his science.*16LtMs, Lt 155, 1901, par. 15*

The publishing houses controlled by Seventh-day Adventists are to be educating schools where the youth are taught to discern between truth and error. The sentiments placed before these youth are to be of a pure, holy character, and are to be enforced and made effective by the godly example of the instructors. Why are the youth brought to our offices of publication unless it is that they may receive an education in truth and righteousness, and that they may gain also a knowledge of the printer's trade, and so be prepared to go to new fields to do the work which needs to be done in the advocacy of the truth?*16LtMs, Lt 155, 1901, par. 16*

The education given to the apprentices in our institutions should help them in their character building, leading them to make Christ their pattern. It should furnish them with an experience that will enable them to escape the corruption that is in the world through lust.*16LtMs, Lt 155, 1901, par. 17*

Earnest efforts should be made to circulate the truth coming from our presses. But not a page of error, not a page of science falsely so-called, is to be placed in the hands of the workers in our printing offices. Zealous efforts should be made by God-fearing evangelists in behalf of the apprentices, that they may be converted to the truth. They are to be carefully instructed in regard to what is truth. They are to be encouraged to take time to read the Bible daily, and they should have an instructor to read the Word of God to them. Earnest prayer should be offered for the enlightenment of the Holy Spirit, that the workers may discern between truth and error and labor understandingly for their own salvation and the salvation of others. As they study and obey the Word of God, they will be comforted and encouraged by a belief in the truth, and they will become wise unto salvation.*16LtMs, Lt 155, 1901, par. 18*

Time granted for the study of God's Word and for prayer is not lost. It will pay a hundredfold in return. *16LtMs, Lt 155, 1901, par. 19*

The increasing knowledge of Jesus Christ that is obtained by a study of the Scriptures, under the teaching of the Holy Spirit, enables the receiver to distinguish between right and wrong in all business dealing. If those who are connected with our publishing houses gain this knowledge and become rooted and grounded in the truth, they will keep the way of the Lord to do justice and judgment. And when they are called into new fields, they go from the office as representatives of the Saviour. Their influence is a recommendation to the institution in which they received their education. They have obtained an education which fits them for usefulness in Christ's service. They are prepared to act as ambassadors for Him. They can impart a knowledge of the truth, for they work in accordance with the sacred principles which God's people must ever maintain. *16LtMs, Lt 155, 1901, par. 20*



## Lt 156, 1901

Hoover, W. L.

Boulder, Colorado

May 12, 1901

Portions of this letter are published in *2SM* 329; *5Bio* 114-115.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Hoover,—

When I was introduced to you, I recognized your countenance as familiar. It came to me that things had been presented to me concerning you. A sadness came over me. You have been presented to me [as] a man walking in a false show. You have capabilities, but they are not sanctified by the Spirit of God. You draw too much from the brackish fountain of self-sufficiency. With the best of opportunities, you have not made advancement in spiritual understanding. You have walked in the light of the sparks of your own kindling.*16LtMs, Lt 156, 1901, par. 1*

I am instructed to say that you should not be superintendent or manager in any of our institutions. You are conceited, and it is dangerous to place responsibility upon a conceited man. If you had the wisdom you think you have, would it not make you wise unto salvation? Would it not lead you to reach a higher standard?*16LtMs, Lt 156, 1901, par. 2*

Your theories are vain and deceptive. You attract minds to yourself. Your only hope is to hide yourself in Christ. Wear His yoke and learn of Him. Then you will know that He is all and in all and that you are nothing. Unless you learn this lesson, your course will be deceptive.*16LtMs, Lt 156, 1901, par. 3*

You need to view matters in an altogether different light. Examine yourself closely, with unprejudiced eyes and unbiased judgment. You need to guard yourself carefully, for you do not manifest that

wisdom which is so precious in the sight of God. You feel that you should be the judge of your own actions, but when these actions are a snare to young women, this shows that you need purification of soul. *16LtMs, Lt 156, 1901, par. 4*

You are too free with young girls. This is your weakness. The fact that you are in danger of losing your soul because of carelessness in this respect should lead you to avoid even the appearance of evil in your association with young women. Sister ----- was so much drawn to you that her infatuation was noticeable. Her mind was dazed by your supposed scientific wisdom which hurts the imagination of young, inexperienced people. *16LtMs, Lt 156, 1901, par. 5*

You are warned in the Word of God to avoid the very appearance of evil. If it is necessary for you to have a secretary, employ a young man instead of a young woman. Your employment of a young woman is a snare to you and to her and a reproach to the cause of God. Why do you thus taint your good? You are misusing the skill God has given you. By your lax conduct you are setting a wrong example before the other workers in the institution. *16LtMs, Lt 156, 1901, par. 6*

You have a wife. Be a faithful husband. It is your duty to show your wife special favors. Give her an opportunity to ride by your side, an opportunity to hear your opinions and appreciate your affection. Is it not time for you to exercise wisdom in this matter? Change your course of action. Purify your soul through the love of the truth. *16LtMs, Lt 156, 1901, par. 7*

You desire to be thought a man of superior wisdom and deep insight. But if those who admire you could see in a true light the opinions advanced by you which they think so wise, they would see them to be a muddy mixture of ideas, the less thought of and studied the better for spirituality. *16LtMs, Lt 156, 1901, par. 8*

The enemy desires to lead you to pervert the understanding of those with whom you associate as he perverted the understanding of Eve, leading her to eat the fruit of the tree of knowledge of good and evil. If you yield to the temptations of the enemy, you will harm the spirituality of those who look upon your sophistry as

wisdom. *16LtMs, Lt 156, 1901, par. 9*

You like to lead young women to admire you, to have a high opinion of you. But your wisdom is not from above. You inspire in the minds of young girls thoughts which mar their purity and injure their spiritual perceptions. A married man, you might better keep to yourself instead of speaking to young girls words which are as a canker to the soul. *16LtMs, Lt 156, 1901, par. 10*

If young women will heed the warnings and counsels given by the Lord, it is impossible for Satan to undermine their spirituality or to destroy the healthy tone of their thought. But some young girls neglect the Lord's instruction and therefore are easily flattered by human opinion. Girls of this class are charmed with your sophistry and obstinately refuse to listen to counsel. They do not use in their defense the weapons the Lord has given—prayer and the study of His Word. *16LtMs, Lt 156, 1901, par. 11*

I wish you could see the evil results of your weakness as shown in its results upon those with whom you associate. After a time the minds of the young women with whom you associate become so spoiled that they know not what manner of spirit they are of. They are unable to take a sober, sanctified view of Christ and holiness. *16LtMs, Lt 156, 1901, par. 12*

Our institutions should be kept so pure, so refined, so elevated that they will have the commendation of all. God calls for converted men to take charge of His sacred work, for men whose lives are hid with Christ in God. The time has come when all foolishness and self-serving are to be cut out of the experience of those connected with the Lord's institutions. God desires men to understand that the principles of stern integrity are to be followed in small matters as well as in larger responsibilities. You need the ministration of the Holy Spirit in order to show sanctified accuracy in your business dealing. *16LtMs, Lt 156, 1901, par. 13*

You fail to see the necessity of binding about your desires and plans. You do not understand the necessity of managing every line of work economically. You have a pride which is not profitable. Your high ideas need to be held in with bit and bridle, else they will lead to unpleasant results. Your penetration needs to be sharpened that

you may see the result of using money too freely. Unless you study economy, you will bring debt upon any institution with which you might connect. You should be associated with a man of stern principles who strictly binds about any unnecessary expenditure. *16LtMs, Lt 156, 1901, par. 14*

You see many places where improvement could be made, and you are inclined to grant the wishes that are expressed for this and that. Be careful. We cannot supply every supposed necessity. In a sanitarium there will always be those who have never learned to make a little go a long way. *16LtMs, Lt 156, 1901, par. 15*

I have known a family receiving twenty dollars a week to spend every penny of this amount, while another family of the same size, receiving but twelve dollars a week, laid aside one or two dollars each week, managing to do this by refraining from purchasing things which seemed to be necessary but which could be dispensed with. *16LtMs, Lt 156, 1901, par. 16*

I write you this because you are so ready to see places to invest money in improvements. Before making improvements, you should sit down and count their cost. But your way is to make the improvement without considering how much money you have to invest. Thus debts are accumulated which are altogether unnecessary. *16LtMs, Lt 156, 1901, par. 17*

Only as many helpers as the work requires should be employed in a sanitarium, and only the right kind of helpers should be employed. Unless care is shown in this matter, workers will be employed who are consumers and not producers. The helpers should be interested in keeping the institution out of debt. They should not seek to multiply the expenditures, but to subtract from them. Lessons in economy are of the highest value to those connected with a sanitarium. *16LtMs, Lt 156, 1901, par. 18*

Your personal influence is not good. Unless you change, you will spoil the efficiency you might otherwise have. As long as you follow your human devising, you will grow in self-confidence. Your self-sufficiency is a continual snare to you. You try to reduce it to a science, but it is vain philosophy. When you see your own weakness, you will be drawn out to make the Lord your defense

and your efficiency. You need to become as a little child in humility, for there are many things for you to learn. "Come unto me," Christ says, "all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] If you drink at the fountain of the water of life, you will increase day by day in knowledge. The water that Christ gives will be in you "a well of water springing up into everlasting life." [*John 4:14.*]*16LtMs, Lt 156, 1901, par. 19*

There are many who accommodate their religion to their passions instead of bringing their desires into conformity with the Word of God. Many have sadly abused the gift of influence, because they are not willing to practice self-denial. He who does this is the enemy's agent, used by him to ruin souls. Unless restrained, self-love will grow to such proportions that it will break all barriers.*16LtMs, Lt 156, 1901, par. 20*

Let men, old or young, be wise unto salvation. Let them resist the devil. Let them in word and deed strive to reach the high standard of perfection. Search yourself as with a lighted candle, lest there shall be found in you one darling sin unrepented of and unconfessed. Mortify therefore your members which are upon the earth. In the name of the Lord I ask you to purify your soul by obeying the truth. Let no corrupt communication proceed out of your mouth. Rise above the flesh and blood that cannot inherit the kingdom of God.*16LtMs, Lt 156, 1901, par. 21*

God's elect must ever show their colors. In His service there is no middle ground. Christ declares, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*]*16LtMs, Lt 156, 1901, par. 22*

God's people are to be a peculiar people, separate from all sin. Those who name the name of Christ are to depart from all iniquity. What men and women need is Christian heroism. God says that he who rules his spirit is better than he that taketh a city. Such a man has true wisdom. To rule the spirit is to keep self under discipline; to resist evil; to regulate every word and deed by God's great standard

of righteousness; to make painstaking effort to win God's approval. He who rules his spirit looks to Jesus, the Author and Finisher of his faith. *16LtMs, Lt 156, 1901, par. 23*

God's law has been placed as a bulwark round human beings to protect them from corruption. The kingly power of sanctified reason, transformed by grace, is to bear sway in the heart. He who rules his spirit is in possession of this power. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust. Such a man can be trusted. He turns from wrongdoing to use his God-given abilities in the Master's service. He keeps his eyes fixed on duty, refusing to deny self. *16LtMs, Lt 156, 1901, par. 24*

But the man who makes self-gratification supreme is not needed in the institutions which have been established for the advancement of God's cause. Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] It is not safe for you to serve in the Lord's institutions, for you place self first. You live to please self. You do not know by experience what it means to offer God unselfish service. Unless you can be placed first, to manage and control, you are not satisfied. You are on the rack if your desires are not gratified. You need to learn from Christ the science of Christianity. Will you not fall on the Rock and be broken? Will you not fasten your mind on eternal realities? *16LtMs, Lt 156, 1901, par. 25*

Before you can be a vessel unto honor, you must feel in your heart the converting power of God. You desire to teach, but you yourself need to be taught. Until your heart is humbled and sanctified you cannot be a safe instructor. *16LtMs, Lt 156, 1901, par. 26*

If you could discern matters in the light of the Word of God, you would see that you are not making straight paths for your feet, lest the lame be turned out of the way. Your course of action needs to be changed. God desires you to separate from your perverted ideas. He desires you to show that you respect the abilities He has given you. As you are now, any institution with which you might connect would be thrown into perplexity and confusion by your actions. It is time for you to go apart from our institutions until you understand that you need to watch and pray lest you enter into

temptation. *16LtMs, Lt 156, 1901, par. 27*

“Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.” [*James 4:5-10.*] *16LtMs, Lt 156, 1901, par. 28*

**Lt 157, 1901**

Franke, E. E.

“Elmshaven,” St. Helena, California

October 31, 1901

This letter is published in entirety in *6MR 232-237*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Franke,—

I have received and read your letter. I feel extremely sorry that matters have assumed the shape they have. Why did you not sit down with Elder Haskell and tell him all your plans? Why did you not come to some understanding? Why did you not arrange matters so that you could blend with him? Cannot you come together as brethren? Cannot you talk with Elder Haskell and he with you, arranging matters so that you shall not interfere with one another in your work? Cannot matters be adjusted so that your work will not cut across Brother Haskell's?*16LtMs, Lt 157, 1901, par. 1*

I am deeply moved as I see the moral apathy upon the world. I am much interested in New York. There is abundant room for you both. Commence your labors in some other part of the city, farther away than within a few blocks of where another hall has been hired for meetings, unless you can blend with Elder Haskell, although your talents are varied.*16LtMs, Lt 157, 1901, par. 2*

You can reach a class that Elder Haskell cannot reach. And whether he can reach them or not, there is a work that God has given him to do in the establishment of missions and the training of Bible workers to go into families and give Scripture readings—a work that will prepare those who accept the truth to be in their turn lightbearers in the world, all striving to be one with Christ as He is one with the Father.*16LtMs, Lt 157, 1901, par. 3*

Your teaching is of a character to bind the people to yourself, [with]



you dictating to them in a way for which no example is given in the Word of God. There is, in consequence, difference, contention, and variance. A party spirit is shown that reveals that the work has been misshaped. *16LtMs, Lt 157, 1901, par. 4*

Christ's work was to unify. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [*John 17:1-3.*] The right knowledge of the truth, [of] God and of Jesus Christ, the world's Redeemer, brings eternal life to the receiver—spiritual life in this human existence and eternal life in the kingdom of God. *16LtMs, Lt 157, 1901, par. 5*

"I have glorified thee on the earth; I have finished the work which thou gavest me to do." [*Verse 4.*] We should all bear in mind that to every man God has given his work. There is no one in the entire human family who has not been entrusted with talents to be wisely used and improved. Said Christ, "I have glorified Thee in my human character, perfecting that character for the benefit of all humanity, to show human beings that man can keep the law of God in a world of sin and transgression, and through being a partaker of the divine nature, stand as an overcomer." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Revelation 3:21.*] Christ is our pattern. *16LtMs, Lt 157, 1901, par. 6*

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." [*John 17:15-19.*] Christ gave the disciples correct views of truth, and then educated them to obey the truth by revealing its principles in the character. *16LtMs, Lt 157, 1901, par. 7*

"Neither pray I for these alone, but for them also which shall believe

on me through their word.” [Verse 20.] This statement takes us all in, binding us up with Christ as we receive Him as a personal Saviour. He says, “I am glorified in them before the world by their reception of me as their Saviour, and by their conformity to my will as they commit themselves and all their interests to my guidance and disposal; and on my side, I will give them power to become the sons of God, even to as many as believe on my name. My love shall be exercised toward them. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him.” *16LtMs, Lt 157, 1901, par. 8*

“If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” [John 15:10.] This is the great test of character for us all. All who in heart and life become Christ’s disciples, shall be one in Him. *16LtMs, Lt 157, 1901, par. 9*

Christ’s prayer is, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [John 17:21-23.] *16LtMs, Lt 157, 1901, par. 10*

This is the unity that Christ prayed should be seen among His disciples. <This is the heart-felt prayer that should come from human lips and voice.> Every true laborer will work in harmony with this prayer. How can we be in unity with the Father and with the Son when in our efforts to advance the work, we do not reveal that oneness in sentiment and practice that testifies that we are God’s witnesses, when we have not love for one another? Is it not time that His sign should be given to the world? Is it not time that we showed, by our love for one another, that the love of God is abiding in our hearts? Bible truth, believed and practiced, reveals the oneness that exists between the Father and the Son. This manifestation of unity separates all selfishness from the character and is an evidence that God loves the followers of Christ as He

loves His Son.*16LtMs, Lt 157, 1901, par. 11*

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according your former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God; seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” [1 *Peter 1:13-22.*]*16LtMs, Lt 157, 1901, par. 12*

There is nothing so objectionable among the people of God as discord and variance. <And there is no need of alienation and strife if self is sanctified.>*16LtMs, Lt 157, 1901, par. 13*

God’s servants, having a message from Him, are to be scattered abroad through all countries and in all cities, that they may be true witnesses for the Lord, showing to the world, which is broken up by discord and strife, variance and hatred, that there is a people who believe in Christ and who live out His Word, revealing Bible sanctification and bearing the credentials which show that God has sent His Son into the world, that the world through Him might be saved, and receive life through faith in Christ.*16LtMs, Lt 157, 1901, par. 14*

Love for one another is the most convincing evidence that the truth, Bible truth, is brought into the practical life.*16LtMs, Lt 157, 1901, par. 15*

Do we realize our responsibility? Are we studying the words of

Christ and carrying them into our private and public life? Are we keeping the way of the Lord? We are now to be staunch Christians, leaning humbly on the great Teacher. <We have no time to be worked by the enemy.> Those who have the truest dignity and the noblest traits of character are those who walk humbly with God, loving as brethren, <kind, courteous,> each one working for the interest of the other.*16LtMs, Lt 157, 1901, par. 16*

Has the truth been lodged in the heart? Is the mind of God, the law of God, our guide? If so, its heavenly principles of peace will prevent discord and strife. No man can stand in whose heart the truth of God is not rooted. There is only one power that can make us holy and keep us holy—the grace of God.*16LtMs, Lt 157, 1901, par. 17*

I shall pray and believe that the Lord will help and strengthen you, and that you will have the victory.*16LtMs, Lt 157, 1901, par. 18*

With much interest in your behalf.*16LtMs, Lt 157, 1901, par. 19*

## Lt 158, 1901

Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

October 31, 1901

Portions of this letter are published in *6MR 237-239*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Haskell,—

I am troubled in mind. Last night matters were urged upon me that have made me afraid that we may fail to recognize that Brother Franke has talents which are needed in our cities. I feel afraid that we have not encouraged him as we should. We do not all have the same gifts. *16LtMs, Lt 158, 1901, par. 1*

Someone asked you the question, “Elder Haskell, why do you not harmonize with Elder Franke, and let him do the work you cannot do, while you do the work God has given you to do, and at the same time try to help Elder Franke to come into closer touch with the work?” *16LtMs, Lt 158, 1901, par. 2*

Again a question was addressed to you, “Elder Haskell, have you not said to Elder Franke that you would as soon labor with him as with anyone? Have you attempted it?” *16LtMs, Lt 158, 1901, par. 3*

Elder Franke needs to be helped in the right way. There is no need of your getting in each other’s way, even though you both labor in New York City. It is not necessary for Elder Franke to interfere with your line of work. Is there not abundance to do in that great, wicked city? *16LtMs, Lt 158, 1901, par. 4*

Elder Franke has talents that may be used to advantage. The Lord has pity upon him. He has his work to do; he has a message to bear to the people. He can reach a class you cannot reach, and you can reach a class he cannot reach. The *16LtMs, Lt 158, 1901, par. 5*

Lord has room for all the workers who will give the last message of mercy with startling fervency to a world dead in trespasses and sins.*16LtMs, Lt 158, 1901, par. 6*

The word was spoken regarding Elder Franke, "Forbid him not. I have given him a work to do. Varied gifts must be brought into exercise to break the terrible spell that is upon the people."*16LtMs, Lt 158, 1901, par. 7*

It is a misfortune that Elder Franke has a drawback <in his family>, but no one is to discard his work on this account. He is to be helped to give to the world the light that God has given him. If there were many more who would cry aloud and spare not in our great cities, there would be souls saved who otherwise would never be reached.*16LtMs, Lt 158, 1901, par. 8*

Place no stumbling blocks in the way of the Lord's messengers. Help them to do their work, which is not your work. You are carrying on your work as God would have you carry it on. <Much of> the work that has been done in New York has not been <carried wisely> in the order of God. The Lord has <been> reproached for this, and Elder Franke is, <[in] some things,> greatly improved. Then recognize this improvement, and help him; for he needs your counsel and friendship. His work is to bring from the quarry of the world, by the mighty Cleaver of truth, the rough stones to be hewed and squared with axe and hammer. Some will bear the process of fitting up, and some will not. And so will it be in every effort that is put forth.*16LtMs, Lt 158, 1901, par. 9*

New York has been Elder Franke's field of labor. His voice has been heard, and some have been aroused and converted. <When brought in church capacity> they needed an education they did not receive <from Elder Franke>. But in the efforts made in the large cities every kind of talent must be used that the Lord has appointed in His providence. Marvellous things will be seen as this work is done, for the churches are dead in trespasses and sins.*16LtMs, Lt 158, 1901, par. 10*

Forbid them not, saith the Lord. They hear My message, and if they will heed My cautions and warnings they will not be led into Satan's snare, <but will harmonize>. Truth for this time is to make for itself a

place. A decided message of warning must be borne, for before the Lord strikes, He will warn the church and the world. New York City is to be warned. And the rich men, those called men of power, will hear the last message of mercy. I can write no more now. [My] head is tired, and it is mail time. *16LtMs, Lt 158, 1901, par. 11*

**Lt 159, 1901**

Haskell, S. N.

“Elmshaven,” St. Helena, California

November 3, 1901

Portions of this letter are published in *TSB 119-120*; *6MR 239*. See *9T 137-140*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Haskell,—

I have been deeply pained as I have considered the situation of the work in New York. After I sent the telegram in response to the one from Elder Jayne <sent> regarding the work of Elder Franke, and advising that he labor elsewhere, I was very sorry. <I ought not to be compelled to do this.> A great burden came upon my soul. That night matters were presented to me in this light: New York will be worked. Openings will be found in parts of the city in which there are no churches, where the truth will find standing room. There is a vast amount of work to be done, and the Lord has given Brother Franke a message to the people who are dead in trespasses and sins. Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning and led to resist light and evidence, we are to see from this that we are giving the testing message for this time. *16LtMs, Lt 159, 1901, par. 1*

I am not able to write much, but the words were spoken, Forbid him not. Messages will be given out of the usual order. The judgments of God are in the land. While missions must be established to do the work you are doing, to reach a certain class of people according to the light given, yet besides this, a message is to be borne so decidedly as to startle the hearers. *16LtMs, Lt 159, 1901, par. 2*

“Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former



things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is the truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand; I will work, and who can let it.”

*[Isaiah 43:8-13.]16LtMs, Lt 159, 1901, par. 3*

“I will bring the blind by a path that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them. They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? and blind as the Lord’s servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness’ sake; he will magnify the law and make it honourable.” *[Isaiah 42:16-21.]16LtMs, Lt 159, 1901, par. 4*

The work outlined in these Scriptures is the work before us. The terms, “My servant,” “Israel,” “The servant of the Lord,” mean anyone that the Lord may select and appoint to do a certain work. He makes them ministers of His will, though some who are selected may be as ignorant of His will as was Nebuchadnezzar.*16LtMs, Lt 159, 1901, par. 5*

God will work for those of His people who will be worked. He pledges His glory for the success of His Messiah and His kingdom. “Thus saith the Lord God, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to

open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Spiritual bondage has bound them in the prison house of unbelief. "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare; before they spring forth I will tell you of them. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself; now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools." [Verses 5-15.] *16LtMs, Lt 159, 1901, par. 6*

"Who among you will give ear to this? and who will hearken and hear for the time to come?" [Verse 23.] The people of God, who have had light and knowledge, have not carried out the high and holy purposes of God. They have not advanced from victory to victory, sowing the <unworked> fields with the seeds of truth, adding new territory, lifting up the standard in cities and their suburbs. Great spiritual blindness has been shown by those who have had light flashed upon them by the Lord, but who have not advanced in the light to greater and still greater light. Church members have been fed with milk, and they are as weak as babies. They have not been encouraged to use spiritual nerve and muscle in the work of advancement. They should be made to understand that the ministers cannot work out their salvation by hovering over them. Thus they are made weaklings when they ought to be strong men. *16LtMs, Lt 159, 1901, par. 7*

In every church young men and young women should be selected to bear responsibilities in that church. Many of the responsibilities borne by ministers and physicians should be laid upon church

members who should be made to understand that they have a work to do. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 *Corinthians 6:19, 20.*]16*LtMs, Lt 159, 1901, par. 8*

The burden bearers in the church, strong, reliable men, should be asked to act a part in helping to make the camp-meeting held so lively and interesting that a deep impression will be made on unbelievers. These camp-meetings are to be educating schools where church members gain a knowledge of how to conduct the work in their home churches.16*LtMs, Lt 159, 1901, par. 9*

The tame, shiftless way in which <some> camp-meetings have been held, and their location <chosen> in out-of-the-way places <to save expense>, as if to hide their light, is not in God's order. It shows that the Laodicean message is applicable to us as a church, that we are far behind in spirituality.16*LtMs, Lt 159, 1901, par. 10*

God calls for earnest, whole-souled workers. He has power to help in every extremity. The humble and contrite shall understand by personal experience that beside Him there is no Saviour. Bible truth must be preached and practiced. Every ray of light given is to shine forth with clear, distinct brightness. The truth is to go forth as a lamp that burneth. There are hundreds of God's servants who must respond to His call and take the field, coming up to the help of the Lord, to the help of the Lord against the mighty. God calls for live men, men who are filled with the vivifying influence of His Spirit, men who see God as the supreme Ruler and receive from Him abundant proof of the fulfilment of His promises, men who are not lukewarm, but hot and fervent with His love.16*LtMs, Lt 159, 1901, par. 11*

God has power to help in every extremity. The revelation of past and present prophecy is as a shining light which shineth more and more unto the perfect day. The light God has given on the Old and New Testaments, coming to the people from the press and by the living testimony, is light that grows brighter and brighter as it is brought into the practical life.16*LtMs, Lt 159, 1901, par. 12*

There needs to be a putting away of all fleshly appetites. Food which is injurious to soul and body has been and still is being eaten,

and this indulgence so clogs the living machinery that the service offered to God is corrupted. The truth is not obeyed, but is perverted and held in unrighteousness. O, how disgusted is God with the tame, lifeless, Christless efforts made by <some of> those who profess to be His servants. God's work must be carried forward <strongly> and upward, <improved continuously.> This cannot be done unless the sensuality that corrupts the whole man is separated from the religious experience. <This work must be done. Obtain the Spirit, the Holy Spirit.> *16LtMs, Lt 159, 1901, par. 13*

Church members need to fast and pray, striving earnestly to overcome by the blood of the Lamb and the word of their testimony. Not one particle of Sodomitish impurity will escape <the wrath of God> at the execution of the judgment. Those who do not repent and forsake all uncleanness will fall with the wicked. Those who <become members of the royal family and [who]> form God's kingdom in the earth made new, will be saints, not sinners. *Isaiah 30:1-3, 8-16. 16LtMs, Lt 159, 1901, par. 14*

Those who have had great light and have disregarded it stand in a worse position than those who have not been given so many advantages. <They exalt themselves but not the Lord.> The punishment inflicted on human beings will in every case be proportionate to the dishonor they have brought on God. Many by a course of self-indulgence have put Christ to open shame. They have encouraged an appetite for meat eating and for other harmful articles of diet, failing to honor God by revealing the purifying, sanctifying influence of the truth. *16LtMs, Lt 159, 1901, par. 15*

Daniel and his companions are illustrations of what the young men of today may be. Earnest and whole-souled, these youth were determined to be true to principle at any cost. They reasoned out the situation and saw that if they fulfilled God's purpose for them, they must keep the appetite under control. Then the mind would be clear and keen, able to comprehend God's instruction. *16LtMs, Lt 159, 1901, par. 16*

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might

not defile himself.” God helped Daniel, bringing him into “favor and tender love with the prince of the eunuchs,” and his request was granted. He and his companions were allowed to eat and drink as conscience told them they should. God blessed their efforts to honor him, giving them “knowledge and skill in all learning and wisdom.” When the king examined them, he found them “ten times better than all the magicians and astrologers that were in all his realm.” [*Daniel 1:8-20.*]*16LtMs, Lt 159, 1901, par. 17*

To those who will do as these youth did—close the door to temptation, deny appetite, and place themselves in right relation to God—the Lord will manifest Himself.*16LtMs, Lt 159, 1901, par. 18*

Should all the labor that has been expended on the churches during the past twenty years be again expended on them, it would fail, as it has failed in the past, of making the members self-denying, cross-bearing followers of Christ. Many have been overfed with spiritual food, while in the world thousands are perishing for the bread of life. Church members must work. They must educate themselves, striving to reach the high standard set before them which the Lord will help them to reach if they co-operate with Him. If they keep their own souls in the love of the truth, they will not hold the ministers back from presenting the truth in new fields.*16LtMs, Lt 159, 1901, par. 19*

Those who do not consecrate themselves to God’s service will be used by the enemy of God. Let young men and young women make every effort to qualify themselves to help those who know not the truth.*16LtMs, Lt 159, 1901, par. 20*

The large cities should have been worked just as soon as the churches received the light. But many have carried no burden for souls, and Satan, finding them susceptible to his temptations, has spoiled their lives. God asks His people to repent, be converted, and return to their first love which they have lost by their failure to follow in the footsteps of the self-sacrificing Redeemer.*16LtMs, Lt 159, 1901, par. 21*

**Lt 160, 1901**

Haskell, Brother and Sister

St. Helena, California

November 3, 1901

Portions of this letter are published in *Ev 489; 4MR 298; 7MR 393-394*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Haskell,—

I have just signed my name on the back of the check which I received today. The money is due you from me. <I have used it in Australia to open work in new fields. I have hired this to help you in New York.> You need it. And you cannot tell how pleased I am to secure this money, giving my note for it. I wish you had the five thousand. As soon as you enter into any arrangements for the purchase of the hall, I can send an appeal to some persons who I think will help. *16LtMs, Lt 160, 1901, par. 1*

I received your last letter, also the enclosed paper. I hope you will not be troubled in reference to the matters of which you speak in your notes on the margin. This, my dear Brother, you need not worry about at all. You should never speak of such things, because it leaves a wrong impression concerning you in the minds of others. They would think you were envious and suspicious. Do not look to men. I have not a thought that anyone has any such feelings as you mention. Such things will occur, but keep your eye single to the glory of God. The Lord will be your Helper and your God. You must not allow yourself to cherish any discouraging thoughts. You should recognize the keeping power of God. The work is the Lord's, not yours. You are His servant, to keep the way of the Lord, and to do justice and mercy, blending them in your work. *16LtMs, Lt 160, 1901, par. 2*

I have no longer any doubt but that Brother Franke is appointed of God to give a warning message in the large cities. His work is not

your work, neither is your work his work. I hope that at this time he will not speak words of condemnation; for the people in our large cities have not had the light. They are <not> a class who have once known the way of the Lord, who have known the truth, who have had the Bible <opened to them>, but who have departed from righteousness. Awful sins are being committed. Great wickedness and corruption exist in our world. Startling testimonies are to be borne in messages of warning in our cities. Forbid them not. We have very few men who have a message that will stir up the people.*16LtMs, Lt 160, 1901, par. 3*

I telegraphed for Elder Franke to labor elsewhere. In no way is he to bring confusion to your work. New York is a large city. Should he speak Sunday evenings in a large hall close by the hall in which Elder Haskell is working, confusion would be the result. But cannot you talk the question over together? While setting the situation before Elder Franke, do not use any words of which anyone could take advantage.*16LtMs, Lt 160, 1901, par. 4*

If you cannot in any way unite without awakening a spirit of strife, then let the work which Elder Franke may undertake be done in another place. Thus you would keep away elements which might hinder the spiritual advancement of those who have just accepted the truth under the labors of Brother and Sister Haskell and Brother Brunson. God is giving these workers standing room. If Elder Franke should begin Sunday evening meetings within a short distance of the hall in which Elder Haskell is carrying on his effort, an improper representation would thus be given to the people, and this condition of things would result in counterworking the good which the Lord desires to see accomplished. Inconsistency and confusion would result from getting out notices of meetings to be held in a larger hall so near the one in which meetings are now held. Such an action has not been taken by us as a people. Those in the city would attend where there is the largest crowd and the greatest excitement.*16LtMs, Lt 160, 1901, par. 5*

There is now need of moving carefully and cautiously, and of making no disagreeable impression on the ones who are moving toward the truth.*16LtMs, Lt 160, 1901, par. 6*

You invite me to come to New York City. I have had all the variance and discord that I care to pass through. I must now have repose. I have been on the eve of saying, "I will come." But when I look at the writings that have been neglected for years and years, and realize how much the people need these messages of light from the Lord, I feel that I must not visit New York City unless the Lord should say, "Go."*16LtMs, Lt 160, 1901, par. 7*

Since I came to America, I have had only a few nights' full rest. Until one o'clock, and often only until twelve o'clock, is usually as late as I can sleep. Just a few nights ago, after hearing about the preparation Elder Franke was making to hold an enthusiastic mass meeting only a few blocks away from the place where you have been holding meetings, I had to leave my bed at eight o'clock in the evening <and pray and write until after twelve o'clock>. This plan regarding Elder Franke's proposed meeting was not consistent and should not be carried out. The work that Elder Haskell is doing bears the Lord's signature as the right work. No one should do anything to break up this work. It would not be pleasing to the Lord if anyone should seem to ignore the work which Elder Haskell has been doing, and to make it appear that the work which they were carrying forward in a different way is the great work, towering above the work which has been done by Elder Haskell.*16LtMs, Lt 160, 1901, par. 8*

If it is possible to create an interest which will bring people to the hall where Elder Haskell is laboring, many will accept the truth. There should be the most careful management of this matter of parties. If the workers labor in straightforward lines, presenting the truth in all its importance, those persons who are now on the point of deciding will not become confused over any movements of Elder Franke. And if you continue the work as you have been working in New York, souls who accept the truth will not come in on a wave of enthusiasm or excitement, but with a faith founded on the Word of God.*16LtMs, Lt 160, 1901, par. 9*

At a later period there will be decided advance work. Now every step should be taken with the greatest consideration and wisdom. If all the workers hide self in Jesus, large additions will be made to the church. Let not one thread of self-exaltation be woven into the web.



Let no furor of excitement be aroused by those who are giving the message at the present time. In every effort made, let the Holy Spirit do its work of molding and fashioning the minds of those who hear the Word. Let strong reasons for our faith be presented from the Word of God, and let the truth in its sanctifying power melt its way to the hearts and minds of those who are under conviction. As the helpers give Bible readings in the homes of the people, the Lord just as surely works on minds as He does in the public services.*16LtMs, Lt 160, 1901, par. 10*

“Thus saith the Lord, The heaven is my throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word.” [*Isaiah 66:1, 2.*]*16LtMs, Lt 160, 1901, par. 11*

This is to be the message that is to fall from sanctified lips. Let no one manifest a denunciatory spirit. Let the words reveal that in the heart is the melting love of Jesus for a lost world. Scathing rebuke and words of condemnation should not be given at the present time. Let everything be done in as quiet a manner as possible. The Holy Spirit will work upon human hearts, and the gospel message will be received by those who allow God to strengthen them by His grace. As the claims of God's law are brought to bear upon human hearts, many will be convicted of transgression. When they learn that repentance means pardon, they will have the sweet spirit of religious fellowship in the hope of the gospel.*16LtMs, Lt 160, 1901, par. 12*

The strife of tongues must cease. The efforts continually being made under the dictation of the Holy Spirit will strengthen and unite the cause in New York City. The good work begun should by faith be carried forward with much prayer and deep humility. The men whom God has employed in this work of soul-saving, and who by His grace are to carry it forward, will be instant in season and out of season, laboring most earnestly with an intensity of desire to instruct the people in Bible truth, and in true medical missionary work which is being accomplished in our sanitariums in the relief of suffering bodies and sin-sick souls.*16LtMs, Lt 160, 1901, par. 13*

Teach the people that they can act as God's helping hand, by co-operating with the great Master worker to restore physical and spiritual health. This work bears the signature of heaven and will open doors for the entrance of truth, saving many souls ready to perish. There is room for every one that can intelligently take hold of this work.*16LtMs, Lt 160, 1901, par. 14*

The great ignorance on Bible subjects makes it very essential that house-to-house labor be done. An increase of the knowledge of God among the people, and the heartfelt, humble prayers that they send to heaven, are of more value than public discourses. This is a work that is precious in the sight of God and in the estimation of the people. The good example set in words and deeds will tell to the glory of God.*16LtMs, Lt 160, 1901, par. 15*

In much love.*16LtMs, Lt 160, 1901, par. 16*

## Lt 161, 1901

Magan, P. T.; Sutherland, E. A.

St. Helena, California

November 5, 1901

This letter is published in entirety in *SpM 198-200*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Magan and Brother Sutherland,—

I was very sorry, Brother Magan, to hear of your indisposition and serious illness. We thank the Lord that He has heard our many prayers in your behalf. *16LtMs, Lt 161, 1901, par. 1*

I shall probably see you soon; for after a week of conviction, I have decided to leave for the East. By my former decision not to leave home I came to a crisis in my experience, and I will leave for New York City tomorrow morning, if the Lord will. And this seems to me to be His will. *16LtMs, Lt 161, 1901, par. 2*

I am surprised that there should be talk of separating Brother and Sister Salisbury from the faculty of the Berrien Springs school. Did not the Lord discern what should be done in reference to this school question, when He so graciously instructed you not to allow your school faculty to be broken up? *16LtMs, Lt 161, 1901, par. 3*

The question was asked, If Brother and Sister Salisbury are not especially needed in the school, and are needed elsewhere, should not they be permitted to go? I told them that circumstances might alter cases, but all the light given me is that a mistake is being made in planning for members of your faculty to go to Europe to engage in the school work. *16LtMs, Lt 161, 1901, par. 4*

The Lord desires to have the same faculty, if they are disposed to put their whole being into the work, taking hold in faith and with good courage. If they rely upon the Lord, He will be their strength

and their efficiency. But they must keep advancing in the upward way, gaining victory after victory in their onward progress. Because of opposite theories they need not be faint-hearted. Have we not had to breast opposition from the beginning in any forward, upward movement?*16LtMs, Lt 161, 1901, par. 5*

Go forward, brethren, saying, I will not fail nor be discouraged. Brother Magan, say to Brother Sutherland, Talk faith, pray in faith, and go forward. Those who have ever been walking in unbelief will throw their past experience and knowledge as stumbling blocks in your way. But in the words, "It is written," you have the staff that you should take.*16LtMs, Lt 161, 1901, par. 6*

Draw from God, hoping, praying, believing. Always be fragrant in spirit. Speak pleasantly. When I see others so disagreeable in the expression of their feelings, I dislike the spiritual atmosphere so much that I feel like opening the windows heavenward and letting the fragrance of the presence of the Lord shine in, thus scattering the disagreeable fog.*16LtMs, Lt 161, 1901, par. 7*

Do not be in haste to reveal the spirit of unbelief. Close the windows earthward and then sing the songs of Zion. Perfect confidence in God is essential. Be not faithless, but believing. Thus far the Lord has certainly helped you. Although His overworked servant has been afflicted, in His great mercy the Lord has spared his life. Then rejoice in the Lord alway; and again I say, Have faith in God, and rejoice.*16LtMs, Lt 161, 1901, par. 8*

There is much to be done. You now need to educate, educate, educate. Let no one take away your needed facilities. Have you a printing outfit? This you must have, if you do not have it; for you will want to do much of your own printing, issuing the books and other publications which you need in your work. You need the very best educator to teach typesetting and presswork to the students, giving them the education essential for this class of work.*16LtMs, Lt 161, 1901, par. 9*

You also need the very best and most experienced bookkeeper that you can secure. Let bookkeeping be one of the regular studies. Make this branch a specialty.*16LtMs, Lt 161, 1901, par. 10*

Voice culture should be taught in your school. Do not lightly pass over this matter; for if the expression is defective, all the knowledge that shall be obtained will be of but very little use. The cultivation of the voice is of the greatest importance in order that grace and dignity may be brought into the impartation of truth.*16LtMs, Lt 161, 1901, par. 11*

By learning correctly to use the voice in speaking, many who are weak-chested may save their lives. Make the student stand erect, throwing back his shoulders. The ladies especially need to cultivate the voice.*16LtMs, Lt 161, 1901, par. 12*

In every reading exercise, require the students to speak the words distinctly, clearly pronouncing even the last syllable. Teach the students not to let their voice die away at the end of the sentence. Require a clear, round, full tone of voice to the very close, including the last syllable.*16LtMs, Lt 161, 1901, par. 13*

Many who use their vocal organs in so careless a way that they can scarcely be called vocal organs, if allowed to continue speaking defectively, will die of consumption. For want of exercise the lungs will lose their healthful action. In the respiration there is not a full inhalation of pure, vital air to give nourishment to the lungs, consequently they become diseased.*16LtMs, Lt 161, 1901, par. 14*

Educate all to speak slowly. Do not allow any hurried reading or rapid delivery. Teach the students to inhale the God-given, vital air, and then in the exhalation clearly express their words. Thus the vital properties of the air are utilized.*16LtMs, Lt 161, 1901, par. 15*

Never allow an indistinct utterance to pass unnoticed. Let the speech be as perfect as possible. Accept nothing else. By cultivating the voice a grand work will be done not only in learning how to breathe, inhaling the pure, life-giving air and exhaling by speaking in loud, clear tones, but also in the preservation of life.*16LtMs, Lt 161, 1901, par. 16*

In speaking there need be no strain put upon the throat or the lungs. The abdomen is the powerful engine from which the organs of speech are to receive the power which keeps them in perfect tone and expression. There needs to be an economizing of nervous

strength in order that the voice may be perfected, thus enabling laborers to speak in such a way that the truth will lose none of its force and beauty by being bunglingly presented.*16LtMs, Lt 161, 1901, par. 17*

This subject of voice culture needs special attention. May the Lord help you as teachers to see the bearing which this subject sustains to the communication of the truth. Workers should know how to use the voice in such a way that in speaking they will properly represent the grand subjects of present truth. If the mind and the will are set to make progress and advancement, there will be improvement in the forcible presentation of the Scriptures.*16LtMs, Lt 161, 1901, par. 18*

You should endeavor to train the very best class of workers, who as teachers and as ministers of the gospel will be able to educate others. I think that if it is possible, you should have Elder Prescott connected with your faculty during the first term. This first term must be a success. The Lord desires our Brother Prescott to learn many things in educational lines. His ideas of education are to be different from what they once were. And I thank the Lord that He has been giving him the light that is so much needed by the students who shall go forth as teachers.*16LtMs, Lt 161, 1901, par. 19*

All who are now connected with the work of education must not follow the same, same old methods. Our schools should be more after the order of the schools of the prophets.*16LtMs, Lt 161, 1901, par. 20*

Be of good courage in the Lord. Do not talk unbelief. Brethren, look not on the dark side. The Lord has a work for you to do. You need more faith, more hope. Commit the soul to God, as unto a faithful Creator.*16LtMs, Lt 161, 1901, par. 21*

If for the time being Brother Magan should go to Nashville, Los Angeles, or St. Helena, the entire change would be a blessing to him. For a time he needs to be carefully and tenderly handled, and located wherever his mind will be most at rest.*16LtMs, Lt 161, 1901, par. 22*

Do not at present let Brother and Sister Salisbury leave you. Hold

them until you know that it is duty for them to go.<sup>16</sup>*LtMs, Lt 161, 1901, par. 23*

In much love.<sup>16</sup>*LtMs, Lt 161, 1901, par. 24*

**Lt 162, 1901**

White, W. C.

"Elmshaven," St. Helena, California

November 5, 1901

Previously unpublished.

My dear son Willie,—

I have just read a letter from Brother Hoopes to you in regard to establishing an art department in Union College to educate young people to illustrate our publications. I have never had the least encouragement given for this line of work to be taken up, and I could not advise any such movement. There are many things positively essential, but this is not. From henceforth there will be fewer illustrations in my books, and they will sell just as readily as they do now.<sup>16</sup>*LtMs, Lt 162, 1901, par. 1*

An exception must be made in the case of the Southern field. The books published for the colored people need many illustrations, but the illustrations can be of an inexpensive character.<sup>16</sup>*LtMs, Lt 162, 1901, par. 2*

I hope the art department mentioned by Brother Hoopes will not be started. The end is near, and every dollar is needed to set in operation the work that should be done. Let those who have money send some to Australia, that the Sanitarium there may be completed. The same mail that brought this letter from Brother Hoopes brought one from Australia, telling of the great need of the Sanitarium building and of its unfinished condition.<sup>16</sup>*LtMs, Lt 162, 1901, par. 3*

There is work to be done in the cities that have not been worked. Let the students in our schools be educated to work with earnestness and determination for the saving of souls. Let as little expense as possible be incurred. Establish nothing that is not a positive necessity. We need every dollar that can be spared to invest in the work of opening new fields and sustaining



workers.<sup>16</sup>*LtMs, Lt 162, 1901, par. 4*

P.S. If you choose, you may send this letter to Brother Hoopes.<sup>16</sup>*LtMs, Lt 162, 1901, par. 5*

On Thursday morning Sara and I start for New York. I cannot rest. I am convinced that it is my duty to go.<sup>16</sup>*LtMs, Lt 162, 1901, par. 6*

**Lt 163, 1901**

Daniells, A. G.

St. Helena, California

September 26, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Daniells,—

I am not able to sleep past one o'clock. Yesterday morning I found your letter under my door. Last night instruction was given me that our present efforts are not to be made for China or other fields similar to China. Our force of workers is not yet to be sent to these distant countries. We have a work to do at home. All our institutions—sanitariums, publishing houses, and schools—are to reach a higher standard.*16LtMs, Lt 163, 1901, par. 1*

The Lord gave me special direction that buildings should be erected for the publication of literature containing the light of present truth. He gave instruction that every effort should be made to send forth to the world the messages of invitation and warning. Some will be reached by our literature who would not be reached in any other way.*16LtMs, Lt 163, 1901, par. 2*

From our books and papers bright beams of light are to shine forth to enlighten the world in regard to present truth. Workers who are not at all benefited by the advantages they receive in connection with the cause of God should not be brought into our offices of publication. Neither should matter of an objectionable character be introduced into these institutions. Thus the sacred truth of God is placed on a level with common matters. And when outside work is brought in, a correspondingly large number of workers must be employed. This brings care and perplexity.*16LtMs, Lt 163, 1901, par. 3*

I have been shown that mistakes are being made in our publishing

houses. There has been a constant increase of expensive machinery for the doing of commercial work. A large amount of work has been brought in that has no relation to the work which in faith and love is to be accomplished for the salvation of human beings. *16LtMs, Lt 163, 1901, par. 4*

It is high time that consideration be given to this matter. Time and talent have been used in doing a class of work that has not brought a particle of glory to God. Work has been done which gives no knowledge of the truth. *16LtMs, Lt 163, 1901, par. 5*

This mistake must be corrected. It is not wisdom to use money to establish enterprises which consume without producing. In these things our printing presses have not been used in accordance with God's design. *16LtMs, Lt 163, 1901, par. 6*

It is said that more room is needed in the publishing houses. There is ample room in them, and when the right thing is done, it will be seen that there is. *16LtMs, Lt 163, 1901, par. 7*

Far less commercial work should be received into our offices of publication, and not a line of matter containing Satan's sentiments should be received. The introduction of such matter destroys all sense of the sacredness of the institution. How does the Lord regard the using of the presses in His institutions to print the errors of the enemy? *16LtMs, Lt 163, 1901, par. 8*

When common matter is mingled with the sacred truth coming from the press, the blessing of God does not rest upon the work done. The whole institution is cheapened. Said the divine Teacher, "What have you gained by bringing in this outside work? It has brought you much vexation of spirit, and the workers have had to hurry and rush to get the matter finished in the specified time. This has occasioned confusion and strife. Harsh words have been spoken, and an unpleasant spirit has been brought into the office. The means gained in no way compares with the loss which comes through rushing and driving and scolding and fretting." *16LtMs, Lt 163, 1901, par. 9*

May the Lord help His people to see that this is not wisdom, and that far more is lost than is gained. *16LtMs, Lt 163, 1901, par. 10*

If less machinery and fewer workers had been brought together in one place, while other portions of the vineyard were destitute of facilities, if more money had been spent in making plants in various places, God would have been better pleased. It is not sanctified ambition that has led to the investment of so much money in one place. It is a mistake for our brethren to run so many presses for the printing of ordinary matter. We are fast approaching the end. The printing and circulation of the books and papers that contain the truth for this time is to be our work. When the common is mingled with the sacred, there is always danger that the common will be allowed to take the place of the sacred.*16LtMs, Lt 163, 1901, par. 11*

Christ desires His people to be lights shining in a dark place. All who are connected with our offices of publication are to show in their lives the power of the truth. They are to move onward and upward, not striving to make money, but striving to impart light to those who are in darkness.*16LtMs, Lt 163, 1901, par. 12*

It has been supposed that it is necessary to take in outside work in order to make the office pay. Said my Guide, "After all is considered, what is gained?"*16LtMs, Lt 163, 1901, par. 13*

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:1, 2.*]*16LtMs, Lt 163, 1901, par. 14*

There is a marked neglect of the cautions and warnings that have been given from time to time. When there is a seeking of the Lord and a confession of sin, when the needed reformation takes place, united zeal and earnestness will be shown in restoring what has been withheld. The Lord will manifest His pardoning love, and means will come in to cancel the debts on our institutions.*16LtMs, Lt 163, 1901, par. 15*

## Lt 164, 1901

Daniells, A. G.

St. Helena, California

January 23, 1901

Portions of this letter are published in *Ev 79; 4MR 420-421*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Daniells,—

I have received and read the letter recently sent me by you. Since I came to America, the burden upon me has been very heavy. Tonight I was not able to sleep past one o'clock. I am now writing by lamplight. For many nights I have not been able to sleep past one or two o'clock. The work that the Lord desires me and my workers to do is outlined before me. This work does not consist alone in attending camp-meetings and special council-meetings, but in getting together as fast as possible the light given me by the Lord, that it may be given to the people.<sup>16</sup>*LtMs, Lt 164, 1901, par. 1*

We are not to be called away from this work. But since coming to this country I have not had time to write. I have not had time to do the work the Lord has given me to do. This thought robs me of sleep. I must get my books ready for publication as soon as possible.<sup>16</sup>*LtMs, Lt 164, 1901, par. 2*

The work that needs to be done by our people has been outlined before me. I have been shown the great need of workers to send out into the places in this country that are in such great need of help. This is our first work—to enter these neglected cities which have not yet been entered by the messengers of truth. This great and neglected work lies before us.<sup>16</sup>*LtMs, Lt 164, 1901, par. 3*

We are not called upon to go into the depths of iniquity in the cities. We are to present the truth to those in the highways. <This work has been neglected.> We have a work to do for the higher classes,

and this work needs all our capabilities. While we are in no case to neglect the poor and destitute, we have neither men nor money for the work among the very lowest classes. We point our workers to a higher grade. All reasons for this I cannot explain now.*16LtMs, Lt 164, 1901, par. 4*

The fields ripe for the harvest have been spread before me. We must work for the higher class of people. Then we shall have strength and ability with which to carry forward the work in the lines which God has pointed out.*16LtMs, Lt 164, 1901, par. 5*

In clear, simple lines the gospel is to be presented to the world. Human beings are to unite with the ministering angels in advancing the cause of God. Much wiser generalship should be shown in the location of camp-meetings; they should not be held in out-of-the-way places; for in the cities there are people who need the truth. Camp-meetings are to be held in places from which the people of our large cities can be reached.*16LtMs, Lt 164, 1901, par. 6*

Christ compares His people to a city set on a hill, which cannot be hid, and He says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*]*16LtMs, Lt 164, 1901, par. 7*

This is a time of great moral darkness. Men and women are absorbed in the search for money and amusement. The work of the Lord must be made known. The last message of mercy must be heard in the large cities. Camp-meetings must be held in <or near> the cities, the workers at one time pitching the tent in one part of the city and the next time in another part. Right at our doors there are heathen who need to hear the warning message. In the large cities of America memorials for God are to be established.*16LtMs, Lt 164, 1901, par. 8*

The Lord is testing His people. Those who cherish His light will be light-bearers. Our brethren in America are to make decided reforms. Few of them know what it means to labor earnestly for souls ready to perish.*16LtMs, Lt 164, 1901, par. 9*

The need for our people to unify has been presented before me. Medical missionary work should have been more closely bound up

with the gospel ministry, for they are parts of the same great whole. There is to be no division between them. *16LtMs, Lt 164, 1901, par. 10*

Ministry comprehends far more than merely preaching the Word. It means calling and training young men as Elijah called and trained Elisha—taking them right from the plough and giving them responsibilities to bear in God’s work, small responsibilities at first, and larger ones as they gain strength and experience. The minister is to train young men to bear burdens in God’s cause, teaching them to follow self-denying methods. Young, inexperienced workers are to be placed in close touch with experienced servants of God. that they may learn what it means to minister. *16LtMs, Lt 164, 1901, par. 11*

Young physicians should be connected with those of greater experience, that they may learn how to labor efficiently for God. *16LtMs, Lt 164, 1901, par. 12*

A wonderful messenger, even the Son of God, came to this world to teach men and women how to live perfect lives. His divinity clothed with humanity, He stood before the human race as a perfect teacher, illustrating in His life the high and holy principles which everyone who is saved must reveal in his dealings with his fellow man. *16LtMs, Lt 164, 1901, par. 13*

Christ redeemed men from Satan, paying no less a price than His own life. He was equal with God, but He laid aside His royal robe and kingly crown, and came to this world in the likeness of man, that humanity might touch humanity and divinity lay hold of the throne of God. Had He come in His glory, no one would have been able to look upon Him and live. Therefore He was made in fashion as a man. For our sake He became poor, that through His poverty we might be made sharers with Him in the far more exceeding and eternal weight of glory. *16LtMs, Lt 164, 1901, par. 14*

Christ is the Sent of God. He placed Himself at the head of humanity, standing there as our Elder Brother, sharing with us all our trials and afflictions. He was tempted in all points like as we are, that He might be able to succor them that are tempted. He offered to God a perfect obedience, that man might be placed on vantage

ground. "The Word was made flesh, and dwelt among us, ... full of grace and truth." [*John 1:14.*] Those who believe in Him may overcome, may become all that God requires them to be. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*Verse 12.*] Partaking of the divine nature, we may overcome the corruption that is in the world through lust. All who are truly united with Christ shall be sanctified by His grace. *16LtMs, Lt 164, 1901, par. 15*

Let all who minister seek to understand Paul's words to the Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:1, 2.*]*16LtMs, Lt 164, 1901, par. 16*

I entreat the ministers of the gospel, who are bearing to the world the most important and decisive message of warning and appeal that has ever been given, not to disregard the entreaty of the great apostle. *16LtMs, Lt 164, 1901, par. 17*

The same principle contained in Paul's instruction is presented by Isaiah: "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. ... To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [*Isaiah 8:11-17, 20.*]*16LtMs, Lt 164, 1901, par. 18*

"Unto you, O men, I call; and my voice is to the sons of man. O ye



simple, understand wisdom; and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth, do I hate. ... Whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul; all they that hate me love death." [*Proverbs 8:4-13, 35, 36.*]*16LtMs, Lt 164, 1901, par. 19*

The Lord Jesus put these words in the mouth of His appointed instructor, for the benefit of those living in this age, when a decided testimony is to be borne in regard to the binding claims of the law of God.*16LtMs, Lt 164, 1901, par. 20*

Christ has given us an example of how to work. We read: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand. ... And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." [*Matthew 4:13-17, 23.*]*16LtMs, Lt 164, 1901, par. 21*

**Lt 165, 1901**

Brethren and Sisters of the Iowa Conference

Des Moines, Iowa

November 6, 1901 [typed]

This letter is published in entirety in *1888 1762-1771*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren and sisters of the Iowa Conference,—

I wish to write a few lines to you. In Iowa there are many places to be worked. As a general rule, the laborers in the Iowa Conference should go out from the churches into new fields using their God-given ability to a purpose in seeking and saving the lost.*16LtMs, Lt 165, 1901, par. 1*

In the Iowa Conference there are many precious souls who will make good workers. These need to be awakened to the necessity of taking hold of the Lord's work and doing service for Him. They should be educated and trained that they may go forth to labor for others. Let them gain an experimental knowledge in seeking to save those perishing around them.*16LtMs, Lt 165, 1901, par. 2*

God has appointed to every man his work. While so many in the towns and cities around us are perishing for lack of knowledge, how can God's people sleep on in indifference? If those who know the truth fully realized the awful peril of their fellow men, they would have a burden to work for the Master. Going out into new fields, they would by the power of example lead others to unite with them.*16LtMs, Lt 165, 1901, par. 3*

All sin is selfishness. Satan's first sin was selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation which led Adam to sin was the false statement of Satan that it was possible for him to attain to something more than he already enjoyed—possible for him to be as

God Himself. Thus seeds of selfishness were sown in the human heart.*16LtMs, Lt 165, 1901, par. 4*

God desires everyone to understand the hateful character of selfishness and to co-operate with Him in guarding His human family against its terrible, deceptive power. The first result of the entrance of sin into the world was the birth of principles of selfishness. The design of the gospel is, by means of remedial missionary work, to confront this evil of selfishness and destroy its destructive power by establishing enterprises of benevolence.*16LtMs, Lt 165, 1901, par. 5*

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for them. And in this gift He gave Himself. How could He give more? “I and My Father are one,” said Christ. [*John 10:30.*] By the gift of His Son, God has made it possible for man to be redeemed and restored to oneness with Him. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*]*16LtMs, Lt 165, 1901, par. 6*

Sin has extinguished the love which God placed in man’s heart. The work of the church is to rekindle this love. She is to co-operate with God by uprooting selfishness from the human heart, placing in its stead the benevolence which was in man’s heart in his original state of perfection.*16LtMs, Lt 165, 1901, par. 7*

Love is the great principle that actuates the unfallen beings. With what amazement then do the angels behold the indifference of those who have light and knowledge! The heavenly host is filled with an intense desire to work through human agencies to restore in man the moral image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to recover man from his fallen state. Every attribute, every power, of divinity has been placed at the command of those who unite with the Saviour in winning men to God. O that all would appreciate the truth as it is in Jesus! O that all would love God in return for the love wherewith He has loved them!*16LtMs, Lt 165, 1901, par. 8*

My brethren, I wish to present before you the necessities of the unworked fields in your sight. In His great mercy the Lord has furnished these fields with laborers who have precious talents. Means are now needed to carry forward the work. I present this matter before the churches in Iowa, and may the Lord impress hearts with the needs of His work, that gifts may flow into His treasury for these barren fields! Our neglect of the fields ripe for the harvest is our condemnation. *16LtMs, Lt 165, 1901, par. 9*

God is calling upon His people to give to Him of the means that He has entrusted to them, that institutions both small and great may be established to glorify His name. By giving for His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves. *16LtMs, Lt 165, 1901, par. 10*

If sinners repent, their pardon is procured through the merits of Christ. Then work interestedly, trying to lead souls to repentance. <This will be your everlasting rejoicing.> All who see this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. There will be no desire to argue over just what is meant by Christ's being our righteousness, or to try to explain some questions which do not in any way make more plain the terms of salvation. It is not so essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are transgressing the law of God, whether we stand in obedience or disobedience before the holy precepts. *16LtMs, Lt 165, 1901, par. 11*

Carelessness in regard to the principles that must be brought into the life-practice is a fatal mistake and needs special attention. He who is saved must set things right in his heart. *16LtMs, Lt 165, 1901, par. 12*

Christ reproved the Pharisees, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel." [*Matthew 23:23, 24.*]*16LtMs, Lt 165, 1901, par.*

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life-experience. <Repeat not the past.> Let none indulge in speculative theories or call attention to things that do not pertain to the great and solemn work of deciding their own eternal destiny. The *twenty-third of Matthew* describes the condition of those who are blinded, who cannot discern the relative importance of things that they should understand.*16LtMs, Lt 165, 1901, par. 14*

Because the spiritual eyesight of some in positions of trust has been clouded, God's great and sacred work has been neglected. Justice, mercy, and the love of God have not been manifested. By their deeds some have shown that they have not been actuated by right principles. A practical evidence of love for their brethren has been wanting. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled, by dealing unjustly with the heritage of the Lord, to commit sins that are great in the sight of God.*16LtMs, Lt 165, 1901, par. 15*

The time is very near when all these matters will be adjusted by a power that no one can evade. The scenes enacted in the day of judgment will put everything on its proper basis.*16LtMs, Lt 165, 1901, par. 16*

Christ's righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God's service, have done things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their want of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced. The woes that fell on the Pharisees will as verily fall on all who are engaged in a like work, unless they repent.*16LtMs, Lt 165, 1901, par. 17*

Spiritual guides, whose spiritual eyesight is blinded, tamper with the conscience, and by subtle reasoning make imaginary and false distinctions among the guilt of various transactions. They lightly pass over some very great wrongs, and with great severity condemn other wrongs that do not begin to compare with the measure of their own sin in creating and working upon false

principles. God calls for a decided and thorough change.*16LtMs, Lt 165, 1901, par. 18*

It is righteousness that exalts a nation, and it is sin that brings ruin. With humble, contrite hearts let all study the Bible. That which is revealed in the Scriptures is for you and for your children. Eat the Word and digest it, for it is the bread of life. But do not be eager and troubled to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their eternal salvation, and as a result their practical life is greatly deficient. If they studied the Word of God and obeyed it, their minds would not be so full of conjectures in regard to things they need not understand or comprehend. <Some seem unwilling to understand the *last two chapters of Malachi*.>*16LtMs, Lt 165, 1901, par. 19*

In every place in the world God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His Word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its bright beams are to be carried to all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty in the path of duty wherever they may be called to go.*16LtMs, Lt 165, 1901, par. 20*

God's people should exercise faith, bringing practical religion into the home, the neighborhood, the church, and the institutions that have been created to advance the work of God on this earth. There should be a far more genuine practice of faith in the everyday life. God's people must reveal the attributes of Christ—the meekness, the generosity, the tenderness, that He always exercised in behalf of the poor, the distressed, and the needy. “Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” [*1 John 3:17.*] Let there be no shutting up of the bowels of compassion, for those who do this are weakened and deprived of the Spirit of God.*16LtMs, Lt 165, 1901, par. 21*

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ do not have His fragrance of character. By performing deeds of mercy and by speaking words that are like apples of gold in pictures of silver, they should exercise an uplifting influence over those with whom they have to do. But too often the words are harsh and the actions unbecoming to a Christian. God cannot approve of such words and actions, for they are an offence to Him. *16LtMs, Lt 165, 1901, par. 22*

Let us notice the answer which the divine Teacher gave to the lawyer who asked, "What shall I do to inherit eternal life?" "He said unto him, What is written in the law? how readeest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?" [*Luke 10:25-29.*] *16LtMs, Lt 165, 1901, par. 23*

In answer to this question, Christ gave the parable of the good Samaritan. In this parable He called to the minds of His hearers an incident that had actually taken place: "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [*Verses 30-37.*] *16LtMs, Lt 165, 1901, par. 24*

In this parable are summed up all the principles contained in the law. Eternal life is the theme. And when the principles of justice and mercy are in any way violated in word or in practice, those who thus disobey God's expressed injunctions commit a sin of far greater magnitude than was the sin committed in Eden; because sin was a new thing to our first parents. All have before them the result of Adam's transgression of God's law. The taking of the forbidden fruit—seemingly so small a matter—resulted in opening the floodgates of woe upon the world. All the violence and crime now existing in the world can be traced back to this transgression.*16LtMs, Lt 165, 1901, par. 25*

Those who are called to be superintendents or managers in our institutions must, as soon as they come into office, lay aside all wrong practices, and, with a full realization of their high obligations, solemnly dedicate themselves to God, asking Him to preside over the sacred work which He has appointed them to manage. They should expel all selfishness, all desire for worldly gain, all crookedness and deception, all overreaching in business transactions. Never, never are they to stain their work with the sin of greed, or with corrupt, fraudulent actions <as overreaching in trade>. God will not bless any proceeding that is not carried on in accordance with holy, sanctified principles.*16LtMs, Lt 165, 1901, par. 26*

Let everyone be assured that a worldly policy and a worldly spirit are not sanctified by connection with God's institutions. If Christ were on earth today, He would cleanse His institutions of everything unlike the pure principles of heaven.*16LtMs, Lt 165, 1901, par. 27*

Those who have had these principles kept before them, and yet continue to go contrary to them, should be separated from the institutions. Those who, in their work in the institutions that are to give to the world a representation of God and of heavenly things do not give evidence of purity and elevation of character, should labor elsewhere.*16LtMs, Lt 165, 1901, par. 28*

Those who are under training to work for God should have instructors who possess the very highest talents—teachers who will ever keep before them the way in which Christ dealt with the minds



of those who were seeking after truth. *16LtMs, Lt 165, 1901, par. 29*

It is time for God's people to reveal Christ's righteousness and for them to show that they are not of this world, but of the kingdom of heaven. When those connected with the service of God are clean and pure and holy, the Lord will give power and grace and prosperity and success to the teachers of truth, and souls will be converted. *16LtMs, Lt 165, 1901, par. 30*

## Lt 166, 1901

McClure, Brother and Sister

St. Helena, California

October, 1901

Portions of this letter are published in *CG 249-250*.

Brother and Sister McClure,—

The time has come for me to speak in regard to Rodney. I have been lying on my bed trying to sleep, but the word of the Lord has come to me, saying, “Speak the words I shall give you to speak.” Rodney has been presented to me as a young man who has turned into evil ways. He hates righteousness, and he has broken through all the barriers that keep him from evil. I have carried the burden of the knowledge of his sinful, corrupted life until I am compelled to speak.*16LtMs, Lt 166, 1901, par. 1*

The case has been laid open before me. For the past year Rodney has been rapidly increasing in perversity. I have hoped that you would both see your duty and do it. But for the third time the matter has been laid before me, and I must speak. You have both erred in the training of this lad. Instead of you managing him, he has managed you and has led you into temptation. You have placed confidence in his word when there was no truth in him. He has deceived you because you are easily deceived.*16LtMs, Lt 166, 1901, par. 2*

If the boy were only injuring himself, the trouble would not be so great, though great enough. But he exerts an evil influence over others. Satan uses him to tempt and allure others. He has injured others and continues to injure them. His evil doings are steadily increasing, and the Lord has given me a message for you. Knowing that he has given himself over to an evil course, you justify him by sustaining him, keeping him with you, and feeding and clothing him. Thus you make it easy for him to associate with youth whom he can easily lead away from uprightness of character.*16LtMs, Lt 166, 1901, par. 3*

You have little if any control over him. He will not heed your instruction, but persists in having his own way, persists [in] associating with the evil companions he has chosen, irrespective of your suffering of mind and of the reproach he is bringing on you and on the cause of God. While he continues to follow this course, you would be guilty in sustaining him even if he were your own son. You have the Word of the Lord. Let him know what it means to work for his own support. *16LtMs, Lt 166, 1901, par. 4*

The Searcher of hearts said of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] Abraham cultivated home religion. The fear of the Lord was felt in his household, and He who blesses the habitations of the righteous richly rewarded him. "I know him, that he will command his children after me. He will not betray sacred trusts. He will keep my law." Brother and Sister McClure, you have tried to persuade. You have not commanded. *16LtMs, Lt 166, 1901, par. 5*

The Lord is our lawgiver and our judge. We are His by creation and by redemption, and we are to place ourselves under His control. The Lord has given rules for the guidance of parents and children. All are to keep the way of the Lord to do justice and judgment. Everything depends on the right discharge of parental duty. Instruction is given in the Word of God, line upon line, precept upon precept. No one need err. He who ventures to disregard God's commands is running a terrible risk. *16LtMs, Lt 166, 1901, par. 6*

You know and Rodney knows that God has a law. Rodney does not sin ignorantly. He has chosen to surround his soul with a poisonous atmosphere. He exerts his influence against truth, against righteousness. Satan uses him to lead other youth in false paths. His companionship is deceiving, and while you sustain him, you are a partaker with him of his sins. When parents or guardians furnish youth with money, knowing that it will be used in Satan's way, they favor an evil work. *16LtMs, Lt 166, 1901, par. 7*

The case of Eli is before us as an admonition and a warning. Eli was a fond father. He saw the course his sons were taking, but he failed to punish them. They did wickedly and he restrained them

not. He knew that evil existed in the camp of Israel, he knew that his sons were committing terrible sins, but he did not face the situation firmly and bravely. His blind affection for his sons kept him from punishing them as he should. The sure result was an increase of iniquity.*16LtMs, Lt 166, 1901, par. 8*

Sin was found in Eli because of his neglect. Knowing of the evil course his sons were following, he should have removed them from the service of God. He should have seen that just punishment was dealt out to them. But he was not firm and decided in his efforts to eradicate the moral leprosy. He permitted evil to gain strength and iniquity to increase. He neglected his duty, and Israel was contaminated by the course of his sons.*16LtMs, Lt 166, 1901, par. 9*

The Lord gave Eli special instruction to deal with this evil as a ruler of Israel, but Eli did not do his duty. Warning after warning was unheeded, and at last God refused to pardon the transgressors. And not only were the sons to receive according to their deeds. The parents were to suffer also. Neither sacrifice nor offering would be accepted by God. The word of the Lord came to Samuel saying, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." [*1 Samuel 3:11-14.*]*16LtMs, Lt 166, 1901, par. 10*

The sad history of Eli's punishment and neglect has been recorded as a lesson for all parents, to show the importance of purity in speech and practice, and the importance of firmly restraining children. Those parents who neglect to take decided measures for the restraint of evil in their children will be punished as surely as Eli was punished.*16LtMs, Lt 166, 1901, par. 11*

What a contrast to the case of Eli is the case of Abraham. Abraham respected the word of the Lord. He sought to know the mind of God.

He did not close his eyes to transgression, or allow God to be dishonored in his household. He commanded his children and his household after him to do justice and judgment.*16LtMs, Lt 166, 1901, par. 12*

Disobedience must be punished. Wrong-doing must be corrected. The iniquity that is bound up in the heart of a child must be met and overcome by parents and teachers. Wrong must be dealt with promptly and wisely, with firmness and decision. Hatred of restraint, love of self-indulgence, indifference to the things of eternity, must be carefully dealt with. Unless evil is eradicated, the soul will be lost. And more than this: he who gives himself up to follow in Satan's lead seeks constantly to entice others.*16LtMs, Lt 166, 1901, par. 13*

From our children's earliest years we should seek to subdue in them the spirit of the world. The spirit of evil is increasing to an alarming extent in our churches, killing spirituality.*16LtMs, Lt 166, 1901, par. 14*

Rodney's continual opposition to good should now be exposed, and a warning should be given to the students in the Healdsburg school not to associate with him. He has developed a depravity that makes him unworthy of confidence.*16LtMs, Lt 166, 1901, par. 15*

I may be obliged to say more than I have said in this letter.*16LtMs, Lt 166, 1901, par. 16*

Rodney is like a millstone, dragging down the very ones who have been so tender [toward] him, whose blindfolded affection has hidden his faults. He has been treated so softly that he now thinks he can do his wicked work with impunity. He has no regard for God's holy law. Brother and Sister McClure are weighed down by his conduct. Unless they shake off the cause of their misery, this burden will bring premature death. Already their spiritual strength, vitality, and godliness have been greatly depreciated by their association with the adopted son they have loved so fondly. He might have been a comfort, a help, a strength to them; but he has made haste to abandon truth, decency of conduct, purity and righteousness, and has plunged into sin as though to show how boldly he can travel in the path of transgression. What cares he for

the aching hearts, the sadness and discouragement, brought to those who have fostered him so tenderly, indulging him to his present and eternal injury? Iniquity was early bound up in the heart of this boy, and he now resists every effort made to reform him.*16LtMs, Lt 166, 1901, par. 17*

To tolerate language of disrespect and blasphemy, to continue to bestow favors on one who has no sense of appreciation, is aggravating the evil, making it more sure that God will take the punishment in His own hands. As those who have acted as this boy's parents are not capable of restraining him, I am instructed that the best thing for them to do from henceforth is to let him know what it means to earn his own livelihood. He has been the inmate of a Christian home, but he has never had a Christian heart. He has despised the truth of God and quenched the Holy Spirit. He has practiced theft and swearing; he has lived in licentious association with the most depraved characters, and yet you have favored him. He has ruled, though you have had the word of the Lord that it is an insult to Jehovah to allow your home to be polluted by this boy.*16LtMs, Lt 166, 1901, par. 18*

When will parents learn that whatever may be the practices of the world, those who have the care of children are to teach them to keep the way of the Lord, requiring faultless, undeviating obedience, showing them plainly that no disobedience will be tolerated?*16LtMs, Lt 166, 1901, par. 19*

Sister McClure, your adopted son has done you great injury spiritually. As he has chosen the path that leads to all evil, it is now your duty to show your condemnation of such a course. Let this be a witness that you do not seek to justify or varnish over the evil. The boy's actions are indeed causing you great sorrow of heart. God desires you to understand that your wills are paralyzed. While you cherish this ungodliness in your home, your hearts are losing their hope, their vitality, their hold on God. Be not deceived by any pretext. How can you deal aright with church matters while the counterinfluence in your home is weakening your discernment?*16LtMs, Lt 166, 1901, par. 20*

Sister McClure, you have cherished and nourished a boy who has

no sense of respect or reverence. He is strangling your souls to death. The time has come when your home should be thoroughly purged from all that defiles it. Then you can take in pure, clean youth who will realize that obligations are mutual. Then you can try to win souls to Jesus. But you can do nothing in this work while you sustain in your home this ungodly youth, incorrigible, impudent, unconverted, unthankful, unholy. *16LtMs, Lt 166, 1901, par. 21*

There is a work for you to do, and may God give you grace to do it. Arise, and unitedly command your household after you in the way of the Lord. *16LtMs, Lt 166, 1901, par. 22*

**Lt 167, 1901**

Druillard, Brother and Sister

Nearing Chicago

November 10, 1901

Previously unpublished.

Dear brother and sister Druillard,—

I am sorry that you feel that you must leave us, but God forbid that I should exercise selfishness in anything. If you cannot rest as you consider the many calls that are made, I would not hold you. I have appreciated and loved you. You have both worked for my interests. But I know that you can be of great service, either at Boulder or at Berrien Springs. *16LtMs, Lt 167, 1901, par. 1*

You need not have the least idea that I am going to accept your proposition regarding your wages. Let everything be as we agreed. Charge me and credit yourself with the wages I agreed to pay. Your work has been of more value to me than the money expresses, and I would have you remain; but it may be that the Lord is impressing your minds to take hold in some of the important places that need just the help that you can give them. Please charge me with the wages I decided to pay you. I am now short of means, but this will not always be. I shall have means, and you need not suppose that I shall listen to the proposition you made. The money is yours to do with as you please. If I have not enough on hand to pay you, consider the money as loaned to me until I can get some of that which is due me from Australia. *16LtMs, Lt 167, 1901, par. 2*

If you feel that it is best for you to leave before we return, follow your own judgment. I should hate to have you traveling at the worst season of the year. If you can remain, this will please me. But if you cannot feel at rest, I would not hold you, for I desire you to feel at rest. It troubles me to think that you are not so. If you feel that you must go, do not consider yourselves under obligation to stay till we return. *16LtMs, Lt 167, 1901, par. 3*



As soon as I can find out the condition of things in New York, I will better understand my duty. As I consider the situation at Berrien Springs, I think that if you wish to go, they will need you. And they feel that I am holding you from them. *16LtMs, Lt 167, 1901, par. 4*

If you decide that it is best for you to go, you may draw money from the Pacific Press for your fare. I think now that I have said all I need to free my mind. I must now say good-bye, and may the blessing of the Lord rest upon you both, is my prayer. *16LtMs, Lt 167, 1901, par. 5*

**Lt 168, 1901**

Carlyle, Sister

NP

March, 1901

Portions of this letter are published in *1MR 161*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Sister Carlyle,—

I have received a letter from your husband. I would say that there is only one thing for which a husband may lawfully separate from his wife or a wife from her husband, and that is adultery.*16LtMs, Lt 168, 1901, par. 1*

If your dispositions are not congenial, would it not be for the glory of God for you to change these dispositions?*16LtMs, Lt 168, 1901, par. 2*

A husband and wife should cultivate respect and affection for each other. They should guard the spirit, the words, and the actions, [so] that nothing will be said or done to irritate or annoy. Each is to have a care for the other, doing all in their power to strengthen their mutual affection.*16LtMs, Lt 168, 1901, par. 3*

I tell you both to seek the Lord. In love and kindness do your duty one to the other. The husband should cultivate industrious habits, doing his best to support his family. This will lead his wife to have respect for him.*16LtMs, Lt 168, 1901, par. 4*

You both need to overcome pride and selfishness. Do not wound one another by harsh words. Speak kindly and gently. I cannot give you better advice than this. No tongue can express, no finite mind conceive, the satisfaction that comes from appreciating the goodness and love of God.*16LtMs, Lt 168, 1901, par. 5*

My sister, you cannot please God by maintaining your present attitude. Forgive your husband. He is your husband, and you will be blessed in striving to be a dutiful, affectionate wife. Let the law of kindness be on your lips. You can and must change your attitude.*16LtMs, Lt 168, 1901, par. 6*

I am so weary that I cannot write more. At some other time I shall try to write to your husband.*16LtMs, Lt 168, 1901, par. 7*

May the Lord give you a humble heart and a willing mind, and may He greatly bless you.*16LtMs, Lt 168, 1901, par. 8*

## Lt 169, 1901

Those Heading the Medical Missionary Work

NP

July 24, 1901 [Typed September 3, 1901]

Portions of this letter are published in *WM 181*; *SpTB #18 4*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To Those who stand at the head of the medical missionary work,—

Why do you not make more decided efforts for the people of the Southern States? There are New Orleans, Memphis, St. Louis, and many other large cities in the South. Are there not souls to save in these places? Should not plants be made in them? I answer, Yes. There is a work to be done in this neglected field.*16LtMs, Lt 169, 1901, par. 1*

If the Lord calls upon any of His people to take up work in these places, let them not delay. Let them take up the work at once, giving the call to those in the highways and the byways.*16LtMs, Lt 169, 1901, par. 2*

Are there not some nurses and doctors who will go to the Southern states and devote their energies to helping those who are so greatly in need of help?*16LtMs, Lt 169, 1901, par. 3*

Health reformers are needed—men and women who are as true as steel to principle. Nurses are needed for the Sanitarium in Nashville. In this Sanitarium there are to be no meat, tea, or coffee. Plain, wholesome food is to be served in a way that will recommend health reform.*16LtMs, Lt 169, 1901, par. 4*

We praise the Lord that there is an awakening on the subject of health reform. There is much more yet to be done in this line. A mere assent to the truth will never save one soul.*16LtMs, Lt 169, 1901, par. 5*

Last night September 3, I was in <the vision of the night in> a meeting where a decided reformation was proposed in regard to missionary work. Medical missionary work should enter into the church. It is the duty of each church to make careful, judicious arrangements for the care of its poor and sick. *16LtMs, Lt 169, 1901, par. 6*

The work of health reform is years behind. Let all now lift with Dr. Kellogg, instead of hindering him. Let the ministers of the gospel seek to keep soul and body in purity and holiness. Our people should have stood staunchly by the Battle Creek Sanitarium. They should have shown themselves grateful for an institution where the principles of health reform are practiced. But some of our ministers have been far behind in this matter. Ministers and lay members have erred. From the experience of the past, with its mistakes and failures, we are to learn the need of greater dependence on God. *16LtMs, Lt 169, 1901, par. 7*

Every move made should receive careful consideration lest crooked paths be made and the lame be turned out of the way. New fields are opening, and the work is calling for laborers. Every church member should make efforts to circulate our literature. *16LtMs, Lt 169, 1901, par. 8*

Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] Every true Christian will seek for perfection. This is our work. When men and women walk where Christ leads the way, they walk in safe paths. *16LtMs, Lt 169, 1901, par. 9*

**Lt 170, 1901**

## Brethren Bearing Responsibilities

NP

February 16, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To my brethren who are bearing responsibilities,—

I have a most earnest desire that in every place the different lines of God's work shall be carried forward in accordance with His commands. I see trouble as high as mountains ahead for our people in the way in which some things are now being done, and especially in regard to the health food business. We shall have to meet very difficult problems of human invention, which will bring much perplexity. The Lord has instructed me that some of the foods now being made will have to be modified, and He has said that He has not confined to a few persons all the light on the best preparation of foods. He will give to many minds in different places tact and skill that will enable them to prepare health foods suitable for the country in which they live. *16LtMs, Lt 170, 1901, par. 1*

God is the author of all wisdom, all intelligence, all talent. He has shown me that He will magnify His name by giving to many minds wisdom in the preparation of health foods. And when He does this, the manufacture of these foods is not to be looked upon as an infringement of the rights of those who are already manufacturing health foods, though the foods made by the different persons may in some respects be similar. God is going to take ordinary men and women and give them skill and understanding in the use of the fruits of the earth. He deals impartially with His workers. Not one is forgotten by Him. He will impress businessmen to establish industries for the sustenance of His people. Health foods are to be made that can be purchased by the poor. *16LtMs, Lt 170, 1901, par.*

2

Last night I seemed to be speaking to our people, telling them that as Seventh-day Adventists we must cultivate love, patience, and true courtesy. Jesus will strengthen the leaders of His people if they will learn of Him. God's people must strive to reach the very highest standard of excellence. *16LtMs, Lt 170, 1901, par. 3*

Christ says, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] By meekness the elders obtained a good report and were renowned in their generation. The meekness of the angels who minister to us is a marked evidence of their heavenly origin. They represent God Himself, who is full of goodness, mercy, and love, ever ready to encourage those who are striving to advance His work in the world. God's people must not misrepresent the angelic ministration by hasty, overbearing movements. *16LtMs, Lt 170, 1901, par. 4*

Learning of Christ is a continual rest to the soul. The ambition to be like Christ is always profitable. *16LtMs, Lt 170, 1901, par. 5*

\*\*\*\*\*

My brother, the Lord has placed great honor on you, and He desires your moderation, forbearance, and patience to increase continually. Be willing, my brother, for those who are striving to co-operate with the Lord to make advancement. They are laborers together with the Lord, and He is helping and encouraging them. You hurt Christ in the person of His saints when you do as you did at College View. God wants the school work to advance. He desires the school and the Sanitarium at College View to stand in moral excellence and true dignity, doing their work for Him. The Lord is watching every branch of His work. He is the all and in all of the blessings which come to His workers. *16LtMs, Lt 170, 1901, par. 6*

Those who have striven to carry forward the school work at College View have met with many difficulties. When you took the stand you did with reference to the bakery, you worked against Christ. Unknowingly you hurt yourself and your brethren. You placed your own impress, not the impress of God, on the action. *16LtMs, Lt 170, 1901, par. 7*

If you would show greater respect for your brethren, this would return to you in a large revenue. The Lord desires to mold your life, your character, after the divine similitude. *16LtMs, Lt 170, 1901, par. 8*

Those concerned in the matter of the College View bakery did not move wisely, and the way in which you handled the case hurt your influence. The combative spirit manifested by some of the brethren was all wrong. They were full of anger, especially one whose name I shall not mention. Much of self and little of Christ was shown. Had you revealed the tenderness of Christ, the matter could have been adjusted in a way that God could endorse. *16LtMs, Lt 170, 1901, par. 9*

I was shown that God has given you skill and understanding. As freely as you have received are you to impart. A refusal to do this will bring loss instead of gain. The Lord has shown me that He will greatly appreciate your liberality in sharing His gifts with those who are seeking to advance His work. You have nothing that you have not received from God. You are to be a wise, merciful steward. You are to stand as the Lord's representative, revealing His love and forbearance. *16LtMs, Lt 170, 1901, par. 10*

Let the workers in the Lord's cause press together, working in perfect harmony, placing all their faculties at God's disposal, to be used in demonstrating the power of His grace. Then God will be honored and glorified. *16LtMs, Lt 170, 1901, par. 11*

God does not want the progress of His workers made difficult by the failure of one to act his part in bringing in unity and harmony. The Lord wants His people to stand far above all selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. He desires His workers to stand under His supervision. He will plane and polish the material for His temple, preparing each piece to fit closely to the other, so that the building will be perfect and complete, wanting nothing. *16LtMs, Lt 170, 1901, par. 12*

Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. When



they make a heaven below in which to prepare for heaven above, a different spirit will be brought into the work.<sup>16</sup>*LtMs, Lt 170, 1901, par. 13*

Christ's instruction is so clear and simple that no one need make a mistake. How plain and forcible is the instruction given in the *seventh chapter of Matthew*. There is not a word that cannot be understood.<sup>16</sup>*LtMs, Lt 170, 1901, par. 14*

**Lt 171, 1901**

Daniells, A. G.

NP

September 17, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Daniells,—

I have had some talk with Dr. Sanderson in regard to the help essential in the Sanitarium. I cannot learn much from him. I ventured to answer some questions in regard to Dr. Sanderson standing at the head of the Sanitarium. I told him that if he had the ability, we would be very glad to have him do this. But you know that he has not the qualifications necessary for a successful manager, though he is fully confident that he has.<sup>16LtMs, Lt 171, 1901, par. 1</sup>

A competent, experienced manager is needed at the Sanitarium, someone who has more than a boy's judgment with only a boy's experience. And we need not only a manager, but an experienced physician. Dr. Sanderson has not been increasing in ability or in the knowledge of God. Until this matter is adjusted, there will be little patronage at the Sanitarium. We need a physician who will constantly advance, improving every opportunity for growth, a physician who will do all in his power to carry out the Lord's will and way, to whom the Lord can impart knowledge.<sup>16LtMs, Lt 171, 1901, par. 2</sup>

I am deeply concerned for the Sanitarium. Some change must be made. We are waiting for the man of the Lord's appointment to come. We know that He has someone for this place.<sup>16LtMs, Lt 171, 1901, par. 3</sup>

Board meetings are being held at considerable expense to consider the matter of the necessary changes, but little is being done to

remedy the defects, which are very apparent. Dr. Loper has been mentioned as a good man for the place, and if his services can be secured, I hope that he will be sent for at once. He is now in Fresno with his relatives. Dr. Sanderson has sent in his resignation. If he leaves the Sanitarium, we must have help at once. Will you not write to Dr. Loper?<sup>16</sup>*LtMs, Lt 171, 1901, par. 4*

May the Lord help us in this matter, that the right man may be found.<sup>16</sup>*LtMs, Lt 171, 1901, par. 5*

**Lt 172, 1901**

Sutherland, E. A.; Magan, P. T.

NP

November 14, 1901 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren Sutherland and Magan,—

I am made very sad to hear of brother Magan's illness. I feel sorry as I think of the care and anxiety he has borne for so long. We pray that this sickness may not be unto death. I hope that in the future we shall make haste slowly. It is not wise to allow men to be weighed down by so many wearing responsibilities. The Lord does not require this. Let us learn wisdom from Jethro's advice to Moses.*16LtMs, Lt 172, 1901, par. 1*

I cannot think that Brother Magan will not have another lease of life. When he is restored to health, let him cherish with due care his entrusted capital of health.*16LtMs, Lt 172, 1901, par. 2*

We must learn wisdom by the things we suffer. Pray and believe. Have faith in God. May He come nigh to you and abundantly bless you, is my most earnest prayer.*16LtMs, Lt 172, 1901, par. 3*

**Lt 173, 1901**

Hoover, W. L.

NP

November 14, 1901 [typed]

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Hoover,—

This is the last evening I shall spend in Boulder. Before daylight tomorrow morning we shall be on our way to Denver. I cannot sleep, for your case is a heavy burden on my mind. Your course of action with reference to Miss Learned is not of a character to help her. She is deceived. She has followed you from place to place because your influence has infatuated her, and she desires to be where you are. Your smooth words and fair speeches have cast a spell over her.*16LtMs, Lt 173, 1901, par. 1*

This has been opened to me, and I am instructed to say to you, Break this spell. Unless she changes her course of action, she will be spoiled for this life and for the life to come. She needs an influence altogether different from the influence which you have exerted over her. Your habits and practices need to be purified, refined, and ennobled. Your familiarity with Miss Learned is prohibited by the Word of God, and should be prohibited by the rules of the institution with which you are connected. Married men should not be allowed to take liberties with young women which unmarried men are forbidden to take.*16LtMs, Lt 173, 1901, par. 2*

You have faculties which would make you useful if you were under the control of the Spirit of God. But while you are exalted with the thought of your own wisdom, God cannot use you. You need to become nothing in your own estimation, that you may see yourself as you really are—the cause of great perplexity to your fellow workers, who are anxious to make use of you, but who are afraid that your influence will be misleading. You are not fitted to say what

your position should be, for you cannot see afar off.*16LtMs, Lt 173, 1901, par. 3*

Our institutions, and especially our medical institutions, need the help of men who will most carefully guard the principles of righteousness. People who come to our sanitariums are sick because they have disregarded the laws of life. They need to be shown the importance of right habits. But if they see that the helpers are lax and careless, they are encouraged to follow their own objectionable practices.*16LtMs, Lt 173, 1901, par. 4*

You are not a proper judge of your own merits. Are you a true missionary? Are you carrying forward Christ's work intelligently? Do you appreciate the privilege of studying in His school? "Come unto me," Christ says, "and I will give you rest." Take upon you My yoke of submission and obedience. Learn of Me, for I am meek and lowly of heart: and you will find rest unto your soul. [*Matthew 11:28, 29.*] Then you will not worry for fear that you are not appreciated. Trust your case with Me, saith the Lord, and rest will come to you. He who tries to carry himself has a very heavy burden. Supposing himself to be sufficient for all things, he walks in strange paths, forgetting the precious invitation that brings life and light and peace to those who accept it.*16LtMs, Lt 173, 1901, par. 5*

Do not counteract the efforts of the physicians to co-operate with Christ. All who are connected with our sanitariums are to elevate the standard of true godliness.*16LtMs, Lt 173, 1901, par. 6*

Abstain from every appearance of evil. Put away the familiarity with young girls which in the past has spoiled your record. Never bring any anxiety to those bearing responsibilities in the Sanitarium. Never confuse the minds of those around you by following a wrong course of action. Be discreet. Bear all the burdens you can. Become acquainted with the different lines of work, that you may be a valuable helper.*16LtMs, Lt 173, 1901, par. 7*

Devote yourself to your home. Train your children in the fear and love of God. Then you will understand His will. Your course of action will be unblamable because you follow the principles of God's Word. You will be filled with an intense desire to save the souls perishing around you. You will walk as Christ walked,

following His example in all things. You will understand the true science of heaven, and will consecrate your talents to God's service, striving to save those who are wandering away from Christ. You will follow in the path of self-sacrifice trodden by the Saviour, bearing the cross after Him. You will have a deep sense of the responsibilities resting on you as a husband and father. Consecrated to God, you will walk in His light. You will have a much more correct idea of your duties in the Sanitarium. Your mind will not be filled with your own perverted ideas of science; but your desire will be to help the institution to which you have pledged your service. You will not allow your natural inclinations to obtain the victory, but will walk worthily before God and your fellow workers. *16LtMs, Lt 173, 1901, par. 8*

## Lt 174, 1901

Friends at Home

On the train between San Francisco and Chicago

November 14, 1901 [typed]

Portions of this letter are published in *5Bio 138*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear friends at home,—

We have just passed a lake which the porter tells us is Salt Lake. Last night I slept a larger number of hours than I have for a year in one night. The train does not go with disagreeable swiftness, and there is much less rattling noise than we have felt on some trains.<sup>16</sup>*LtMs, Lt 174, 1901, par. 1*

It is now ten minutes past twelve in the afternoon. I am well, and am resting. My heart is drawn out in prayer to God that He will give me a fitness by His Holy Spirit for the work before me. I am weakness of myself, but the Lord is my helper. I shall not be left to confusion while I put my trust in Him. I praise His holy name. I feel that I am indeed in the line of duty, that the Lord is guiding me. Sometimes I feel sad for hesitating so long about coming, but I kept asking and finally found that I had no longer any burden for the work in the Sanitarium at St. Helena. The Lord has laid this burden on others, and I do not wish to take it again. I want to be as true as steel to my duty.<sup>16</sup>*LtMs, Lt 174, 1901, par. 2*

Yesterday about eleven o'clock in the morning the weather became beautifully clear. We had a nice night, and today there is no fog. Outside I can see nothing but sagebrush and dry, sandy plains.<sup>16</sup>*LtMs, Lt 174, 1901, par. 3*

I shall not worry about the future, but shall try to do present duty. I hope you will all have comfort and peace in the Lord. I have read the letters which came from Australia just as we were leaving. I



greatly desire to get some money to send there for the completion of the Sanitarium. I do not think that I shall lay out any money on the fruit house. Let it stand, and we will invest the means in living issues.*16LtMs, Lt 174, 1901, par. 4*

### Sunday morning

I am up at six o'clock. Have taken a bath and packed my incidental belongings. Sara is now up. The cars are in motion. I am writing just a few lines to finish this letter. I have had a very hard night. After suffering for some time with intense heat in my spine and kidneys, I got up to investigate the matter and found that the steam coils were so hot that I could only just touch them. Sara called the porter, and he turned the heat off. But I slept little the rest of the night. The base of my brain was much affected. For a time it seemed to me that I should go frantic. But the weather is cool this morning, and my bath helped me greatly.*16LtMs, Lt 174, 1901, par. 5*

On Friday night I had a serious time. The feather mattress was too short, and I could not get my lame limbs in an easy position. My ankle and hip pained me severely, and I could not rest. Finally I got up and pulled one of the green cushions from under my head to put under my feet. And after a time I slept. These are the inconveniences I have to endure in travelling. But I feel much stronger than I thought I would. And there is only one more night, and then our journey will be nearly ended.*16LtMs, Lt 174, 1901, par. 6*

The cold air is not going to be an injury to me, but a blessing, so you need not worry about me.*16LtMs, Lt 174, 1901, par. 7*

Thus far our accommodations have been very nice, and the porter pleasant. When we reach Chicago, we transfer to another car. It is now five minutes to eight, and Sara has the bundles all done up. At half past nine we shall reach Chicago. There was a most glorious sunset at the close of the Sabbath, but I think a storm is brewing.*16LtMs, Lt 174, 1901, par. 8*

I am surprised that I feel as much braced up as I do this morning, after passing through such a night. We hope that you are all enjoying the blessing of the Lord. My heart is drawn out that the

Lord will bless you all and give you wisdom. I am pleading with Him to go before us and prepare the way for us. "Without me ye can do nothing." [*John 15:5.*] When we take ourselves into our own hands, we are weakness itself. Now as never before we need the efficiency of the Holy Spirit. *16LtMs, Lt 174, 1901, par. 9*

I am of good courage in the Lord. *16LtMs, Lt 174, 1901, par. 10*

**Lt 175, 1901**

White, J. E.

“Elmshaven,” St. Helena, California

November 4, 1901

Portions of this letter are published in *2SM 341-342*; *TSB 225-227*.

Dear son Edson,—

I have just read your letter concerning Will Wales. I regard the matter in the same light that you do, and think it a cruel, wicked thing that the father of Will Wales should take the course that he is taking; but I have not dared to answer his letters. If anything can come from me through you to him, I would say that his case cannot be improved by leaving the present wife. It would not better the case to go to the other woman in the question.*16LtMs, Lt 175, 1901, par. 1*

I consider the case of the father one that is singular, and his record is one that he will not be pleased to meet in the day of God. He needs to repent before God of his spirit and his works. The best thing for him to do is to cease to stir up strife. But the letters that I might have written to Will Wales, W. C. White said that he would write to him. I have therefore thrown off the matter.*16LtMs, Lt 175, 1901, par. 2*

I have decided that I shall leave for New York City tomorrow or next day, and go to the help of Elder Haskell. When W. C. left, I felt that I ought to go with him. Two weeks ago the burden of the Sanitarium rolled off me, and I shall not try to gather it to me again. I shall send this letter in today's mail, and tomorrow morning I expect to be on my way to New York City. I shall see you before my return. I cannot shake off the impression that the Lord would have me go to New York City just at this time. May the Lord guide and protect me at every step, is my prayer.*16LtMs, Lt 175, 1901, par. 3*

I have not written to Will Wales, but know that if the father would repent before God and do his first works, and cease to consider

himself as one that can help his son, he would ask himself the question, "Is my name written there, on the page white and fair?" He might well begin to humble himself before God, and leave Will Wales with God. Let the father and brother make diligent work for themselves. They both need the converting power of God. May the Lord help these poor souls to remove spot and stain from their own characters, and repent of their wrongs, and leave Will Wales with the Lord.*16LtMs, Lt 175, 1901, par. 4*

I am so sorry for the man; for his course is in such a shape that it will not answer to be meddled with, for there are difficulties upon difficulties. I would say that the Lord understands the situation, and if Will Wales will seek Him with all his heart, He will be found of him. If he will do his best, God will pardon and receive him.*16LtMs, Lt 175, 1901, par. 5*

O, how precious it is to know that we have One who does know and understand, and will help the ones who are most helpless. But the rebuke of God is upon the father and the brother who would drive to destruction and perdition one who stands in the sight of God under no worse condemnation than themselves; and yet they will so use their gifts of speech as to dishearten, discourage, and drive Will Wales to despair.*16LtMs, Lt 175, 1901, par. 6*

Will Wales may hope in God and do the best he can to serve God in all humility of mind, casting his helpless soul upon the great Sin-bearer. I have not written a word to either father or son. I would gladly do something to help poor Will Wales to make things right, but this cannot be done as matters are now situated without someone's being wronged.*16LtMs, Lt 175, 1901, par. 7*

I understand perfectly the situation between Will Wales and his first wife Emma Miller, and I knew how the case would terminate; for Will Wales cannot endure to be a slave, his identity lost in a wife who made herself his judge in conscience, in his duty, and in his work generally.*16LtMs, Lt 175, 1901, par. 8*

**Lt 176, 1901**

Daniells, A. G.

“Elmshaven,” St. Helena, California

September 22, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Daniells,—

We have a large territory to work in our cities. When a mission is established in a city, calls for laborers will come from the surrounding country. According to the light given me, during the last thirty years not a thousandth part has been done of what ought to have been done. Plans for aggressive work should have been set in operation.*16LtMs, Lt 176, 1901, par. 1*

We need consecrated men and women who will enter the various lines of the work of God. Many could now give themselves unreservedly to the work if they desired to do so. But so many young men and young women are misdirecting and misusing their God-given talents. Make-believe Christians, they do very little for God.*16LtMs, Lt 176, 1901, par. 2*

The apostle Peter pointedly reproves those who do not, with heart and soul and strength, enter into the work that God has appointed them to do: “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last day.” [1

If those who name the name of Christ would depart from all iniquity, hating every species of meanness and dishonesty and selfishness, and keeping free from covetousness, which is idolatry, they would find so large a work on their hands that they would have no inclination to criticize the transgressions of other men. They would see so much to abhor in themselves that they would not excuse their own faults because others do wrong. They would faithfully confess and forsake their own sins. *16LtMs, Lt 176, 1901, par. 4*

There is only one Sin-bearer. The Lord has not made any human being a confessor for the sins that others have committed. No man can be a sin-bearer. Let those who have sinned confess their faults to God. Let them repent and make restitution to Him. If they do this, they may then be of some help to those who they suppose are in error. No longer will they be scavengers, feeding on the faults of others. As newborn babes, they will desire the sincere milk of the Word, that they may grow thereby, no longer remaining spiritual dwarfs. *16LtMs, Lt 176, 1901, par. 5*

For years a question of great importance, one that has caused much perplexity, has been before us. It is, How can we raise funds adequate for the support of the missions which the Lord has gone before us to open? These missions, both in foreign and in home fields, present these necessities to us, and the commands and the indications of the gospel—yea, more, the positive revelations of providence—unite in urging us to do the work that should be done. *16LtMs, Lt 176, 1901, par. 6*

The high and noble dignity of the truth is emphasized by the establishment of sanitariums, schools, and publishing houses in new fields. In the home field the places that have not been worked are a continual rebuke to our institutions that have long been established. These older institutions should have annexed new territory, establishing in various centers plants that would have strengthened the work in new places, resulting in the raising up of churches and the addition of many souls to the number of believers. *16LtMs, Lt 176, 1901, par. 7*

But in America and Europe, where today there should be firmly

established memorials to the truth of God, scarcely anything has been done in comparison with what ought to have been done in genuine medical missionary work. Many have failed of understanding what the work comprehends. They have not realized that we have a testing message to bear to the world. *16LtMs, Lt 176, 1901, par. 8*

We have felt more anxious to secure laborers than to get money to pay them. If the work is done; if every energy is put forth, every God-given talent used; if the facts concerning the work that has been done and the work that yet remains to be done are modestly and faithfully reported, money will come to carry forward the work. This has been our faith. We have never doubted that if the good hand of our God is leading us and opening the way before us, enabling us to reach the people, we could do the work, and that the believers in Christ would support our missions where laborers were thus walking in faith. If we should fold our hands and remain idle, how could we expect to be helped? Without seed-sowing there is no harvest. *16LtMs, Lt 176, 1901, par. 9*

Yet within a comparatively short time we have seen our schools weighed down with a burden of debt so great that it has been hard to maintain courage; we have heard the cries of our missionaries for assistance, and have noticed that these cries have been disregarded; we have been informed that our missionary boards have dreaded bankruptcy at home at a time when the loud summons of Providence was calling them to enter the widening, whitening fields; and we have seen them meet these calls with the complaint that an exhausted treasury left them scarcely any means for sustaining the established missions, much less for opening up new territory. *16LtMs, Lt 176, 1901, par. 10*

The Lord laid out before me a plan whereby I could be His helping hand in relieving the situation. I was instructed to donate *Christ's Object Lessons* for the relief of our schools. I was instructed to call upon our printing establishments to act a benevolent part in the publication of the book, thus co-operating with me in relieving the situation. And the Lord has wrought in this line. I have not been informed in regard to the number of books sold, but I understand that up to the present time, one hundred thousand dollars have

been realized from the sale of the book. We know that the heavenly angels have cleared the difficulties from the path, so that the work may not be hindered, but continue to move forward uninterruptedly. I am so thankful to God that all have had a desire to co-operate in this enterprise. Thus we have all united in an act of benevolence.<sup>16</sup>*LtMs, Lt 176, 1901, par. 11*



**Lt 177, 1901**

Brethren and Sisters of the Iowa Conference

Des Moines, Iowa

May 7, 1901

Portions of this letter are published in *CD 364; 7BC 986; TDG 136; 8MR 384; 5Bio 116*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the brethren and sisters who compose the Iowa Conference

My dear Brethren and Sisters,—

I am carrying a burden for the Iowa Conference. The Lord has shown me that as a conference you are living far beneath your privileges. Although as a people you have been greatly blessed with a knowledge of the truth, yet you have not realized that it is your duty to give this light to others. In the judgment God will call upon you to give an account of the way in which you have used the light given you.<sup>16</sup>*LtMs, Lt 177, 1901, par. 1*

Let every member of the churches in Iowa carefully read the words of instruction in the *fifty-eighth chapter of Isaiah* and in the *third and fourth chapters of Malachi*. Will my brethren consider these Scriptures? In the *fifty-eighth of Isaiah* there is light for those who rejoice in the hope of the soon-coming morning. The Lord desires to send us the reviving, healing beams of His sunshine. “The fashion of this world passeth away,” but the fashion of the world to come will endure forever. [*1 Corinthians 7:31*.] With what infinite bliss will the righteous be rewarded! What boundless joys will be theirs!<sup>16</sup>*LtMs, Lt 177, 1901, par. 2*

Christ has gone to prepare mansions for all who are faithful. Those who love God and keep His commandments have a clear title to the immortal inheritance—a title that will never be questioned. All who by faith take God at His word have an everlasting life-insurance policy. Those who now by faith enter the kingdom of God, <and

hold fast their profession of faith,> will possess the kingdom forever and ever.*16LtMs, Lt 177, 1901, par. 3*

To the brethren and sisters of Iowa I would say, You claim to believe that Jesus is your personal Saviour. I beseech you to consider your responsibility. Remember that you are not your own; you are “bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*] In view of all that you are to receive and enjoy, why, O why do you not rise above the sordid influences of this world and put away all earthliness?*16LtMs, Lt 177, 1901, par. 4*

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.” [*1 John 2:1-7.*]*16LtMs, Lt 177, 1901, par. 5*

The church is the bride, the Lamb’s wife. She should keep herself pure, sanctified, holy. Never should she indulge in any foolishness, for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within.*16LtMs, Lt 177, 1901, par. 6*

The world knows not that Jesus Christ has purchased all of its possessions. He has a just claim to every human being. By creation and by redemption they are His. The deed of possession has been given to the Redeemer of the fallen race. “He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [*John 1:10-12.*]*16LtMs, Lt*

The Lord is ready to do a great work for every church in the Iowa Conference. Will those who have named the name of Christ be as clay in the hands of a potter? Will they submit to be molded and fashioned into vessels of honor? Thus they may be qualified to stand in their lot and in their place. By their unselfish lives they may give to the world an example of practical Christianity. In order that the world may be left without excuse, the Lord desires His representatives properly to bear witness of Him.*16LtMs, Lt 177, 1901, par. 8*

The churches in this Conference have a work to do. Plans should be made to advance the cause of the Lord. The clear light of truth should shine forth from the churches. Every church should be as a city set upon a hill, the light of which cannot be hid. The Lord is calling for men who will do His work with humility of heart. He works through those who have a contrite spirit.*16LtMs, Lt 177, 1901, par. 9*

The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." [*Psalm 119:105.*] If we walk in this light, we shall never go astray. In these days of trial and test, we should take the Bible as our counselor and our guide, that we may make straight paths for our feet. The beautiful, glorious light of heaven is shining from the precepts of the law, clearly lighting up the pathway leading to the gates of the New Jerusalem.*16LtMs, Lt 177, 1901, par. 10*

The Lord's people should often come together to engage in earnest supplication for divine blessing, that they may better understand where and how to work. Let no selfishness or jealousy be manifested. Unitedly should the laborers exercise all their powers in doing genuine, advance work, taking to others the light of present truth.*16LtMs, Lt 177, 1901, par. 11*

The states in which institutions are now erected are not the only states in which memorials should be established to glorify God. The third angel's message is worldwide. Too large a proportion of means contributed for the proclamation of the truth should not be absorbed in buildings in a few cities <as has been done in Battle Creek>. No building should be erected until careful, prayerful

consideration is given to the needs of the work elsewhere. First count the cost. It is not advisable to invest too largely in any one place. The Lord is dishonored by an exhibition of pride, ambition, and extravagance. In one place there is an abundance, in another place nothing. This condition should be changed. More means should be spent in destitute fields.*16LtMs, Lt 177, 1901, par. 12*

It was a mistake to invest so large an amount in buildings at College View. God is not pleased with so great an outlay of means in one place, while in many large cities there is nothing to give character to the work. The cities have been left unworked. Smaller institutions should have been established in many places. The world must hear the warning message <that all who will receive the truth may be saved. All who reject the Bible instruction because it is inconvenient to obey will be lost.>.*16LtMs, Lt 177, 1901, par. 13*

The same work that has been carried forward in a few places should be begun in many places. The same truth will be carried to many cities. Many schools should be established. More sanitariums should be erected. These will result in much good if all those connected with the institutions ever keep in view the glory of God. Advancement will be made in many places. The plants established will grow from smaller into larger institutions, and the helpers will gradually acquire greater mental and moral powers.*16LtMs, Lt 177, 1901, par. 14*

Many should be laboring in new fields. Let none work for notoriety. The minds of the laborers must be sanctified by wisdom from above. It is better to make a small beginning, and allow the providence of God to indicate how rapidly the facilities should be increased.*16LtMs, Lt 177, 1901, par. 15*

If many small beginnings are made there is a distribution of responsibilities. Those who strive to do their duty conscientiously and intelligently will receive wisdom from God. Under His blessing the small institution with which they are connected will grow into larger proportions. Thus many may become faithful burden-bearers. In answer to earnest prayer the Lord will give wisdom.*16LtMs, Lt 177, 1901, par. 16*

We must not move presumptuously. The laborers who go to new

territory to raise up churches must not create difficulties by attempting in their ignorance to make prominent the question of diet. Preach the Word as it is in Christ Jesus. Carry with you books that give instruction in regard to healthful living. The "Good Health" journal will help you to learn not only how to give treatments, but also how to teach others to give them. Without first receiving instruction, no man or woman can excel in knowledge. Those who have a quick, ready mind can easily catch sufficient to begin experimenting for themselves in healthful cookery. <This will have to be done in different localities. "Forbid them not.">*16LtMs, Lt 177, 1901, par. 17*

Let all be careful not to draw the lines too closely. Impediments would thus be thrown on the path. Do not drive the people. Lead them. The Lord designs to reach many through the agency of those who have a knowledge of medical missionary work. Workers in this line must put forth resolute, persevering effort. They must be filled with a fixed determination to accomplish the work of educating men and women, restoring in them the moral image of God.*16LtMs, Lt 177, 1901, par. 18*

The Lord desires every physician and every minister to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing them to a premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. They will hear and believe. Even in praising a good thing, do not be too enthusiastic, lest you turn out of the way those who come to hear. The Lord does not require His messengers to present the beautiful truths of health reform in a way that will prejudice the minds of others. Let no one place stumbling blocks in the way of those who are in the darkness of ignorance. Present the principles of temperance in their most attractive form.*16LtMs, Lt 177, 1901, par. 19*

Let all who advocate health reform strive earnestly to make it all that they claim it is. Let them discard everything that is detrimental to health. Tea, coffee, and flesh meat should not be used. Place in the Lord's treasury the amount that the use of these things would cost you. Let those who have neglected this good work repent of their backslidings. All who live in these last days need to be fully

established in the principles of health reform. They need to recognize that the medical missionary work is ordained of God. Because the avenues of the soul have been sealed by the tyrant Prejudice, many are painfully ignorant of the principles of healthful living. In their religious life they have become sour and uncongenial. May God forgive them. *16LtMs, Lt 177, 1901, par. 20*

The question of diet should be patiently studied. We need knowledge and wise judgment in order to move wisely in this matter. Nature's laws should not be resisted, but obeyed. The health should receive careful attention. Some conscientiously abstain from eating improper food, and at the same time fail to eat food that supplies the elements necessary for the proper sustenance of the body. Never bear a testimony against health reform by failing to supply wholesome, palatable food to take the place of the harmful articles of diet we have discarded. *16LtMs, Lt 177, 1901, par. 21*

Much tact and discretion should be employed in preparing foods to take the place of that which has constituted the diet of many families. This work requires both faith, earnestness of purpose, and united effort on the part of all, else reproach will be brought upon the cause of health reform. We are all mortal, and must furnish ourselves with palatable, wholesome foods. Those who do not know how to cook hygienically should learn to put good ingredients together in such a way as to make appetizing dishes. Let those who desire to gain knowledge in this line subscribe for our health journals. They will find information on this point in them, especially in the "Good Health." *16LtMs, Lt 177, 1901, par. 22*

Concerning flesh meat, we can all say, Let it alone. And all should bear a clear testimony against tea and coffee, never using them. They are narcotics, and are injurious to the brain. <And they clog the whole human machinery.> It is also well to discard desserts. But we have not come to the time when I can say that the use of milk and eggs should be wholly discontinued. Milk and eggs should not be classed with flesh meat. In some ailments the use of eggs is necessary. *16LtMs, Lt 177, 1901, par. 23*

Much time should be spent in learning how to prepare nut foods.

But care should be taken not to reduce the bill of fare to a few articles, using little else than the nut foods. The majority of our people cannot obtain the nut preparations; few know how to prepare them properly for use, even if they could buy them. *16LtMs, Lt 177, 1901, par. 24*

Let us make intelligent advancement in simplifying our diet. In the providence of God, every country produces foods that contain the necessary nourishment for the upbuilding of the system. These may be made into healthful, appetizing dishes. *16LtMs, Lt 177, 1901, par. 25*

Without continually exercising ingenuity, no one can ever excel in healthful cookery. But all whose hearts are open to impressions and suggestions from the great Teacher will grow in knowledge and in skill. They will learn many things, and will also be able to teach others, <for Christ will give skill and understanding.> *16LtMs, Lt 177, 1901, par. 26*

My dear brethren and sisters in Iowa, you have been rebelling against health reform. You have been warring against Dr. Kellogg, as though he were the one who originated the principles of health reform. In treating these principles as something that you should resist, how foolishly you have acted! In doing this you have not been rejecting Dr. Kellogg, but rather the One who is supporting <the principles of health reform.> The Lord Himself has been sending you line upon line, precept upon precept. You need to practice health reform just as conscientiously as does Dr. Kellogg. It will lead to the restoration of both physical and spiritual health. When you place yourselves in right relation to God you will accept the medical missionary work as a work to which you have been appointed by the great Master Worker. *16LtMs, Lt 177, 1901, par. 27*

God is calling upon you to come into line. The day is far spent. The night is at hand. The judgments of God are already seen, both on land and on sea. No second probation will be granted you. This is no time for making false moves. Let everyone thank God that he still has an opportunity to form a character for the future, eternal life. *16LtMs, Lt 177, 1901, par. 28*

I have a message to bear in regard to the Southern field. We shall have to work this field. Its present condition is a continual rebuke to all who claim to be followers of Jesus Christ. The outlook is not pleasant. In some localities the nominal churches have done a good work in gospel ministry and by establishing schools for educating the people. But as a whole, the field has scarcely been touched. If the words of the gospel commission had been studied and obeyed, the South would have received its proportionate share of ministry. If those who have received light had walked in the light given them, they would have seen and realized that they should cultivate this long-neglected vineyard.*16LtMs, Lt 177, 1901, par. 29*

Many of the Southern cities have never been worked. Look at the destitution of this field. Consider the ignorance, the poverty, the misery, the distress of the people. What do they know in regard to the Bible? They are not acquainted with the Lord Jesus Christ. And yet this field lies at your door! How selfish and inattentive you have been to your neighbors! You have heartlessly passed by them, doing nothing to relieve their suffering. The condition of this field is a condemnation of your professed Christianity.*16LtMs, Lt 177, 1901, par. 30*

It is now too late to cling to worldly treasures. Soon houses and lands will be of no benefit to anyone, for the curse of God will rest more and more heavily upon the earth. The call comes, "Sell that ye have, and give alms." [*Luke 12:33.*] This message should be faithfully borne—urged home to the hearts of the people, that God's own property may be passed on in offerings to advance His work in the world.*16LtMs, Lt 177, 1901, par. 31*

God calls for men who will educate. During the time that has passed into eternity, many should have been in the South, laboring together with God by doing personal work and by giving of their means to sustain themselves and other workers in that field. Let the members of our churches deny every selfish appetite. Spend no more money for flesh meat. Every penny expended for tea, coffee, and meats is worse than wasted; for these things injure the physical, mental, and moral powers, greatly clogging and impeding the delicate, living machinery which God has given us for the advancement of His appointed work. To indulge appetite is to work



against God. *16LtMs, Lt 177, 1901, par. 32*

Let married men and women who know the truth go forth to enlighten others. Follow the example of Brother Shireman. Wisely work in places where you can best labor. Teach yourselves the principles of health reform. By reading and studying the various books and periodicals on the subject of health, educate yourselves to give treatment to the sick and to do better work for the Master. Many who now rest in their graves because they lived in wilful ignorance of the laws of their being would today be alive had they been careful to improve precious moments in seeking to obtain a knowledge of the light that God has given for their benefit. Wilfully ignorant, they died for lack of knowledge. *16LtMs, Lt 177, 1901, par. 33*

Brethren and sisters of the Iowa Conference, you have lost a rich experience. There seems to be but little grace in your hearts. You are not bound together by the cords of Christian fellowship. You do not bring pleasantness into your religious life. Selfishness, springing from self-love, separates you one from another. To many of you Christ could not now say, "Well done, thou good and faithful servant: ... enter thou into the joy of thy lord." [*Matthew 25:21.*] *16LtMs, Lt 177, 1901, par. 34*

The Lord is calling upon you to come to your senses. Awaken to a realization of your responsibilities. You have a most earnest work to do. You may live a life of usefulness. Learn all that you can, and then be a blessing to others by imparting a knowledge of truth. God has given to every man his work. Let each one do according to his several ability, willingly sharing in the bearing of burdens. *16LtMs, Lt 177, 1901, par. 35*

In running the race for eternal life, let us in the name of the Lord press perseveringly forward. We have a great work to do in enlightening <our own> souls, in raising the standard of righteousness <higher, and> in seeking to save the lost. We need to keep our minds continually uplifted in prayer for divine guidance. <Look not to men. Fix your eye of faith upon Jesus.> Many, many are losing their spirituality. Christ desires His people to be greatly revived by the Holy Spirit. Let us place a proper estimate on the

preciousness of a knowledge of the truth. Then we shall have a clearer understanding in regard to God's goodness to us and our obligations to others.*16LtMs, Lt 177, 1901, par. 36*

Although we are now passing through the night of tribulation, yet we need not be discouraged by the surrounding darkness. The Lord desires us to exercise faith, and with spiritual eyesight pierce through the gloom to the scenes of the morning so soon to dawn. With faith and hope we may confidently say, The morning cometh, when there will be no more night. Soon we shall see the dawn of the eternal day in all its splendor and glorious beauty.*16LtMs, Lt 177, 1901, par. 37*

**Lt 178, 1901**

Sanderson, A. J.

Los Angeles, California

August, 1901

Portions of this letter are published in *1MR 71*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Sanderson,—

I should be much pleased, could I have the strength to write to you in reference to matters at the St. Helena Sanitarium. I do not think it is wise for me to attend the board meetings, and I have not felt equal to the task of having an interview with you. It would not be advisable for me to speak of all the matters concerning which my mind would be led out to converse. *16LtMs, Lt 178, 1901, par. 1*

When one of our institutions misrepresents God as this one <in St. Helena has done>; when one of our institutions is regarded by many, even among the people of the world, as not properly managed; it is time to do something to set things in order. This is a most painful subject for me to touch, but I dare not keep silent. *16LtMs, Lt 178, 1901, par. 2*

Since I spoke to you and to others in the Sanitarium, you have had nothing to say. I am sure that were I in your place, I should have had something to say. And I shall have something to say just as long as you remain in the Sanitarium; for unless there is in the institution a physician who is fitted to fully occupy the place of physician-in-chief, there will always be the same difficulties that now exist. *16LtMs, Lt 178, 1901, par. 3*

When I heard read the resolutions in reference to inviting Dr. Mary Sanderson to connect with the institution, I well understood that there were some things which I must say. I could not refrain from speaking; for from the light that the Lord has given me, I know that she has not the qualifications of a Christian physician. She does not

practice the truth. Her influence would be detrimental to the interests of the Sanitarium. <It has already been thus.> When in the past she occupied a position there, her influence was not fragrant with the spirit of truth. She needs to be converted.*16LtMs, Lt 178, 1901, par. 4*

When Sister Mary Sanderson is living in conformity with the truth, <when she is thoroughly converted,> then it will be time to present a resolution in regard to her connecting with the Sanitarium; but until that time shall come, it is not wise to employ her in the institution. Those who are overbearing, those who assume an attitude of superiority, do not reveal the spirit of Christ, but the spirit of the world. There have been connected with the institution persons who have had phases of character that should never be manifested in so responsible a position.*16LtMs, Lt 178, 1901, par. 5*

Christ has a right to our service. Our proficiency for a position should be apparent to all. If Dr. Sanderson does not understand himself, if he cannot realize that he himself is not a complete whole, if he is not becoming more and still more capable, then it is necessary to lay the situation faithfully before him in its true bearings. If he chose to do so, he could come into a proper state of mind by associating with a physician possessing a mold of character that would enable him to raise the institution to a far higher standard of spirituality. If possible, this must be brought about.*16LtMs, Lt 178, 1901, par. 6*

For his own good, Dr. Sanderson <for a time> needs to be connected with proper influences in an institution like the Battle Creek Sanitarium, where a number of physicians differently organized are working together. From others he could learn many essential things <that he does not now see the necessity of learning>. He should understand that he is not to be the one advisor, the one to act as manager. He must see the importance of gaining an education <of greater height and breadth> that will place an altogether different mold on his character.*16LtMs, Lt 178, 1901, par. 7*

Dr. Sanderson has revealed an astonishing lack of tact and genuine ability to carry forward and upward the work. In many things he has

been continually retrograding, not advancing. This lack of wisdom is not in the order of God. If he would ask in faith and humility, he could obtain wisdom from heaven.*16LtMs, Lt 178, 1901, par. 8*

Dr. Sanderson has perseveringly worked to hold everything under his control. No longer is he to be allowed to select men to fill official positions in the institution. Only in pretense have the younger men acted as directors or managers. Dr. Sanderson is not pleased to have as managers any others than those who will work under him. No longer is the Sanitarium to be thus managed. This order of things is hurting the reputation of the institution and must be changed. God cannot work through unconsecrated agencies.*16LtMs, Lt 178, 1901, par. 9*

The responsibility of managing an institution established by the Lord is not to be placed wholly upon the head physician. He is not to have a controlling voice, except in his own department as physician-in-chief. The Sanitarium here needs the help of men who will understand what is expected of them, and who will do their duty, whether Dr. Sanderson is favorable or unfavorable.*16LtMs, Lt 178, 1901, par. 10*

I have lost hope of a thorough reformation, unless we can obtain the <spiritual and intelligent> help that should have been in the St. Helena Sanitarium long ago. The institution is not accomplishing that for which it was established. The same management that has been controlling the institution should no longer be allowed to continue.*16LtMs, Lt 178, 1901, par. 11*

The Lord will be with you, my brother <Sanderson>, if you will be with Him. I am very anxious that you shall indeed be a physician of the soul, as well as a physician of the body. We are laborers together with God. We have a most solemn, serious work to do. I am intensely desirous that you shall meet the royal standard.*16LtMs, Lt 178, 1901, par. 12*

**Lt 178a, 1901**

Sanderson, A. J.

South Lancaster, Massachusetts

December 3, 1901

Portions of this letter are published in *5Bio 141-142*.

Dear Brother Sanderson,—

I have just received and read your letter. I thank you, my brother, for writing. *16LtMs, Lt 178a, 1901, par. 1*

We have had a very important meeting at this place. I am not well, and so have spoken only three times. I spoke Friday morning, Sabbath morning, and Sunday afternoon. Dr. Kellogg also spoke Sunday afternoon. He spoke well. The congregations at the meetings have been large. *16LtMs, Lt 178a, 1901, par. 2*

I have a severe cold and a very sore throat. I think I was poisoned the day I spoke at Trenton. The hall was small and was crowded with people. The congestion in my lungs is very stubborn. I see no visitors, for I cannot engage in conversation. *16LtMs, Lt 178a, 1901, par. 3*

I am staying at the Sanitarium where there is every convenience for taking treatment. Sara does all that she can do for me and all that anyone could do. Every day I take a hot bath, followed by a cold sponge. I do not take sweats. Such severe treatment is not good for me. *16LtMs, Lt 178a, 1901, par. 4*

I suppose you think it strange that I am in New England at this time of the year. I am surprised myself. I went to New York in answer to an urgent call for help from Elder Haskell. I was three weeks considering the matter of coming. It did not seem best for me to leave home during the winter months. But the more I thought the matter over, the more firmly was I convinced that the Lord desired me to go. While in New York I learned that a conference was to be held in South Lancaster, and I thought it might be my duty to

attend.*16LtMs, Lt 178a, 1901, par. 5*

A long list of appointments has been sent out for me. I am asked to attend meetings in Philadelphia, Buffalo, Graysville, and Nashville. But unless I am much better than I am at present, I shall not go to all these places. I am looking to Jesus, the Author and Finisher of my faith, for direction and guidance.*16LtMs, Lt 178a, 1901, par. 6*

I have been requested to go to New Bedford tomorrow to see Gilbert Collins who thinks he has not long to live. I think he desires my counsel regarding the disposition of his property.*16LtMs, Lt 178a, 1901, par. 7*

I had planned to go to New Bedford, but the snow is falling fast. My cough is no better, and I think I shall have to give up this appointment. And it is very probable that I shall not visit Philadelphia, but shall go straight to Nashville. There I shall stay till I am better in health.*16LtMs, Lt 178a, 1901, par. 8*

The rain began falling Monday night and continued to fall until the middle of the next day. Then the snow began to fall, and has continued till all outside is covered with a garment of white. This is a sight I have not seen for eleven years. Last night the thermometer fell 20 degrees below zero.*16LtMs, Lt 178a, 1901, par. 9*

My brother, I write to you because I desire you to be all that Jesus desires you to be. I have a most earnest hope that you will yet see things clearly. I still urge you to go to Battle Creek. I long for something to be done to break the spell that is upon you, that you may be a free man in Christ Jesus.*16LtMs, Lt 178a, 1901, par. 10*

You must not in any sense be controlled by your wife. I have not given her up, even though I understand her and her disposition as an open book. But I know that unless she gives herself to the Lord in unreserved consecration, she will lose eternal life. She has but a vague sense of what it means to be a Christian. It is burdensome to her to think of Christ or to try to shape her character after the divine pattern.*16LtMs, Lt 178a, 1901, par. 11*

You are differently constituted. You have a mind that God can work upon when you refuse to allow it to be controlled by unsanctified

theories and unsanctified minds. I know that the Lord loves you, and He has given me much to say to you. He longs to see you heeding His voice and doing His will.*16LtMs, Lt 178a, 1901, par. 12*

Do not imperil your soul by allowing yourself to be influenced by your wife while she continues to open her heart and mind to strange theories and false doctrines. You well know that she should not be connected with the Sanitarium. Her influence was represented to me as injuring the spiritual interests of patients, nurses, and helpers. You do not realize how deleterious her influence was in the Sanitarium, and therefore I write you, her husband, to say that it is her own attitude and her sentiments that close the door against her connection with the Sanitarium. Her heart is in rebellion against God. Satan has used her to counterwork the work of the Holy Spirit until you yourself have been deceived in regard to what is truth and righteousness.*16LtMs, Lt 178a, 1901, par. 13*

I have given you and your wife the message God has given me for you both. There is only one way for your wife to find peace with God. Her stubborn, self-willed spirit must yield to the Spirit of God. She must build upon the Rock. And you must be true to principle. You may not realize that by conceding to her wishes contrary to the Word of God, you are building on the sand. But this is so.*16LtMs, Lt 178a, 1901, par. 14*

I shall plead with God for you both. But I must tell you that God takes no pleasure in your wife's character-building. She does not know the meaning of the self-sacrificing, self-denying love of Christ. She has cherished the spirit of apostasy as if it were a sign of mental superiority. In order to be saved, she must change the disposition that has made you both so unhappy.*16LtMs, Lt 178a, 1901, par. 15*

The Word of the Lord for you is, "Choose you this day whom ye will serve." [*Joshua 24:15.*] Treat your wife kindly, but firmly. Take your stand on the side of Christ, and when the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. Will you not by perfect obedience show your loyalty to Christ? Will you not wear the yoke of Christ? Will you not learn from Him His meekness and lowliness? Thus you will find rest unto your soul. Do



not refuse to come to Christ because your wife refuses His invitation. *16LtMs, Lt 178a, 1901, par. 16*

The Saviour gave His life to open for you the fountain of eternal life, and it is opened for your wife also, if she will come to Christ. But she refuses to yield, thinking to show a superiority that will give her an advantage. O how greatly the Lord is grieved by her resistance to truth and righteousness. *16LtMs, Lt 178a, 1901, par. 17*

Your only hope is to unite with God. The Angel of the covenant is empowering His servants to be His witnesses, to carry the truth to all parts of the world. He has sent forth His angels with their messages. But as though these angels did not speed on their way fast enough to satisfy His heart of yearning love, He gives John personally the message to be given to all: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:17.*] He has opened a fountain for Judah and Jerusalem, and every member of His church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you, my brother, act your part in this great work? Christ calls upon you to believe and live the truth, even though you have to stand alone. *16LtMs, Lt 178a, 1901, par. 18*

In much love. *16LtMs, Lt 178a, 1901, par. 19*

**Lt 179, 1901**

Parritt, Brother

South Lancaster, Massachusetts

December 3, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Parritt,—

Your letter has just been placed in my hands. I am sorry that you have in any way been troubled and grieved. I shall write a few words to Brother Palmer.*16LtMs, Lt 179, 1901, par. 1*

I trust that you will not be disturbed. The Lord is so kind to us. We should manifest the same kindness and patience and love to one another. We must all cultivate a spirit of love and tenderness, not only for our brethren, but for all for whom Christ has died. I hope that the Lord will let His blessing rest upon you, giving you clear discernment. Be of good courage in the Lord. Trust wholly in Him, and He will bless and encourage you.*16LtMs, Lt 179, 1901, par. 2*

I had not thought that Brother Palmer was a hard man, or that he would be guilty of oppressing any one. He is a kind, tender-hearted man, and has been very liberal. I am sorry to have any reflections cast upon him. Though a mistake has been made by threatening to use measures of force, yet I cannot think that this will be carried out, for it should not be.*16LtMs, Lt 179, 1901, par. 3*

Do not let any bitter feelings arise in your mind. Be true to yourself and to God. Do the best that you possibly can for your fellow men, and then trust in God. When you can pay without distressing yourself, surely it would be well to do so.*16LtMs, Lt 179, 1901, par. 4*

How comforting it is to remember that the Lord never makes a mistake! Through misconception, human agencies often err, but the

Lord is too wise and too good to do us harm.*16LtMs, Lt 179, 1901, par. 5*

I am sorry to learn that your little one is sick. Take the child to the compassionate Physician who loves little children, and ask Him to heal your suffering baby.*16LtMs, Lt 179, 1901, par. 6*

“What a Friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!”*16LtMs, Lt 179, 1901, par. 7*

I cannot think that Christ will turn away parents who pray for their children. After you have walked and worked according to the best light that you have, then lay your baby at the feet of Jesus, and tell Him, “Lord, we have done all that we can do. Now hear prayer in behalf of my child.” Take the compassionate Saviour at His word, and believe that on His part He will do that which you cannot do.*16LtMs, Lt 179, 1901, par. 8*

I am so glad that Jesus loves His struggling people, and that He will relieve all who come to Him. He has promised, “Ask, and ye shall receive.” [*John 16:24.*] But we are to “ask in faith, nothing wavering.” [*James 1:6.*]*16LtMs, Lt 179, 1901, par. 9*

May the Lord bless you.*16LtMs, Lt 179, 1901, par. 10*

**Lt 180, 1901**

Kellogg, J. H.

St. Helena, Elmshaven, California

July 28, 1901

Portions of this letter are published in *2MR 242*; *5MR 407*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg  
Battle Creek, Michigan

Dear Brother,—

I was very much pleased to hear that you were in good health. I have begun several letters to you, but have not completed them. I have received many letters from all over, asking questions that require careful thought and just the right words to answer, words which cannot be misinterpreted; but the discouraging part is that there is so little done. Because of this I have a heavy burden, but I am determined not to put any of my burdens upon you.<sup>16</sup>*LtMs, Lt 180, 1901, par. 1*

I have written letters to you, and in nearly every one I have expressed something of what needs to be done; then in the night seasons I have had conversations with you, and you were in perplexity in regard to the many who were managing to draw away patients. There was need of many things being set in order, and of having a more elevating, consecrated, spiritual atmosphere in the Sanitarium. I looked at the various responsibilities in Battle Creek, that some ones must bear with the fortitude and fidelity of true, faithful, self-sacrificing soldiers of Christ, and thus keep the Sanitarium up where truth and righteousness shall make their impression. The Sanitarium is far from being what it should be. I have but little strength and can speak of but few things.<sup>16</sup>*LtMs, Lt 180, 1901, par. 2*

At one time I saw you tired and worn, and your words to the helpers, gathered together to receive your counsel, were severe and sharp and not as they should be, for you were not in the right frame of mind. I felt sad, for I knew that impressions would be left upon their minds and yours which would not be at all favorable to your own confidence and peace or to their confidence in you. The Lord was not pleased with the impression left on the minds of the helpers. On one such occasion a hand was laid on your shoulder, and it was said to you, "My servant John, you are making a mistake. You are taking burdens upon you which the Lord has not given you to bear. God has not laid these burdens upon you. You must unload, instead of continually taking on burdens. To every man God has given his work. You should have taken decided action at the convocation at Battle Creek. You are not to suppose that you can carry all these institutions that shall be established, as though they were your children. If you attempt to devise and plan so many things, much will be left undone." *16LtMs, Lt 180, 1901, par. 3*

You are not unloading; you are gathering more and more responsibilities, whereas it is your duty to unload. You certainly may have an interest in all; but it has been presented before me distinctly that there is not to be a submerging of interests or a binding up of all the sanitariums with the Battle Creek Sanitarium, so that they shall all be amenable to your control. These things are not of God's devising, but are the result of human planning. If you die under the many burdens of your own creating, God will not be glorified, and a mold will be given to the work which will not be in harmony with truth, mercy, and the love of God. This is not God's plan or manner of working. *16LtMs, Lt 180, 1901, par. 4*

There must be no binding or attaching to Battle Creek of the various institutions erected, as you have been doing. The Lord has men in all parts of His vineyard whom He will teach and lead and guide. The responsible men at Battle Creek have all that they can carry, even more than they should attempt to carry. If they had one half of the burdens lifted from them, and planted in the various churches other than Battle Creek, the light would be much more far-reaching. It is not your work to manufacture or get under these responsibilities. Human minds have devised plans for the management of the food interests when the principles are wrong;

God is not back of them. They do not represent God.*16LtMs, Lt 180, 1901, par. 5*

In every place where there is a sanitarium, God is to be the confidence and the power of its managers. They are not to be asked to subscribe to certain contracts that you may propose and other human minds formulate, as has been presented before me in Australia, for God is not glorified or the mercy and love of Christ represented by this kind of work. The Lord has presented matters to me again and again, and given me instructions to say that God Himself is ruler, and counselor, and guardian of every sanitarium that shall be established. It is an error to tie up everything possible with the powers at Battle Creek. All are required to work in perfect harmony. Each has a part to act, the high and influential and also the lowly ones. They can work in harmony without being bound with human cords, as they were being bound to Battle Creek as their great center and power. God has not left His people to become the sport of Satan's temptations, and thus turn to a curse the blessings which He designed for them. Meanwhile the impression is resting upon some minds that I am in harmony with all these things.*16LtMs, Lt 180, 1901, par. 6*

The word has been spoken to me again and again that there should not be vested in the men in Battle Creek the power that is being centered there, and that will continue to be centered there, unless men are educated to be amenable to God.*16LtMs, Lt 180, 1901, par. 7*

All our people are to learn to look to God, and not to men. They are to recognize that every advantage in every institution comes from God. They must be educated to lean upon the Mighty One and to know that God is their power and their efficiency. All we are brethren; all united in one grand work; all are to be acting in the fear of God, recognizing God as our Director.*16LtMs, Lt 180, 1901, par. 8*

Again and again these words have been spoken to me, "Tell the people not to subscribe by pen or by voice to conditions that shall be proposed regarding the binding up of the medical missionary work." Thus was the word spoken to me in Australia, "All the

money, all the power, all the revenue is mine, and [is] to be used wholly as I shall prepare the way.” No man is to control this matter. All are to have a voice in the methods and plans of carrying on the work.*16LtMs, Lt 180, 1901, par. 9*

The Lord has frequently said, calling you by name, “John H. Kellogg is My physician; I have worked with him and through him to accomplish My will. But all power is Mine; he is not in any way to embrace all the responsibilities, nor to act as if he could carry all the work that he has desired to carry, for he is not appointed to do this. Far-seeing judgment I have given him, but not to him alone. My memorials are to be established in many places. Others are to act as my counselors also; all are to be educated to put their trust in Me, and to consecrate their soul and body and all their energies to My service. They are to put their whole will under My guidance. My work is not to be bound with any cords or any restrictions of men, saying, You shall, and, You shall not. There is to be an unveiling of My glory before the people; and there are to be no men or group of men who shall exercise the controlling power that has come into existence. I am not the deviser of these things. There are many excellent things that I will do for My people, and let no man block the way.”*16LtMs, Lt 180, 1901, par. 10*

The Lord has assigned you your position as chief of the medical fraternity. But you are to have an influence with the leading medical men. You can be a counselor; you should be listened to as a wise counselor; but you are in no case to consider that you are the man with power to set up and to cast down. You are not to feel that in the exercise of your power you may exalt whom you will and tear down as you see fit. God’s servants are not given this power.*16LtMs, Lt 180, 1901, par. 11*

The work done at College View bears a mark that is not after the order of the Lord. It misrepresents His work. There was an impression left by that work on the minds of the people that should never have been made. This is not the way God works. Kindness and genuine patience with Christlike favors would have done more for the advancement of the work than all the exercise of power to control the work. This would have bound you to the hearts of the people, and the outcome would have been more favorable.*16LtMs,*

Thank heaven, God is not like the human agents. He has mercifully wrought to lift from you the terrible load you were carrying. The Lord desires to give you a chance for the recovery of your weary brain and nerves, and to keep you prepared to do the larger work that He has appointed you. *16LtMs, Lt 180, 1901, par. 13*

And now, my brother, this agreement that you have framed <with lawyers>, to which you ask men to attach their names, thus agreeing to certain restrictions, I must say God forbids. Warnings have been given you for years never to act the part of Nebuchadnezzar. *16LtMs, Lt 180, 1901, par. 14*

Many things will have to be changed. I know, Brother Kellogg, that the things which I write are contrary to your own ideas. I tremble to present them; but I feel under a heavy load. The Lord has laid this burden upon me. I may not live much longer, and your life is in a very precarious condition. Therefore I must no longer keep silent. Again and again the light has come to me that your ways are not God's ways, your planning is not God's planning. You are not prepared to leave the molding of the work in other hands, yet ere long this will have to be done; therefore your mind and that of your brother Willie need to be cleansed and purified in many respects. *16LtMs, Lt 180, 1901, par. 15*

I ask you, my brother, to contemplate the work as it now is, and to change many things. I have been borne down by sadness as I have seen that there are many changes to be made. It is not yourself and your colleagues that are to be the controlling power, taking control of the sanitariums and refusing to co-operate with them unless they shall subscribe to your terms. You are not God. All the talents and all the powers God has given you are to be exercised for Him, after His own order and plan. *16LtMs, Lt 180, 1901, par. 16*

Have you not abundant evidence that men who have been considered reliable can be bought and sold? Have you not seen that it is impossible to lock up secrets when men of varied minds have the handling of the food business, even though they sign binding agreements such as have been presented to me? If they will not be men of principle without signing these agreements, they



will not be true to the agreement. *16LtMs, Lt 180, 1901, par. 17*

The Lord would have a different showing from that which is now being worked out. I have many things written in regard to the food question, which I shall have to present to the people. The Lord is not to be hindered in His workings by any monopolies. The Lord, who has given wisdom to devise and plan the health foods, has not given it to one man alone, or to two, or to twenty men. When the Lord works, it is for the benefit of His people, as was manifested in the giving of manna from heaven. The health foods are the result of the experimenting of many minds. It is not one mind alone that has been worked by the Lord. God does not endorse the way that this matter is being handled. He has given ideas and skill in devising some things, and man has experimented. Many things have thus been improved. The very same God will work upon the minds of many who serve Him to impart instruction to those in need, of how to treat the productions of God so that they may become blessings to all. *16LtMs, Lt 180, 1901, par. 18*

## Lt 181, 1901

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

July 29, 1901

This letter is published in entirety in *18MR 347-349*.

Dear Brother and Sister Burden,—

I did not think it possible for me to write you anything this mail, but I have a few moments and will begin and write until the mails go, which is at two o'clock p.m. and it is now nearly dinner time. *16LtMs, Lt 181, 1901, par. 1*

We are always glad to hear from you and how the work is progressing. We feel sad that so many distressing necessities are pressed in upon us, as the big sinking institutions in Scandinavia and the great necessity of the work in the Southern field, and everything seems to come in a great rush crying, “Send us money, send us money.” We will have to meet the demand as soon as possible, but the comfort is that the Lord is our bank; He can furnish us means. “I will not fail nor be discouraged” must be often repeated. [See *Isaiah 42:4*.] The Lord will work in our behalf when all connected with the institutions and the medical missionary work will consent to drop their own way and take up the Lord’s plans. *16LtMs, Lt 181, 1901, par. 2*

When men begin to weave in the human threads to compose the pattern of the web, the Lord is in no hurry. He waits until men shall lay down their own human inventions and will accept the Lord’s way and the Lord’s will. *16LtMs, Lt 181, 1901, par. 3*

I have written matters for the churches and sent them to Elder Farnsworth. You will probably see it. *16LtMs, Lt 181, 1901, par. 4*

I can’t get this copied, have no time; but if you can read without perplexity letters from my own hand, I can do as I am doing now. While my editors are preparing the matters to send, I will drop a few

words to you with my pen. I would give you a relation of an experience Sarah and I had in going to the top of Howell Mountain, but I can't do it for this mail. Will try to prepare it for next mail. I am straining every nerve and muscle to meet the many varieties of difficult problems which must be met.*16LtMs, Lt 181, 1901, par. 5*

This is the time that all we do in the cause and work of God must be without "spot, or wrinkle, or any such thing." [*Ephesians 5:27.*] The present state of the church is far behind the correct standard, and the backsliding has been so gradual and so imperceptible that it is a hard matter to represent its true lamentable condition. The members of the church seem to settle in so low a grade that no power but the Lord God of heaven can place her where the evil shall be seen and corrected. There are existing evils in the church which no human power can heal. We must hold the standard high, and then in our own words and attitude and actions represent the One "altogether lovely." [*Song of Solomon 5:16.*] All misapprehension produces unkindness consciously or unconsciously, and then unkindness provokes retaliations, and strife propagates itself. I am thankful that Christ has given us such a clear, definite expression of His will that if we will to do the will of God, we shall not fail to "know of the doctrine, whether it be of God." [*John 7:17.*] We need the divine virtues brought into our lives constantly. It is well for us to often dwell upon the words of Christ in *Matthew 5*. I was reading in *Proverbs 18*, "He that answereth a matter before he heareth it, it is folly and shame unto him." I feel deeply we must give most earnest labor through the grace of Christ to work to break up in the church the many words that tend to separate very friends. Let us represent this evil as it is.*16LtMs, Lt 181, 1901, par. 6*

I have now to stop.*16LtMs, Lt 181, 1901, par. 7*

E.G.W.

I must say a few words more. I send these few words to you regarding Stephen Belden in Norfolk Island. He was sustained there by the Conference. I thought it best for him to be near us in "Sunnyside" and therefore was at the expense to have him leave his island home. After a time Elder Nobbs urged him so persistently

to come back to the island, stating that they needed him there as a counsellor and as one who could enlighten them in many ways and act a part in their meetings. I read these letters and finally gave my consent, saying that I would see that the N.S.W. Conference would help him to about two or three dollars per week. I think it should be three at least. Brother Nobbs is now sick, and upon Stephen Belden falls the burden of holding the fort until there can be some man sent. I left, I supposed, explicit orders with Brother Hindson to do this work of sending at least that which would in money be two or three dollars per week, and a box of flour, oil, and such things as they have to buy and pay very high for on the island. But I judge from Brother Belden's letter that nothing has been sent. I feel very sad over this. I gave \$1,400 from my own resources at one time for the building of churches in Brisbane and in Hamilton and for the Health Retreat. Now this matter should be as just and right without any of the reasons I have written, but the matter for some reason has fallen through and now, understanding the situation, I say send three dollars per week and let Brother Belden live and not be pressed for want of food. This is due them by the Conference. *16LtMs, Lt 181, 1901, par. 8*

I will now close this, for the mail goes in about half an hour and I have fourteen pages of manuscript to read. *16LtMs, Lt 181, 1901, par. 9*

With much love to yourselves and sisters. *16LtMs, Lt 181, 1901, par. 10*

**Lt 182, 1901**

Haskell, Brother and Sister

St. Helena, California

November 4, 1901

Portions of this letter are published in *SD 22, 331*; *7MR 395*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Haskell,—

I am writing you a few lines after reading quite a large amount of matter to go this morning. I sent a check for \$1,000 as the special property of Elder Haskell, loaned to me to use in the work and cause of God when we were in Australia. It is your own property, Elder Haskell, and it may help you to feel that you are not wholly dependent. May the Lord strengthen and bless you both in your work. *16LtMs, Lt 182, 1901, par. 1*

Three times I have decided to push my way to New York City. I should be pleased to bear my testimony there, and if I cannot throw off the burden, I may come yet. But to leave my writing and my workers just now seems to be impossible. I want the book we are now preparing to be ready for circulation by New Year's. My workers are doing good service, but I need to be with them. One year has gone, and the work that should be in circulation is far behind. I am putting all the time possible into work for the sanitariums. The burden I have carried for the Sanitarium at St. Helena has been a heavy one. The many letters I have had to write in reference to what has been and what must be, have taken my time, my strength, and my courage. *16LtMs, Lt 182, 1901, par. 2*

I have longed to bear my testimony in New York City, but the burdens I have carried in connection with the variances, the strife, the discordant elements among the class who should be true yokefellows, have given me a dread of these disagreeing elements. I long for repose, to be relieved from this kind of work. I know as a

people we must unify; but to have unity there must be a giving up of our own ideas, and we must love one another as Christ has loved us. I know God would have His people striving to be one in heart, in purpose, and in action. But the enemy has more or less control over the human mind.*16LtMs, Lt 182, 1901, par. 3*

I would say to dear Brother Haskell, Do not hold yourself in a position to look for slights or to be seeing them. <The enemy will place enough before you if you encourage him to do so.> Behold the love expressed by the Lord Jesus, and do not show any weakness if you suppose you are not recognized. If you will only get above all these things, you will have peace and quiet in God. It is not our work to keep ourselves in our own hands. We are to consider that all our strength is in God, and that the Lord will be our helper and our God. You must not think you are your own keeper. Whether your name is mentioned or not does not change the facts. God will work with you and your wife according to your faith and trust in Him.*16LtMs, Lt 182, 1901, par. 4*

I have an intense desire that you shall have such confidence in God that nothing can make you ashamed. God can take much better care of your interests than you can possibly do. *Revelation 3:6-8*. Then let Him work in your case, and do not yourself try to fix things to suit your ideas. Let God mold and fashion you, "looking unto Jesus the author and finisher of our faith." [*Hebrews 12:2*.]*16LtMs, Lt 182, 1901, par. 5*

Our work is to strive for unity. We are the children of the same family, and have one heavenly Father. I beseech of you to overcome this your great weakness on this point. Christ will help you; but if you try always to help and balance yourself, and act as if you were hurt and neglected, you will just as surely suppose you are when there is not a word of truth in it. I do not want you to afflict your soul in this way; it does not pay. You need to cast yourself wholly upon Jesus Christ. You are His property.*16LtMs, Lt 182, 1901, par. 6*

Do not suppose that I think you have no trials. I know you have, but you imagine many things that have no foundation in truth. If you only knew how much this has cost you, and other souls as well, you

would overcome everything of this character. We should be more anxious for the love of God to be expressed to us than for all the words of favor mortals can bestow. You make real something that is not real. I tell you the word of the Lord to you is, You are to cherish love and tenderness, and draw close to your brethren. Show that you trust them, and are not suspicious of them, thinking that they mean to do you harm. Do not hunt up the slights you suppose have been offered you, for in so doing there is created in your mind a train of thought that is just what Satan has introduced to bring about the very things that you supposed existed. Christ is your advocate. In this powerful, hearty recognition of God's love, take the hand of Christ, and hold it fast. His hand holds you much firmer than you can hold His hand. Constantly let your confidence in your brethren increase, for when you think evil, you speak evil. Thus you hurt yourself and make yourself weak when you ought to be strong in God and in the power of His might. *16LtMs, Lt 182, 1901, par. 7*

It is your defect to have little love in your heart for your brethren. If you were more expressive on this point, and had the spirit of the aged servant of God, John, whose heart of love was exercised toward his brethren, you would so enclose yourself in their affections that all jealousy would be discouraged. Do not put on the garments of heaviness and mistrust and lack of confidence in your brethren. Get the victory here, and then you will have swept away a great barrier between yourself and them. God is not pleased with this spirit, for it casts a dark cloud over everything before you, and this darkness you express to others. It has kept you from many blessings because you would not recognize them. You pick up this and that, and make a lie truth, and this burdens your soul all unnecessarily. *16LtMs, Lt 182, 1901, par. 8*

Now draw nigh to God, and He will draw nigh to you. Draw nigh to your brethren in loving confidence, and see if some expression of love from you will not bring an answering expression from them. By expressing your distrust, you have created imaginations that have not a word of truth in them. You should not hurt your soul by gathering the thistles and the thorns, but instead gather the roses and the lilies and the pinks, and express their fragrance in your words and acts. Create an atmosphere for yourself which is fragrant. Do not make trouble for yourself. *16LtMs, Lt 182, 1901,*

*par. 9*



**Lt 183, 1901**

NA

South Lancaster, Massachusetts

November 26, 1901

Portions of this letter are published in *4MR 314-316; 5MR 364; 5Bio 140*.

Dear -----,

Our coming on this journey must have been in the order of the Lord. We have evidence it was timely. We found the mission in New York City established in a block up five flights of stairs. The elevator works for the whole block; so we were favored in not having to walk up flights of stairs. We were pleased to see a nice company of workers who are intelligent; all in connection with this mission are, we think, doing their best.*16LtMs, Lt 183, 1901, par. 1*

Brother and Sister Haskell have done their very best in the management of the work, and for the workers. All have put themselves into the work in every line where work is essential to be done.*16LtMs, Lt 183, 1901, par. 2*

We met on Sunday at Chicago—Brother Homer Salisbury, Elder Daniells, Brother Moon, and W. C. White. They wished us to remain over one train and desired to understand if Brother Salisbury was in the line of duty in going to England. His goods were on the boat; his passage tickets purchased. We had about one hour and a half, I think, in which to decide the matter as to whether the boat should take them to England or they remain at Berrien Springs. After hearing the matter presented that Berrien Springs should have experienced men to help them, we could not urge Homer Salisbury to stay.*16LtMs, Lt 183, 1901, par. 3*

We found that our tickets could not be changed; therefore W. C. White joined us on our journey to New York City. I have spoken twice to the mission workers. We have visited in Brooklyn Brother King and his wife and Sister Tay, who is a member of their family.

We had a prayer season with them. We also visited Brother Jayne's family and had a visit with them and a season of prayer. It was a very wearisome ride to Brother King's. The continual changing of cars and having to walk much wearied me; but that is in the past—not to be undertaken again. Brother King's family live in the third story, and the going up and down the steep stairs was not agreeable. Of the little family, they were all at home but Brother King. They were glad to see us, and we were much pleased to see them.*16LtMs, Lt 183, 1901, par. 4*

We had a visit with Brother and Sister Franke. We were much pleased with the visit, and Elder Haskell and all, we think, see a decided change for the better in the outlook.*16LtMs, Lt 183, 1901, par. 5*

The precious Sabbath and Sunday meetings in the new hired hall which Elder Haskell had been trying to secure were a grand success. The blessing of the Lord to work unity prepared the way for my testimony on Sabbath. This was a success. Seven hundred people were before me and an excellent representation of Sabbath-keepers. But few outsiders were in the meeting on Sabbath. The Lord gave me freedom in speaking from the *seventeenth chapter of John*. Sunday afternoon about as many were present. The Sabbath school children were left at home; yet all who could be seated were present. Quite a large number of outsiders were present. The Lord gave me freedom in speaking from *second Peter, the first chapter*. They all seemed much pleased and expressed themselves thus in regard to both discourses. Elder Franke spoke by invitation Sunday evening. They report he did excellently.*16LtMs, Lt 183, 1901, par. 6*

Well, we had much work to do in writing and in visiting those who called to see [us]. Elder Franke and wife have been to see me several times and invited me to speak in Trenton, where they are desirous to hear me. All the churches that had been raised up were collected in the meetings held in New York City, and I was introduced to ministers and physicians and to a number of the higher classes.*16LtMs, Lt 183, 1901, par. 7*

We visited Trenton last Sabbath. We went on the boat and then on the cars, which occupied three hours. We found Elder Franke well

situated in a tenement with his family of four boys, and a sister who lives with them and has the charge of everything when Sister Franke goes with her husband. We had a profitable visit.*16LtMs, Lt 183, 1901, par. 8*

Sabbath morning a hack took us to the water, a short distance, to witness a baptism. There was everything connected with this scene that would be educational to all who witnessed it. I was much pleased with the neat, plain robes that were worn, prepared for men and women; and the administrator also had a becoming garment, a surplice that covered the rubber baptismal suit, which was everything it should be.*16LtMs, Lt 183, 1901, par. 9*

In the afternoon the hack took us quite a distance to the meeting place. The hall was a poorly constructed building, and represented our work in the best way that they could manage. It was all they could obtain. This hall was up a long flight of stairs. There were, I was told, between two and three hundred people present. I was much pleased with the representation. Elder Franke had labored three months in earnest labor, and many souls had received the truth. About seventy-five had taken their stand, fifty had been baptized, and others to the number of twenty-five had received the truth. These meetings he had held created a large stir, and much opposition was expressed by the opposing element. An excellent work was begun. These tent meetings closed with a meeting after the camp-meeting order, and thus the work was advanced. Elder Daniells attended this meeting, and he sees the great work in new fields that must be entered. The work is far from being closed up. Work is being done in missionary efforts, personal labor from house to house.*16LtMs, Lt 183, 1901, par. 10*

There has been a good work done, and a church is being organized, and all who do believe the truth have not yet taken their decided stand; but one after another is confessing the truth. The ministers are now at work to counterwork the truth; but if the believers will watch and pray, and believe and work diligently, as Christ commissioned His disciples, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." *Matthew 10:16.16LtMs, Lt 183, 1901, par. 11*

We believe a large number will yet take their stand. The Lord gave me my work on the Sabbath to present the *fourteenth chapter of John*, dwelling upon faith and hope. The blessing of the Lord attended the word spoken. Many testimonies of courage and of faith and hope were borne. All expressed an appreciation of the word spoken. The social meeting following was cheerful, and the happy faces expressed the blessings of God in their testimonies, and the hymns sung as a part of the service seemed to leave the most blessed influence upon the minds of those assembled. This was a rainy Sabbath; but the heavenly showers of grace and blessing from God were evidently refreshing the souls of those present. Their testimonies I highly appreciated. The meeting continued until the electric lights were lighted, and our precious meeting closed, when we were obliged to leave for the station to take the cars that left Trenton for the boat. *16LtMs, Lt 183, 1901, par. 12*

I am deeply impressed that Trenton will be a central interest, as well as Brooklyn, and still other localities outside of the city of New York. We see indeed the fields in every direction in and outside of New York to be worked. There should be a hall secured to call the people together in New York City, and from surrounding localities out of New York City. Will all who are now interested in this work during the week of prayer make their gifts and offerings, as the Spirit of the Lord shall prompt them to do in helping the objects of religious missions that are greatly in need of help. Do not feel if you do this you are robbing the very needy localities that present themselves at the present time. *16LtMs, Lt 183, 1901, par. 13*

Let the week of prayer be a season of special humiliation of soul before God. You need not wait for this work until the week of prayer; but commence now, just now, in accordance with the light and impressions you have received through the special meetings that have been held in these places where many have been assembled, and the special working of the Spirit of God has evidenced that the good hand of the Lord is fashioning and molding the vessels unto honor, that the refreshing from God shall come in a decided manner and fill these vessels with the precious Holy Spirit of God. Thus they will be prepared to impart not only their gifts and offerings, but themselves to the work of God to advance at every step—not to retrograde, but in presenting soul, body, and spirit a

living sacrifice to God. They have demonstrated that all given them in trust is the Lord's, to be used in advancing His kingdom in our world. *16LtMs, Lt 183, 1901, par. 14*

The religion of Jesus Christ is not a performance, but a life in the similitude of the life of Christ. This is an important step in advance—as union is strength—to organize into a society called a church. The design of this to each is, by consent and pledge, to strengthen the newly converted to become instrumental in exerting the same influence in behalf of others as was exercised in his own behalf to teach him the way of truth and life. As God has designed, every truly converted soul becomes a co-worker with Christ in drawing souls as Christ drew all men unto Him. Each member of the church—in Christian principles, and in and through the grace of Christ—is to individually receive and enjoy the principles and benefits that shall [make him] the helping hand of God. [Thus] he, though already in the faith, shall learn how to become, under the saving influence of the church, a transforming element—as represented by salt in its saving properties and transforming virtues, [having] Christ as an example for the exercise of sympathy, forbearance, and the virtues of that faith which works by love and purifies the soul. *16LtMs, Lt 183, 1901, par. 15*

All in church capacity are to work, beseeching men and women to be reconciled unto God. In this way all may show that they are favored to serve. They possess the grace of the ministry of reconciliation. If one errs, if from any cause there is disagreement, do not let time pass, but go to work at once to settle variances and come into unity. Those who are thus tried are to work according to God's plan and are to settle the matter of disagreement between themselves. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." [*Matthew 18:19, 20.*] *16LtMs, Lt 183, 1901, par. 16*

This is God's ordained plan, to pray and converse with one another; and in the place of recrimination try to break down the existing barriers, that heart may be cemented to heart, that self-will and selfishness should die; for in the work of reclaiming, the statement

is made, “The fervent, effectual prayer of every one of faith availeth much.” [*James 5:16.*] *16LtMs, Lt 183, 1901, par. 17*

God calls for all to act in concert. Union is strength; variance is weakness and sin. There is to be no counter-influence in the church. The whole body is to work harmoniously, as members of one body. Will all who are connected in the solemn pledge-covenant bear in mind that the union of action of every member of the body—each acting the part God has appointed him, each at his post—all acting in concert, the whole working agency, in the accomplishment of sacred duties, for the strengthening and establishment of a church, [is] to exhibit God’s miracle-working power, as a spectacle to the world, to angels, and to men? *16LtMs, Lt 183, 1901, par. 18*

There is a God-given commandment to exhibit a heavenly government upon earth, making known to all people the virtues of the cross of Christ. The result of this infinite connected with the finite is to demonstrate, through united possession of consecrated fidelity, God’s original design, extending and adding domain, and section after section, through sanctified, constant, united agencies to the approaching universal conquest. God designs this; for “the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,” and they “shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” [*Daniel 7:27, 18.*] *16LtMs, Lt 183, 1901, par. 19*

The Lord has designed that His people shall organize and combine all the united elements, sanctified through the truth, as vast influential agencies to transform the human into divine agencies, to work out as united plans, the divine co-operating with the human, the power of the future world brought into and imparted to the present, which means the Holy Spirit pervading His body, the church. *16LtMs, Lt 183, 1901, par. 20*

Will the church consider this as important and arise to a sense of its responsibility? The heavenly agencies employ all human agencies as God’s helping members of His body to reclaim a fallen race, all doing to the uttermost strength of capabilities entrusted for the recovering of the world to Christ. Will we all consider that it is not

now a time to look upon any one man as a whole efficiency? No; but every man working his part under a divine theocracy. Not a selfish thread is to be drawn into the web. There must be a unity that economizes all the energies of human passions in sanctified humanity under the divine theocracy. All the united, converted agencies are to combine in one, and the law of co-operation is the great one work in reciprocal influence. There is to be no kingly power, one man controlling the whole. All influences are brought to bear one upon the other in revealing Christ and the cross to a world that is perishing in sin and iniquity. *16LtMs, Lt 183, 1901, par. 21*

God now wants our cities to be worked through the endowed, sanctified influences brought to bear upon the human mind. Transformation of one human mind means, if God's will is carried out, the transformation of many human minds. "None of us liveth to himself." [*Romans 14:7.*] None of us planneth to obtain glory to himself. The Lord gave Christ to our world, and with Christ He withheld nothing that could aid man in his humanity. When the organized church has withheld nothing of its entrusted talents and influence—when the Lord gave Christ, and then called for man to put that power and influence under the power of the gift of the Holy Spirit to crown his work with success, to make their [combined] work a signal success—should man fail on his part? Why, the intensity of desire in these human agencies for the salvation of the world will bring money from the higher classes to return to God His own money, and their converted talents in mind and heart and soul-service. *16LtMs, Lt 183, 1901, par. 22*

What does the church propose to do in Christian instrumentality for the conversion of the world? The Lord calls for His memorials to be established in every city. There must be in every city the work which must be taken up to diffuse the influence of the truth, which has a sanctifying power upon those who hear and will respond. The success of this work does not depend upon leaning upon smartness of talent, but consecration to God will lead every soul to seek, in the work and service of God, for most thorough skill and understanding as to how to appropriate his services to God, that he can become efficient through the working of the Holy Spirit's power to make the truth present testing truth, to illustrate its own importance through the Word of truth, and enforce its daily, practical importance upon

the hearers.*16LtMs, Lt 183, 1901, par. 23*

God's work is not done after a human similitude, but it is after the divine image of the true, in every phase of its bearing on character. One thing is certain, our people, entrusted with the most momentous truth that ever came to our world, have greatly missed their chances and opportunities, through want of entire consecration of soul, body, and spirit to God, of doing a work to meet the emergencies in a part of God's original plan.*16LtMs, Lt 183, 1901, par. 24*

He who is high and lifted up speaks thus in Isaiah: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." *Psalm 34:18.16LtMs, Lt 183, 1901, par. 25*

The Lord will work for all who are humble and who hear Him.*16LtMs, Lt 183, 1901, par. 26*



**Lt 184, 1901**

Magan, P. T.

South Lancaster, Massachusetts

December 7, 1901

This letter is published in entirety in *20MR 310-314*.

c/o Dr. F. B. Moran  
315 W. 3rd St.  
Los Angeles, California

Dear Brother Magan,—

Your letter from Chicago received yesterday. I am very sorry that circumstances have taken the shape that they have, but why are you so faithless? Thank the Lord that you have few students, because you are not prepared for a large number. Brother Sutherland and yourself have done bravely and well, and why will you worry yourself out of the arms of your precious Saviour? Has the bank of heaven failed? Have you overdrawn the resources? Is Christ, the Light of the world, in Joseph's new tomb? Do we not read, "Wherefore He is able also to save them to the uttermost that come to God by Him, seeing that He ever liveth to make intercession for them." [*Hebrews 7:25*.] Now look away from every discouraging presentation, because we have a living Christ to save them to the uttermost that come unto God by Him.<sup>16</sup>*LtMs, Lt 184, 1901, par. 1*

The bank of heaven has not failed, you have not overdrawn: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." *Hebrews 7:26-28*.<sup>16</sup>*LtMs, Lt 184, 1901, par. 2*

“For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more.” *Hebrews 10:14-17. Chap. 6:17-20.* Let your faith be strong in God. Look not upon appearances at this time. *Chap. 2:16-18. 16LtMs, Lt 184, 1901, par. 3*

Brethren Sutherland and Magan, God is testing your faith, but let not your faith fail. Cling to the promises, with full faith in the One back of the promise. *16LtMs, Lt 184, 1901, par. 4*

I have been having a severe test of my faith. Overdoing is not profitable. I have been shorn of my strength, quite feeble, nearly voiceless, too weak to see or converse with any one except it was positively essential. I have not dared to go from the rooms assigned me in the Sanitarium, dared not go home to California, which I so much desired to do in my weakness. Many prayers have been offered to God in my behalf. I have had every attention given me in solid treatment. Yesterday was the first day of recovery, and though sorely perplexed as to what I should do in regard to traveling, I have not become discouraged. *16LtMs, Lt 184, 1901, par. 5*

It has been bitterly cold, snow came two feet upon the level, everything frozen up in wash-pitchers and bowl, teeth frozen in a solid mass of ice, and ink frozen: yesterday the weather moderated, and the sleighs are flying briskly. I looked upon the world around me clothed in its pure vestment of white. Whiter than the snow, God has promised to make all who shall come to Him with broken hearts and contrite spirits. A beautiful symbol is before me of those who are mentioned in Revelation, “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed with white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [*Revelation 3:4, 5.*] Praise the Lord, with my whole heart will I give thanks unto His holy name. *16LtMs, Lt 184, 1901, par. 6*

My brethren, have faith in a living, all-pitiful, and loving Saviour. I have words given me for you and Brother Sutherland, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee, yea, I will [help] thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel." [*isaiah 41:10-14.*]*16LtMs, Lt 184, 1901, par. 7*

Your business now is simply to trust in the Lord. In your intense earnestness your efforts to make a success in a good work have been too much for your human frame, but you put your trust in the Lord, my brother, fear not. You are doing the best thing possible for yourself and family in going to Los Angeles. We intend to follow your example. This was decided upon long ago, to spend some time of the winter months in Los Angeles. We will meet you there if I can be spared from home.*16LtMs, Lt 184, 1901, par. 8*

I had decided to take the advice of physicians and ministers, and brethren generally, to make this journey at once and not call at any place, not even at Nashville; but a telegram came last evening from Edson saying my home was prepared for me, everything comfortable, a wood fire, and everything that I could ask, so I dare not refuse. I shall come either the last of this week or the first of next through Battle Creek. May tarry there a day, and expect to spend Sabbath in Nashville if the Lord will.*16LtMs, Lt 184, 1901, par. 9*

W. C. White is in Philadelphia attending meetings. He will today, we think, be in New York City. We will meet him there and then start on our homeward route, not full of sadness, but of joy.*16LtMs, Lt 184, 1901, par. 10*

Christ has come very near to me in my great weakness and failing

voice. I am now changed for the better, healthwise, but in my greatest feebleness I have been uplifted and comforted. Once I thought I must almost be in heaven, I seemed to be encircled in the arms of Jesus Christ, as if He were carrying me and all my burdens. My peace has often been as a river, and the righteousness thereof as the waves of the sea. *16LtMs, Lt 184, 1901, par. 11*

I do not know whether I shall attend the conference held in the South: if it is held in Nashville, I may, if it appears consistent, be able to help them a little in the meetings. If the meeting is at Graysville, No, must be my answer. I may not be able to bear any meeting, for anything connected with the work of God to be done for this time sets me to thinking, and my heart burns within me to see the work advance on right lines—lifting up my voice like a trumpet and appealing to the people. *16LtMs, Lt 184, 1901, par. 12*

I have been able to write much upon pressing matters, even during my feebleness, my pen is at work. All the physicians, ministers, and friends have begged me to make no tarrying in this cold climate. I have not seen snow for eleven years. The keen, cutting cold is too much for me to endure. I have been doing nothing since one week ago yesterday. I am at the Sanitarium: everyone is so kind, and doing everything possible in the line of treatment and proper food, denying visitors, for I could not talk. *16LtMs, Lt 184, 1901, par. 13*

It is a pleasant thought that we will meet in Los Angeles; this will be my halting, resting spot before returning home. I think that you, as well as I, should have complete rest. *16LtMs, Lt 184, 1901, par. 14*

Now in regard to the school, you seem to think that the plant is to put forth full-bloom lilies, roses, and pinks before the root is fully set deep to do this grand work. You must begin small and not think that you can show all strength in establishing a school after an advanced order, taking in higher studies. And do not worry about leading teachers or under-teachers before you have sufficient students to warrant the steps you take. Let not human pride hurt your record. Do not you suppose the Lord sees, and is acquainted with the favorable and unfavorable presentations? Has not the Lord an oversight over His own work? You may suppose, my brethren, that you have to do all the devising, all the strengthening, and all

the organizing, and I ask you, Is it not best to show that you have confidence in God? Is it not best to consider that our God is manager—that He is director? You must not be anxious to develop too fast. The hand of providence is holding the machinery. When that hand starts the wheel then all things will begin to move. *16LtMs, Lt 184, 1901, par. 15*

How can finite man carry the burdens of responsibility for this time? His people have been far behind. Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man cannot possibly stretch over that gulf that has been made by workers who have not been following the divine Leader. *16LtMs, Lt 184, 1901, par. 16*

We may have to remain here in this world because of insubordination many more years as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? "He hath shewed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." [*Micah 6:8.*] *16LtMs, Lt 184, 1901, par. 17*

Now the Lord will not be pleased with those men, whom He hath appointed to do a certain work, [if they] take on many lines of work and carry them until they become so wearisome that it breaks their strength. You, nor any other agency, cannot heal the hurt that has come to God's people by neglect to lift up His standard and occupy new territory. The churches should now be acting in their strength, with capabilities, talents, and means, carrying the work, reaching higher and broader in capacity to stand before the world in the power of invincible truth. *16LtMs, Lt 184, 1901, par. 18*

But if all now would only see and confess and repent of their own

course of action in departing from the truth of God, and following human devising, then the Lord would pardon. Warnings have been coming, but they have been unheeded; but a few who may now seek to bridge the gulf that stands so offensively before God must make haste slowly, else the standard-bearers will fail, and who will take their place?*16LtMs, Lt 184, 1901, par. 19*

Now, my brother, I am deeply sorry for you and your family. I reproach thee not for thy zeal, for if others had shared thy burdens as they should have done, the work would have been far advanced; but now, just now, you must come apart and rest awhile. Be not concerned in regard to your wages, God will not leave you without some help and comfort for yourself, your wife, and little ones. Be of good courage in the Lord. Trust Him fully. Let the Lord carry the burden of the school. You are not to become loaded down with burdens that will accomplish only the work that finite man can do. When you put your trust wholly in God, then you will see in every passage of your experience One going before you preparing the way.*16LtMs, Lt 184, 1901, par. 20*

I cannot tell you what you should do, but I can tell you what not to do: do not worry, be not unbelieving, and do not think that you can blossom into a perfect school in its very planting on new soil. You must remember that it takes time to plant, and to perfect that plant. You just hold fast every inch you have.*16LtMs, Lt 184, 1901, par. 21*

Broad daylight now—I have been writing since half past three. Much love to your family. Be of good courage.*16LtMs, Lt 184, 1901, par. 22*

**Lt 185, 1901**

Franke, E. E.

Nashville, Tennessee

December 27, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder E. E. Franke,—

Yesterday W. C. White mailed a letter to you and Elder Haskell. I read with interest what you had written. I am intensely anxious to have many things copied to send you, but Sarah's eyes will not bear the taxation of much reading, and I dare not have her taxed. The letter already sent may let in a little light.<sup>16</sup>*LtMs, Lt 185, 1901, par. 1*

I have been much afflicted with exhaustion. I did not step my feet on the ground until December 24, when Brother Palmer's carriage was brought to take me for a ride. I have ridden out once since. I have been unable to use my voice. One week ago last Sunday I had fears that I should not live through the day. I have looked more like a corpse than a living woman. But although so very weak, I refuse to give up. I will write a little each day. My appetite is gone, and I am malarious. I have only once attempted to say anything to the people here, and then it was to the workers in the office and those who are doing service here. I spoke about twenty-five minutes.<sup>16</sup>*LtMs, Lt 185, 1901, par. 2*

I have been solicited to go to Graysville, but dare not do it. I wait expecting that the Lord will help me to speak a few words when He has a time for me to speak.<sup>16</sup>*LtMs, Lt 185, 1901, par. 3*

In regard to your coming to Nashville, you will be disappointed if you come now, as this is not the most favorable time of the year. I write thus because when you do come, there must be a work done after your effort to ripen off the work that could not be done

now. *16LtMs, Lt 185, 1901, par. 4*

I see no reason why you should not comply with the requests and improve the opportunity presented. We have no time to lose, and the Lord will take care of results. I see nothing to hinder you from stepping right into the hall where you have been working, but you should not be extravagant in your notices. The getting of photographs of yourself and your family is not endorsed by the Lord. That is not the way the Lord desires His work to be advanced. The example is not a correct one. All monies should be used to glorify God to magnify His name. It is not necessary to use photographs in notices. *16LtMs, Lt 185, 1901, par. 5*

Now, my brother, there is a great work to be done in New York City. You, as a leader in that work, must not magnify the man, but the Lord Jesus Christ. Keep self out of sight; hide in Christ Jesus. My brother, you need a deep work of grace in your heart, that you may impart to others. You have children, and on their account you need to be strictly guarded, that your example may not differ so widely from that of the Lord Jesus. Who was He?—the Majesty of heaven, the King of glory. And yet “we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.” *Hebrews 2:9-13. 16LtMs, Lt 185, 1901, par. 6*

My brother, bear in mind the example you are giving your children in the expenditure of means. Teach them self-denial. Try the matter, for thus hath God spoken. Christ is our example. While you speak in large halls, depending upon those not of our faith to bear the expense, be sure to make the outlay of means as small as possible. You must work in doing this. *16LtMs, Lt 185, 1901, par. 7*

I feel a large interest in your family. I want to see every son brought



into the truth, and your wife thoroughly converted. God will accept her if she will consecrate herself and walk humbly with Him. Your work is one that must reach to wife and children. The divine Merchantman from the heaven of heavens is a suppliant at the door of the hearts of yourself, your wife, and your children. Hark! do you hear that knock? Father, husband, wife, and children, do you hear? "Behold, I, your Saviour and your Redeemer, stand at the door and knock." He is in the attitude of standing, waiting, listening, for a response. Will you open the door of your heart, and say, "Come in, my heavenly Friend?" He loves you; and He gives you evidence of His condescension and His love. Who is it that takes this humiliating position? It is the Majesty of heaven, it is the King of glory. Will you let Him in? *16LtMs, Lt 185, 1901, par. 8*

He is the faithful and true Witness, "the beginning of the creation of God," whose throne is of old, from everlasting. [*Revelation 3:14.*] Behold Him, the mighty, uncreated Lord, the all-glorious Redeemer. Behold Him! waiting for your answer! Will you let Him in? Father, mother, children, God calls for your whole family. He wants you all. He cannot spare one of you. Will you listen to His pleading voice? He asks you, "Will you give me your hearts?" "Ye are not your own. For ye are bought with a price." [*1 Corinthians 6:19, 20.*] And what a price! "He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed." [*Isaiah 53:5.*] Will you open the door and let Jesus in? He wants the heart, the soul, the service of father, mother, children united. "See that ye refuse not him that speaketh." [*Hebrews 12:25.*] *16LtMs, Lt 185, 1901, par. 9*

Let everything be made as clear as possible in the pathway of holiness for the feet of mother and children. This forgiving love embraces all. Will you let Him in? Turn from every practice that will grieve the dear Redeemer. Turn from every idol, whate'er that idol be. Yield all to Christ, and give yourselves to Him, every individual member of the family. He longs to grasp you all in His great loving arms. Will you let Him in—the King, the Lord of hosts? Open the door and let Jesus come in. I am deeply, intensely in earnest that not one of you shall be found to have a heart so hard and unimpressible as to let the divine Visitor from heaven remain outside. *16LtMs, Lt 185, 1901, par. 10*

The Lord has a work for the father to do. Will you each try to clear his way as much as possible? Will you hold up his hands, that they may not hang down? Will you, my dear brother Franke, cut away many things that might have less of your attention, and give time to seeking that strength which cometh from Christ Jesus? God will clear your path before you if you will only, one and all, be a united family, to love and serve and honor God with all your powers. Ye are bought with a price; therefore glorify God in your bodies and spirits, which are God's.<sup>16</sup>*LtMs, Lt 185, 1901, par. 11*

We all have a heaven to win. We are to educate and train our talents, making the most of our capabilities in glorifying God. Lift up the standard. Set your mark high. Lead other youth to Jesus. "The Spirit and the bride say, Come. And let him that heareth say, Come. ... And whosoever will, let him take the water of life freely." [*Revelation 22:17.*]<sup>16</sup>*LtMs, Lt 185, 1901, par. 12*

I feel a great interest in your family. If you can represent a well-disciplined, Christian family, it will do more for Christianity, to win other families to Christ, than any effort you can make in preaching. Christ calls for every one of your family to become a missionary, to help you in the grand, great work of saving souls. <The precious Saviour knows you all by name.><sup>16</sup>*LtMs, Lt 185, 1901, par. 13*

Sister Franke, my heart is drawn out in most earnest desire that you may be all that Christ has made provision that you should be—His consecrated, humble follower. It will pay you to make thorough work now in consecration. Will you give Jesus your whole heart?<sup>16</sup>*LtMs, Lt 185, 1901, par. 14*

In love.<sup>16</sup>*LtMs, Lt 185, 1901, par. 15*

**Lt 186, 1901**

Ministers and other Friends of the Berrien Springs School

Nashville, Tennessee

December 27, 1901

This letter is published in entirety in RH 01/28/1902.

To the Ministers and other Friends of the Berrien Springs School,—

There are times when things do not work as brightly and cheerfully as we could wish because difficulties stand in the way of rapid advancement; but we hope, brethren and sisters, that you will all be encouraged to take a thorough interest in the establishment of the school at Berrien Springs, and aid it by the sale of *Christ's Object Lessons*, and in other ways. Let the sale of *Christ's Object Lessons* be taken hold of interestedly in our large cities and in the smaller settlements. Brethren, wake up! The good hand of the Lord has been with our people in the selection of a good place to locate the school. This place corresponds to the representation given me as to where the school should be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that houses will not need to be built one close to another. There is plenty of ground where students shall be educated to cultivate the land. "Ye are God's husbandry; ye are God's building." [1 *Corinthians 3:9*.] 16LtMs, Lt 186, 1901, par. 1

We would have all to understand, when canvassing for *Object Lessons*, that they are doing a work that is essential to be done for the school which should now be going up. The Lord will help each one who will pray and work, and work and pray. The light which I have tried to present before our people is that we must arouse ourselves from sleep, and all feel an interest in the school that is to be built up at Berrien Springs. Do not let this matter of erecting suitable buildings fade away from your interest. It is for this very purpose that the sale of *Object Lessons* should now be vigorously carried forward. Let our prompt action enable the interested ones to make successful the work of moving our school out of Battle Creek. 16LtMs, Lt 186, 1901, par. 2

The land has been secured, and now the work of preparing suitable buildings is to be entered into without delay. Let all plans be laid. Let the fitting place be now selected. Let those who have been faithful hitherto take right hold and do their best. Let not this work fail. Let the students lay right hold of this matter in earnest. Let not managers, teachers, or helpers swing back into their old customary ways of letting their influence negative the very plans the Lord has presented as the best plan for the physical, mental, and moral education of our youth. *16LtMs, Lt 186, 1901, par. 3*

The Lord calls for steps in advance. Because the teachers may never have been trained in physical, manual labor, they are not easily persuaded in regard to the very best methods to secure for the youth an all-around education, and even the very ones who have been most reluctant to come into line in this matter, had they been given in their youth the physical, mental, and moral education combined, might have saved themselves severe attacks of illness, and their brain, bone, and muscle would at this time be in a more healthful condition because all of the Lord's machinery is being proportionately taxed. Precious lessons from the best instructors should be secured in spiritual lines, in agricultural employments, and also in the carpenter's trade, and the printing business. The Lord would have these mechanical industries brought in and taught by competent men. *16LtMs, Lt 186, 1901, par. 4*

Whoever shall take up the work of selling *Christ's Object Lessons* should have the encouragement and help of their brethren. *16LtMs, Lt 186, 1901, par. 5*

**Lt 187, 1901**

Haskell, Brother and Sister

Nashville, Tennessee

December 29, 1901

Portions of this letter are published in *6MR* 239-241; *7MR* 395-396; *9MR* 17.

Dear Brother and Sister Haskell,—

I received your letters, Brother Haskell, and will say to you, Stop worrying, and praise God from whom all blessings flow. If I should look at things in their present light, I should be inclined to say my leaving my home in winter and coming to New England was a mistake. I have suffered severely, and nearly lost my life; and I am unable to see that my coming has been a help to any of you. What does it mean? Is it because you have outlined just what you would be pleased to have done, and it does not come as you desire? It is not always best for us to have our own way. The Lord lives, and He knows what is best for us. He will work for the good of all the believers.*16LtMs, Lt 187, 1901, par. 1*

We must let the Lord work in His own way. He has plainly revealed His will, and now let His will be done. "Forbid him not. I have given him a message." For Christ's sake, do believe, and rest in faith and simple trust. Cultivate restfulness, and commit the keeping of your soul unto Him as unto a faithful Creator. He will keep that which is committed to His trust. He is not pleased to have us cover His altar with our tears and complaints. You have enough to praise God for already, if you do not see another soul converted; but the good work will go on if you will only go forward, and not be trying to adjust everything to your own ideas. Let the peace of God rule in your heart, and be ye thankful. Let the Lord have room to work. Do not block His way. He can and will work if we will let Him.*16LtMs, Lt 187, 1901, par. 2*

Well now, be sure to stop complaining, and let the Lord work by whom He will. He loves you, and has shown His tender regard for

you, and has blessed you. But be sure you do not try to take the work out of the hands of the Lord, thinking you know best how it should go.<sup>16LtMs, Lt 187, 1901, par. 3</sup>

To get hold at all in New York is a great and wonderful thing. And if the Lord has given Elder Franke his appointment and gift, varying from yours, do not suppose that will destroy your opportunities. I feel most anxious lest you will carry a load on your shoulders that will make you very unhappy and sick. Thank God that He has appointed men who can draw the class that it is difficult to reach. That is how I look at the matter, and that is what I am saying to you with great earnestness in the night season. The Lord has a work for you to do, and one for Elder Franke to do, also. He has laid out the work just as clearly as possible; but it does not exactly meet your mind. Now let God fix up the matter. Let each light be trimmed and burning, each shining amid the moral darkness of that awfully wicked city, dead in trespasses and sins. A Paul may plant, and Apollos may water; but it is God that giveth the increase. Let each man do his best. You lost your courage over your worrying. Now sweetly, hopefully feel the interest God has in His workers.<sup>16LtMs, Lt 187, 1901, par. 4</sup>

“And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.” [*Mark 16:20.*] Our own will must be submitted to God’s will. O, we are so inclined to leave God out of our plans! He is arranging matters according to the purpose of His will. He will magnify His holy name if we will only give Him room to work by whom He will.<sup>16LtMs, Lt 187, 1901, par. 5</sup>

Do not think I am scolding you. No, I am trying to have you see all things in an unselfish, clear light. Then you will cease looking at the discouraging things and will watch and pray trustfully and take God at His word. “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. ... If we live in the Spirit, let us also walk in the Spirit.” [*Galatians 5:22, 23, 25.*]<sup>16LtMs, Lt 187, 1901, par. 6</sup>

My brother, whom I respect in the Lord, let the Lord plan His own work. As for you and me, “Let us not be desirous of vainglory,

provoking one another, envying one another.” [Verse 26.] The Lord has wonderfully opened the way before you and given you evidences of His great love and care. Now praise Him, and do not reveal a weakness that shall hurt your influence. Help those who have not had the experience you have had, by encouraging words, as a father, and let them help you. You can help one another. We must remember that the enemy will seek to discourage every one who is a worker together with God. *16LtMs, Lt 187, 1901, par. 7*

I am instructed to tell you that God loves you, and He would have you express your love to Him. He does not want your brethren to suppose that no one can work with you, because they can, and the can must be in you. You must believe that God is working with you and put away your own ideas and work with your brethren. Unite with them all you possibly can. When you feel tired, stop work till you are rested. Let us all do our best cheerfully and lovingly and patiently and hopefully. Read these words: *2 Corinthians 6:1-13*. Do not become weary so that your strength shall become sickly. God wants to make you His mouthpiece, to speak through you to others. Then be sure that you do not stand in your own light. Hide yourself in Jesus, and give courage and hope to the souls of others. *16LtMs, Lt 187, 1901, par. 8*

When you get so weary that you feel full of care and worry and self-pity, just go apart and rest awhile. Do not worry yourself out of the arms of Jesus. *16LtMs, Lt 187, 1901, par. 9*

I must stop now, for I did not think I could write another line before I began this; but I am writing you this letter just as my mind is moved to write. Do not think I forget to pray for you and Sister Haskell. I am full of faith in the Lord’s working through you in doing the work He has appointed. Look away from yourself unto Jesus, who is the Author and the Finisher of your faith. Be of good courage, and He will bring it to pass. You are not to be weaklings. When you feel thus, take an entire rest. Talk courage, talk faith, and you may create an atmosphere of hopefulness and brightness. *16LtMs, Lt 187, 1901, par. 10*

In much love, *16LtMs, Lt 187, 1901, par. 11*

**Lt 188, 1901**

Kellogg, J. H.

Nashville, Tennessee

December 30, 1901

Portions of this letter are published in *2BC 993*, *HFM 54*, *11MR 310-311*.

Dr. Kellogg,—

I have had matter written for some time, but have not sent you all you should have. I have been in such dread to have the words I should speak come in to contradict your course of action that I have kept still; but since I have been having representations of the vast field, God's vineyard, it has been distinctly presented before me that you have been bringing in principles that will not be sustained or favored by the Lord. The case of Nebuchadnezzar was presented before me. I must now say I have the matter before me in distinct lines.*16LtMs, Lt 188, 1901, par. 1*

My brother, I am instructed to say to you that if you carry on the sanitarium and medical missionary work as you are now doing, you will bring in a state of things that will be according to the wisdom of human minds, but not as God requires His work to be carried on. You must not feel that wherever there is a sanitarium established, it is your work to investigate and criticize and condemn, unless in all respects it meets your ideas. You are not to stand in a position to require everyone to understand and carry out your mind, while you discourage and condemn, unless you choose to favor. The Lord would have the medical missionary work established in different places, and every man is in the fear of God to learn all he possibly can of how to do his work intelligently, and not be harassed with drawbacks, and discouragements.*16LtMs, Lt 188, 1901, par. 2*

The work in different conferences is to be taken up in accordance with the light God has given. Let the workers advance in knowledge as they shall become more and more familiar with the work. Let them start in simplicity, and study the Word of God with much



prayer, that they may have wisdom to meet the pressing necessities for the time in their own borders. They must make a beginning before there can be anything done at all; that beginning may be rough and the facilities few, and they may not be prepared to do a large and perfect work; but we should encourage and instruct them, not blame them. We must not bring discouragements before the ones who are striving to accomplish something: do not act the Nebuchadnezzar. God has not given you the authority and power over His heritage that you have been exercising. One in your position should be very careful of his words, lest he exalt and magnify himself, even in a good action; but when there is a spirit of supremacy revealed in making laws and pledges for the future, not a pen should sign such a paper in the service of God.*16LtMs, Lt 188, 1901, par. 3*

Wherever we may be, we are to be signalized as a peculiar people, chosen of God and precious, and all who preside in any way over this people are to reveal in their course of life the highest Christian principle. While some have not, as you supposed, preserved principle, but have been led astray to obtain advantages unfairly and thus brought confusion, there are those who have kept the way of the Lord to do justice and judgment, and have held fast their integrity, and kept their souls in the love of God, unspotted from the world.*16LtMs, Lt 188, 1901, par. 4*

Every true child of God will be tempted, but the Lord does not leave His servants to be tempted above what they can bear. There are many true, devoted, loving Christians who make the Bible their guide and close companion through evil as well as good report. The Word of the Lord is to them supreme, the sovereign standard. The Scriptures are to all such their lamp of life.*16LtMs, Lt 188, 1901, par. 5*

Thus saith the Spirit: "Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for

they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [*Revelation 3:2-5.*] *16LtMs, Lt 188, 1901, par. 6*

Dr. Kellogg, I say unto you, that you are to keep yourself unspotted from financial, worldly enterprises. Your natural ambitions, your extended ideas, will lead you, as they are now doing, to do and say that which will not cause you to ripen for the company of the blessed. While it is your privilege to be daily constrained by the love of God, to rejoice in every opportunity for promoting His cause and glorifying His name, you are to be barricaded on every side, so that you may not repeat many errors that have hurt your record, and not only yours, but that of others who have such unlimited confidence in you that they repeat your mistakes. God would have you make a decided change. You are not to feel that you are the only one who can steer the medical missionary bark into safe channels, that you are the only safe captain and pilot. You have been for years making mistakes, and it is because you grasp altogether too much. You have not sensed that God Himself is the ruler, but have taken the scepter in your own hands. To carry out your plans, to serve the schemes that you suppose are the supreme things to keep the work in motion, you sacrifice the interests of many. You have grasped too much. *16LtMs, Lt 188, 1901, par. 7*

As one who has the deepest interest in your case, because it has been kept so much before me, I ask you now not to go any further in the same line you have been going. God has a people upon the earth who are to live a life of personal dependence upon their Redeemer, unsullied by any scheming to deprive one another of any advantages God would have them receive to fit them for His service. By practice one may make his business life of a superior order; he will do unto others as he would like to have them do unto him. Constrained by the love of God, and striving after personal holiness, one may receive added abilities of a superior order, if [he] will learn of God, and become a wise counselor in both secular and spiritual interests. This you are not now. All of God’s stewards can afford to be holy unto the Lord. With sanctified zeal in service, give every soul the very best example in sound, unbending integrity and uprightness. Never, for your soul’s sake, act an untruth. Holy

boldness becomes those whom God honors.<sup>16</sup>*LtMs, Lt 188, 1901, par. 8*

Brother John, I tell you your eternal interest depends upon a change in your heart in order that your head may work and plan so that all others may have a chance to accomplish the work, not after your devising, but after the wisdom given them individually by God. The tightness which Christ condemns—the holding of others to your terms—is casting a mold upon your character which must be broken, fully broken. Let all have their chance to work out their own righteousness with fear and trembling before God, for it is God that worketh in them to will and to do of His good pleasure. Let every man put his trust, not in his fellow, to fear and tremble before his assertions and his masterly spirit, but put his trust in the living God, who gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Then can every man say, “He hath drawn me with the cords of his mercy, in his everlasting love, and this great and merciful God shall be my God forever and ever.” “Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.” [*Psalm 73:25.*]<sup>16</sup>*LtMs, Lt 188, 1901, par. 9*

The Lord has a great work to be done in our world. To every man He has given His work for man to do. But man is not to make man his guide, lest he be led astray. This is always unsafe. While Bible religion embodies the principles of activity in service, at the same time there is the necessity of asking for wisdom daily from the Source of all wisdom. What was Joshua’s victory? Thou shalt meditate upon the Word of God day and night. The word of the Lord came to Joshua just before he passed over Jordan, “Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.” [*Joshua 1:7, 8.*] This was the secret of Joshua’s victory. He made God his guide.<sup>16</sup>*LtMs, Lt 188, 1901, par. 10*

We are living amid the perils of the last days, and you need now to consider how you must leave things should you be called from your labors—what use others will make of your course; by following your methods, what strange things may be brought to pass. These are the things that compel me now to write. You are carrying out your plans zealously, and may bring about things that I supposed the testimonies borne at the last conference would forever place in a different light. You mingle with many good and important interests, the wisdom of your own mind and planning; and who shall in the future separate the erroneous from the true? That testimony borne in regard to a binding power being exercised was just as applicable to you as to those who were doing likewise. You do not seem to discern that God has not given you all the authority that you exercise. In the appropriation of <means for> the health foods, you have not considered whose property you are handling. You are not your own. God has given to many minds jots and tittles <and wisdom>, one here and one there, with tact and ability; and although you have adjusted these gifts entrusted to varied minds so as to compose a large business in health foods, are not others to be privileged to use their God-given wisdom in devising health foods <as well as you>, and have they not the right to use them in a way that will benefit the cause of God, and meet the necessity that exists and will always continue to exist? Why should strong barricades be built up in this manner? The light given me is that no one <person> has been especially endowed with a recipe to make the greatest variety of health foods. The recipes already given have been practiced upon, and in doing this other brains have been aroused, and will continue to be sharp under the training of God. They are not to feel that the door is closed, that no more investigation can be made; because there is to be much more devising and planning of human minds, and no man is to forbid it. The work will be committed to human agencies.<sup>16</sup>*LtMs, Lt 188, 1901, par. 11*

God did not design that this work should be shut up with a few, and the rest of the human family remain in darkness as to the preparation of health foods. The Lord would have people in all parts of the world to become intelligent in regard to <using> the productions of the soil in every locality. The products of each locality are to be studied and <carefully> investigated, to see if they

cannot be combined in such a way as to simplify the production of foods and lessen the cost of manufacture and transportation. Let all do their best under the Lord's supervision to accomplish this. There are many expensive articles of food that the genius of man can combine; and yet there is no real need of using the most expensive preparations. Three years ago a letter came to me, saying, "I cannot eat the nut foods; my stomach cannot take care of them." Then there were several recipes presented <before me>; one was that there must be other ingredients combined with the nuts, which would harmonize with them, and not use such a large proportion of nuts. One-tenth to one-sixth part of nuts would be sufficient, <varied according to combinations.> We tried this, and with success. Other things were mentioned. One thing spoken of was sweetened crackers or biscuit. They are made because someone likes them, and then many obtain them who should not eat them. There are yet many improvements to be made, and God will work with all who will work with Him. *16LtMs, Lt 188, 1901, par. 12*

**Lt 191, 1901**

Hoover, W. L.

On board train for Ogden, Utah

May 16, 1901

Portions of this letter are published in *TDG 135* +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Brother Hoover,—

We are nearing Ogden. Your case is burdening my mind. When I met you at Boulder, I knew that I had a message for you. I feel a great burden for you because of your self-deception and because of the danger of those who are influenced by your smooth words and fair speeches. I cannot rid myself of the burden until I write out the things that have been impressed on my mind with regard to you. By your misconceived opinions you are not only injuring yourself, but others. You are cherishing a confused science which you suppose will pass for superior wisdom. You have a high estimate of yourself. God has given you talent, but it is not properly used. It is a dangerous thing to be self-deceived. Had you a true estimate of yourself, you would see your need of a deeper, sanctified education.<sup>16</sup>*LtMs, Lt 191, 1901, par. 1*

The brethren have placed you in connection with our institutions, supposing you to be adapted to the work you were to do; but those with whom you have worked have come to understand that although you have an outside gloss, you have in many ways a lack of true, genuine experience. You have used your capabilities to exalt yourself. You need an understanding of self—the understanding all need who work for the Lord. The very first step you need to take is to bring your mind to a proper balance. You are to seek for, hunger for, Christian attainments. The invitation has been given, “Take my yoke upon you, and learn of me.” [*Matthew 11:29.*] You are to come to Christ as one who feels that he must

learn. You need to realize that learning of Him is necessary to the perfection of Christian character. *16LtMs, Lt 191, 1901, par. 2*

Christ says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Verses 29, 30.*] Precious is the experience of finding rest. He who does not, day by day, learn lessons from Christ, cannot appreciate the suggestions of the Spirit of God. But he who learns daily of Jesus, making use of every means of grace, grows in the knowledge of God. Under the influence of the Holy Spirit, the peace and comfort of hope fill his heart. He increases in faith and trust. His development in Christlikeness is apparent to all. *16LtMs, Lt 191, 1901, par. 3*

The striving to enter the strait gate which leads to life is the means by which Christ prepares men to enter. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [*John 1:12, 13.*] Self-righteousness finds no credit in God's sight. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [*Verse 14.*] It is this beholding that the apostle Paul brings before us: "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory"—from character to character—"even as by the Spirit of the Lord." [*2 Corinthians 3:18.*] Our safety is in beholding Christ. When self is the object of worship, when men bow to their own image, when they lose sight of Christ, and are filled with self-exaltation at the thought of their own wisdom, they are in fearful danger. All such fail of reflecting the character of Christ. *16LtMs, Lt 191, 1901, par. 4*

"And of his fulness have all we received, and grace for grace." [*John 1:16.*] The Lord desires every soul to come to the light. Christ is the light of the world. Study His words attentively. Keep your eyes fixed on His perfection. Thus you walk in heaven's light. Turn your face from the Saviour, and you walk in spiritual darkness. *16LtMs, Lt 191, 1901, par. 5*

He who commanded the light to shine out of darkness sheds light

into the mind of every one who will properly behold Him, loving Him supremely, showing unswerving faith and trust in Him. His light shines into the chambers of the mind and into the soul-temple. The heart is filled with the light of the knowledge of the glory that shines in the face of Jesus Christ. And with this light comes spiritual discernment. "For God, who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [2 *Corinthians* 4:6, 7.]16LtMs, Lt 191, 1901, par. 6

Yielding willingly to the evidence of truth, and walking in the light that shines in our pathway, we receive still greater light. Through the power of the manifestation of divine glory, we constantly advance in spiritual understanding. Christ's knowledge of truth was direct, positive, without a shadow. The closer the acquaintance a man has with Jesus Christ, the more careful he will be to treat his fellow men respectfully, tenderly, courteously, righteously. He has learned of Christ, and he follows His example in word and action. By faith he is united with Christ. "We are laborers together with God." [1 *Corinthians* 3:9.]16LtMs, Lt 191, 1901, par. 7

Christ's prayer for His disciples was, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:20-23.]16LtMs, Lt 191, 1901, par. 8

Christ's prayer was for unity among His followers. This unity is the evidence that is to convince the world that God sent His Son to save sinners. We serve Christ by revealing true, pure, holy love for one another. Those who are chosen to connect with the Lord's institutions are to be devoted, self-denying, self-sacrificing men, living not to please themselves, but to please the Master. These are the men who will do honor to the Lord's institutions.16LtMs, Lt 191,



A knowledge of God and of Christ is positively essential to salvation. We lose much every day that we do not learn more of the meekness and lowliness of Christ. Those who learn of Christ obtain the very highest class of education. Through faith and dependence on the saving grace of Christ, they increase in knowledge and wisdom. They love and praise the Saviour. The reception of the truth means much more than is shown in the practical life of the great majority of <professed> Christians. Those who are saved must in this life make it their daily business to receive grace from God, not to hoard in selfishness, but to impart for the blessing of those connected with them, to aid them in obtaining an education in spiritual things.*16LtMs, Lt 191, 1901, par. 10*

My brother, your Christian experience is a short pattern. Your desires must take a different turn. Your imagination has been deceived. You have not looked steadfastly to Jesus. You have not made His life the pattern for your life. Your course of action in regard to young women must change decidedly. Act sensibly in your married life. Let your affection flow to your wife in words and deeds of kindly thoughtfulness.*16LtMs, Lt 191, 1901, par. 11*

Study the Word of God, and practice its teachings. Thus you serve and honor Christ. And to serve Him is the most profitable thing that we can do. By this service we gain a knowledge of the highest order, a knowledge that is sanctified. Our spiritual perceptions are made keen. Christ is not ashamed to call us brethren.*16LtMs, Lt 191, 1901, par. 12*

The Lord Jesus will help you at each step of advance you take in following Him.*16LtMs, Lt 191, 1901, par. 13*

**Lt 192, 1901**

Leaders in the Medical Missionary Work

“Elmshaven,” St. Helena, California

July 3, 1901

Portions of this letter are published in *8T 232-234; HFM 51-52; 5MR 307*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Leaders in the Medical Missionary Work

Dear Brethren,—

I have been deeply stirred during the night, and must trace with my pen the things that God is teaching me. I know not how long my life may be spared. I have been very near to death. I have many things to make plain which burden my mind. I am compelled to say things that I wish need not be said. But I am instructed to say that, from all the light given me of God, the subscribing of names to papers that fasten minds under the control of other minds, and bind people to the institutions at Battle Creek, is not after God's order. We see a power and kingship manifested in the management of the medical missionary and health food business which cannot be approved. The burden of this food work is not placed upon Dr. Kellogg alone. The responsibility and control of this work are not to be confined to one man or one group of men.*16LtMs, Lt 192, 1901, par. 1*

I have been instructed that God will work upon human minds, and will give to men in various places ability to produce health foods. By His Holy Spirit the Lord will guide His workers in the preparation of foods, and improvements will constantly be made. The profits on these foods are to be used for the good of suffering humanity everywhere, as cases may require. The income from the foods is not to be confined to the use of the sanitariums. There are other interests that will need to be sustained.*16LtMs, Lt 192, 1901, par. 2*

The health foods are now regarded as of man's originating, and if

any other productions are made, the thought arises, "Are they not infringing on our rights?" But the health foods are of God's originating, as a blessing to His people. They are not to be bound about and held under the control of the powers at Battle Creek, as their special property. This business is God's property, and He will give enlightenment to other human agencies for its development. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.] We are not to follow the principle of wealthy worldly men—of buying up and storing the whole supply of a food product, and then making people pay a high price for it; for thus the poor are made to suffer. *16LtMs, Lt 192, 1901, par. 3*

In all parts of our world experiments will be made, processes invented, and methods discovered in the preparation and manufacture of healthful foods that can be used for the benefit of all the people. The all-wise God, who has given light and wisdom to one party, will not withhold His light and wisdom from others who are just as devoted to the interests of our sanitariums and all lines of medical missionary work. There are now to be new food industries. Foods that are perfectly healthful and yet inexpensive are to be made, and thus the way will be opened for those to find work who, by accepting the truth, have been thrown out of employment. The Lord God of heaven will give understanding to His human agents. *16LtMs, Lt 192, 1901, par. 4*

The Lord God forbids that every sanitarium and bathhouse established should be brought under the one control, to be bound up with the Sanitarium at Battle Creek. Its managers have their hands full now. That institution needs a great deal done for it that is not done. *16LtMs, Lt 192, 1901, par. 5*

The light given me of God is that Dr. Kellogg is assuming too much responsibility in these matters. He is not to be conscience for every individual and the whole medical fraternity; because there is the Lord God of heaven to whom men should look for wisdom and guidance. *16LtMs, Lt 192, 1901, par. 6*

The light given me of God is that in the erection and development of medical institutions, there is not to be a ruling, kingly power, as now

exists. A change must be brought about. Dr. Kellogg must see and understand this, and bind about his desire to fasten every medical institution to the powers at Battle Creek. It cannot be; for God forbids. *16LtMs, Lt 192, 1901, par. 7*

For several years I have been taught that there is danger, constant danger, of men's looking to men for permission to do this or that, instead of looking to God for themselves. Thus they become weaklings bound about with human ties which God has not instituted. The Lord can impress minds and consciences to do His work under bonds to God, and in a brotherly fraternity that will be in accordance with His law. *16LtMs, Lt 192, 1901, par. 8*

The light given me in regard to the movements relative to the bakery at College View is that they were not in harmony with the Spirit of God. That experience the Lord forbids to ever be repeated. No man should subscribe his name to, or bind himself about with, such restrictions. God is not in it. The manna given to the children of Israel was for the whole people. "He that gathered much had nothing over, and he that gathered little had no lack." [*Exodus 16:18.*] The spirit manifested in that council at College View and its results, as revealed to me by the Lord while in Australia, will not soon be effaced from my memory. The spirit manifested by one of the representatives of the college, and his strong language, were displeasing to God. They made Satan rejoice. The circumstances that led to this crisis were the exercising of a power of brother over brother that God forbids. The Lord says, "All ye are brethren." [*Matthew 23:8.*] *16LtMs, Lt 192, 1901, par. 9*

The Sanitarium and school interests in College View are to clasp hands, each working for the advantage of the other. Their interests are not to be divorced, but to unite as if they were one. There is not to be brought in a set of restrictions that shall separate the interests and advantages of God's great moral vineyard. The great vineyard is to be worked, and centers are to be established. Sanitariums are to be planted in different parts of the world, and they are not to be linked by written contracts to some board or association far away, in order that they may be kept in right lines. The responsibilities are to rest on the men in the locality where the institutions are in working order. We are to educate men to do the service required in our

sanitariums in various parts of the world. *16LtMs, Lt 192, 1901, par. 10*

God knows the future. He is the One to be looked to and trusted in to guide and guard and direct in the future development of the various branches of His work. There is not a man who should hold the lines to guide according to his impulse. *16LtMs, Lt 192, 1901, par. 11*

That council at College View manifested not the principles of heaven. Its principles would bring in a condition of things not now anticipated. The Lord has not directed and inspired the documents that are framed and presented for signature. Such documents must never, never become a power in the hands of human beings, whatever their preference or profession. "Light is sown for the righteous," and it should be constantly gathered and cherished. [*Psalms 97:11.*] Wrong impressions are being made, wrong principles are being brought in—human restrictions and laws that will in many cases cause great oppression. *16LtMs, Lt 192, 1901, par. 12*

The men who are entrusted with responsibilities, and who are to act with you in the health food business, will bring in plans of work that will be far-reaching in their influence; and they will be sharp and unmerciful to their brethren just in accordance with their natural temperaments. Mercy and the love of God will not be exercised. Truth and righteousness will languish. *16LtMs, Lt 192, 1901, par. 13*

The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord in these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek; for this is not God's plan. Brethren are to counsel together, for we are just as much under the control of God in one part of His vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another. *16LtMs, Lt 192, 1901, par. 14*

The kingly power exhibited in the Conference at Battle Creek is not

to be perpetuated. The publishing institution is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs shall be maintained in the management of the publishing work and the sanitarium work. No one is to consider that the branch of work with which he is connected is of vastly more importance than other branches. *16LtMs, Lt 192, 1901, par. 15*

There must be educational work in every sanitarium that shall be established. It is not the work of Dr. Kellogg to carry so many responsibilities. God has the control of the work, and no human agency is to feel that everything that is done in the sanitariums established must first be submitted to Dr. Kellogg. This course God forbids. The same God who instructed Dr. Kellogg will instruct the men and women who are called to do service for Him in various parts of His vineyard. *16LtMs, Lt 192, 1901, par. 16*

Human laws and arrangements are being framed that are not acceptable to God. They will not prove a savor of life unto life. There is a necessity that I lift the danger signal. There is a necessity for the managers of every institution to become more and more intelligent regarding their work, not by depending upon another institution, but, while preserving the identity of their work—by looking to God as their Instructor, and by intelligent service—showing their faith in Him. Then they will develop talents and capabilities. *16LtMs, Lt 192, 1901, par. 17*

We have reached a time when every action is to be tried and tested. The Lord will lead His people. I have a testimony of encouragement for Dr. Kellogg in regard to the medical missionary work. Dr. Kellogg has done a good work, a great work, and he has done it amid great difficulties. This is recorded in the books of heaven. But now I am instructed that I must not endorse all phases of the actions in regard to the management of the health foods. There is a snare here. It is not after the order of God to take the position, "If you do not come to my terms, I will not sell to you, and you shall not handle my goods. If you do not subscribe to my conditions, I will not help you." This is not after God's order. He would have His name glorified. *16LtMs, Lt 192, 1901, par. 18*

The Lord will give wisdom to men in all parts of the world in regard

to health foods, and Dr. Kellogg must not consider that he is the only man who is to handle the Lord's goods. The same wisdom that He has given to men He can and will continue to bestow upon men, that they may fulfil His will in all parts of the world. This they will do, and in some respects in a different way than is now being done.*16LtMs, Lt 192, 1901, par. 19*

As regards the St. Helena Sanitarium, there is to be no binding up of this institution with the powers at Battle Creek. While all are to be one in interest, helping one another, strengthening one another, it is not proper or just that contracts shall be presented which will obligate one institution to be under the control of another institution.*16LtMs, Lt 192, 1901, par. 20*

God calls upon men and women to look to Him, that they may receive from Him light and knowledge and power. He will not be glorified in our subscribing to rules, agreements, and contracts binding one institution to follow the guidance of another institution thousands of miles away. It ought to have been foreseen that if we desire God to guide minds, these minds must not be bound under straitjacket principles. There are many things to be righted. There is to be an awakening among our people.*16LtMs, Lt 192, 1901, par. 21*

**Lt 193, 1901**

White, J. E.; White, Emma

NP

July 31, 1901

Portions of this letter are published in *TDG 221*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children,—

I am very weary this evening.<sup>16</sup>*LtMs, Lt 193, 1901, par. 1*

I have just closed up my mail for Australia. I sent off much more than I thought I would be able to send. I have been writing important matter in regard to the condition of things in the Healdsburg church, and the principles brought out have a bearing on our churches in other parts of the world. As I look at the disorder of our churches in California, I realize that the same lack exists in all our churches elsewhere. Those who know the truth have been indifferent to the condition of the Southern field, notwithstanding the need of this field has been kept before them ever since the emancipation of the colored people. Their neglect testifies to their selfishness. For many years they have had the light of truth, but they have not done the work God gave them to do. This work has been kept before their notice, but they have scarcely touched it with the tips of their fingers.<sup>16</sup>*LtMs, Lt 193, 1901, par. 2*

The Word of God is to be opened to the people of the South. This Word is a book of sacred truth addressed to men. In order to meet God's standard for us, we must accept the Bible as the rule of life and practice. Its sacred truths must be our meat and drink. The more clearly we see the force and power of the truths it contains, the more clearly shall we reveal the faith that works by love and purifies the soul. Each one must grasp these truths for himself. And as God opens His Word to us, we are to remember that we each have a responsibility to bear in regard to those who have not yet



been warned. God calls upon us to look upon the neglected, unworked fields, and do our part to carry to them the light He has given us. Many are in the darkness of error. How can they know what is truth till the Word of God is opened to them by His instrumentalities? God's people are to preach the Word. They are to confess the faith that makes them a peculiar people. *16LtMs, Lt 193, 1901, par. 3*

We were assembled in a large council meeting. All present seemed to be filled with an earnest desire to start the work in the South. Much was said in an effort to explain why the work that ought to have been done in the cities of the South has not been done. *16LtMs, Lt 193, 1901, par. 4*

How best to undertake the work in this field is the problem before us. It seems difficult to begin a work that for so long has been criminally neglected. We are not to wait for eloquent preachers, talented men, but take up the work the Lord places before us. He will accept and work through humble, earnest men, even though they may not be eloquent or highly educated. Organize some plan for labor, and do not forget that to every man God has given his work. Do not take up the work with a feeling that you are capable and apt and keen-sighted. Begin and continue in humility. It is with the one who is humble and contrite that God abides. *16LtMs, Lt 193, 1901, par. 5*

I am weighed down as a cart beneath sheaves. Has God no message of mercy for the white people and the colored people of the South? Many of both classes are terribly degraded. Is no message of warning to reach them? The condition of the Southern field is a condemnation to the Christian churches of America. How can they stand guiltless before God? The degradation and darkness of this field bears testimony against the Lord's appointed agencies. Had those to whom God has given such great light done their appointed work faithfully and unselfishly, there would today be memorials for God all through the Southern field—churches, sanitariums, and schools. Men and women of all classes would have been called to the Lord's great gospel feast. *16LtMs, Lt 193, 1901, par. 6*

God designed that a large work should be done in the Southern field. The present picture of this field is dishonoring to our Creator and our Redeemer. But shall it lead us to believe that the commission which Christ gave His disciples, when He told them to preach the gospel to all nations, cannot be fulfilled? No, no! Christ has power for the fulfilment of His commission. It is His people who have failed. The Holy Spirit has lost none of its efficiency. That the Word has lost its power on hearts is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power. *16LtMs, Lt 193, 1901, par. 7*

How shall we answer to God for the work we have left undone? Every church that has been formed needs to be reformed. Believers are to be a living exposition of the truth. The Word of God is to be the man of their counsel. Then the truth will go with power, and souls will be converted. *16LtMs, Lt 193, 1901, par. 8*

One equal with the Father came to this earth to roll back the sweeping tide of evil. He is fully able to do the work laid upon Him. To Him has been given all power in heaven and in earth. In the wilderness, armed with the weapon, "It is written," Christ met and overcame the strongest temptations that the enemy could bring against Him. He proved the power of the Word of God. *16LtMs, Lt 193, 1901, par. 9*

"Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." [*Hebrews 1:8, 9.*] *16LtMs, Lt 193, 1901, par. 10*

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, and his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." [*Matthew 4:23, 24.*] *16LtMs, Lt 193, 1901, par. 11*

"And there followed him great multitudes of people from Galilee,

and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.” [Verse 25.] And seeing the multitude, He gave what is known to us as the Sermon on the Mount, in which is clearly defined the experience all may gain in the things of God. God expects great things of every believer, and in view of the light given in these wonderful words spoken by the Saviour, what excuse is there for any one to walk in the mist of uncertainty? What excuse has any one for being confused and unbelieving? The work of the Spirit is to bring the world in touch with Christ, that through His power men and women may be continually won to the truth. *16LtMs, Lt 193, 1901, par. 12*

Why has the Southern field been so terribly neglected by those who believe that we are living in the time when special light is to be given to the world regarding the closing scenes of its history? Great light has been coming to our world ever since the beginning of the proclamation of the messages of *Revelation 14*. Read and study the line of prophecy here outlined. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” [Verses 6, 7.] Our minds should be filled with the great, grand truths that Christ here unfolded to John. The words “saying with a loud voice” show the importance of the message. *16LtMs, Lt 193, 1901, par. 13*

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” [Verse 8.] The words “Babylon is fallen” point to the spiritual fall of the professed Christian churches. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture (of mercy) into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” [Verses 9, 10.] *16LtMs, Lt 193, 1901, par. 14*

These words are addressed to those who live in the last days of this earth's history. These messages are to be given to "every nation, and kindred, and tongue, and people." [Verse 6.] Those who hear and receive them, working in harmony with them, will bear fruit to God's glory. *16LtMs, Lt 193, 1901, par. 15*

We are now to cease making finite man our god. Church members are to be taught to take all their perplexities to Jesus. Why are our minds so easily diverted from the Source of power and efficiency? *16LtMs, Lt 193, 1901, par. 16*

We read: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Matthew 28:18-20.] *16LtMs, Lt 193, 1901, par. 17*

This is our work. Most earnestly we are to strive to be faithful stewards of the grace of God. *16LtMs, Lt 193, 1901, par. 18*

In our work for God we shall meet with much opposition. By falsehood and deception the Jews strove to keep the people from believing on Christ. Today false teachers will resort to any means to keep people from obtaining a knowledge of the truth. There are those who love error more than they love truth, because truth is opposed to their inclinations and their course of action. They refuse to repent and be converted, even though the evidence for truth is clear and convincing. They do not want to search the Scriptures to see if these things are so. There lies the cross to be lifted, but they are unwilling to deny self. God asks them to keep holy His Sabbath, but they refuse to give up their own way. *16LtMs, Lt 193, 1901, par. 19*

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work

therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” [*Exodus 31:12-17.*] What language could be plainer or more weighty than this? This is the truth we are to proclaim, trusting in Christ to impress hearts. He is all-powerful, and He has promised to be with His servants unto the end of the world. He will guide and strengthen all who put their trust in Him. *16LtMs, Lt 193, 1901, par. 20*

A great and solemn work is before the people of God. They are to come close to Christ in self-denial and self-sacrifice, their one aim being to give the message of mercy to all the world. Some will work in one way and some in another, as the Lord shall call and lead them. But they are all to strive together, seeking to make the work a perfect whole. With pen and voice God’s servants are to labor for Him. The printed Word of truth is to be translated into different tongues. To all people the gospel is to be preached. *16LtMs, Lt 193, 1901, par. 21*

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. ... And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.” [*Mark 16:15-18, 20.*] *16LtMs, Lt 193, 1901, par. 22*

Christ says to those who are working for Him, “Let not self be exalted. In My name, in reliance on My power, go forth to labor for God. Make it plain that it is by the power of Me, your Redeemer, that you perform miracles.” *16LtMs, Lt 193, 1901, par. 23*

When God's servants are indeed one with Him in spirit and action, Christ removes the obstacles from their way and gives them access to hearts. He accompanies the proclamation of truth with His power.*16LtMs, Lt 193, 1901, par. 24*

Unconsecrated minds will place hindrances in the way of God's work, as they have done in the past. But do not stop to enter into controversy and create disagreeable issues. If hindered in one way, be ready to honor God by working in a way that is open. In due time obstacles that now seem insurmountable will be removed. God can remove obstructions in ways most unexpected when He sees that by doing this He can best glorify His name.*16LtMs, Lt 193, 1901, par. 25*

Quarrel over nothing. Keep at your work in the spirit of true humility. Do not take the highest place. Work in humble ways. Do not keep self in view, fearing that you will not receive recognition. Look ever to Christ.*16LtMs, Lt 193, 1901, par. 26*

By no effort man may make can he thwart the purpose of God. "A man's heart deviseth his way; but the Lord directeth his steps." "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." [*Proverbs 16:9; 19:21.*]*16LtMs, Lt 193, 1901, par. 27*

Remember that if you walk humbly with God, not striving for recognition, the time will come when you will hear a voice saying, "Come up higher." Christ says to you today, "I am with you, co-operating with your faithful, trustful efforts, and giving you precious victories. I will strengthen you if you will sanctify yourself to do My will. I am the only One who can give you success in the effort to awaken souls dead in trespasses and sins. I alone can convict and convince sinners, showing them what sin is, and turning them from darkness to light. I am the Sin-pardoner. I am the One who can blot out transgression."*16LtMs, Lt 193, 1901, par. 28*

Our success in God's work depends on walking in the footsteps of Jesus. The angels of the Lord excel in strength, whether for judgment or mercy. They do His commandment, hearkening unto the voice of His word. Safe then are all who draw nigh to God. Never do they draw nigh to Him in vain. Safe are all who trust in

Him. Angels are near to help them. “Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?” [*Hebrews 1:14.*] *16LtMs, Lt 193, 1901, par. 29*

O what a noble company you are in! Do not by rash speeches make the angels ashamed of you. Speak gently and calmly. Hasty speech brings no strength to a good cause. Trials will come, for there are many who are walking at cross purposes with God. Be sure that you are walking before Him in meekness and humility. You may, yes, you will be misjudged, but the evil talkers will be ashamed if you constantly reveal the sweetness of Christ’s character. You will be a savor of life unto life. By patient faith, humble trust, and sanctified endeavor, you will win the crown of life that Christ, the righteous Judge, will give to all who love His appearing. *16LtMs, Lt 193, 1901, par. 30*

**Lt 194, 1901**

Franke, E. E.

St. Helena, California

September 23, 1901

Previously unpublished.

Elder Franke

my Dear Brother,—

I am instructed to say to you, “Be ye not unwise, but understanding what the will of the Lord is.” [*Ephesians 5:17.*] Let the words you speak to your brethren and your associates be ever respectful and courteous, because you claim to be a Christian, and have taken a pledge that you will strive to be Christlike. Remember that when you speak unwisely, you show that you have not learned in the school of Christ. Do not divorce from your fellowship those who are not willing to be dictated to by you as if they were children. Remember that you are in the presence of God. Do not try to act a lordly part, but act as Christ's servant.*16LtMs, Lt 194, 1901, par. 1*

The peace and restfulness of Christ should ever be in your home. It means everything to a minister of the gospel to have this in his home. It is health to the soul and to the body. If in the home a minister is surrounded by an atmosphere opposed to truth and righteousness, he is greatly hindered in his work. He may speak to large congregations, and some may embrace the Truth as the result of his labors; but he cannot do the work essential to be done in the discipline and training of workers.*16LtMs, Lt 194, 1901, par. 2*

You need to spend more time in prayer. Let not frivolous things divert you. You need to walk before God in humility, lest the enemy overcome you. You could never, never carry forward evangelistic work alone and build up a church that would be a symbol of what Christ desires a church to be. Your talents must be combined with the talents of others who supply what you lack.*16LtMs, Lt 194, 1901, par. 3*



There is to be no gainsaying among the people of God. No words are to be uttered that will stir the passions of the human heart. God's Word teaches us that we are to be circumspect, self-denying, that we are to bear the cross, revealing in spirit and word and action that we have learned of Jesus His meekness and lowliness.*16LtMs, Lt 194, 1901, par. 4*

Christ invites you, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] Strive to represent Christ correctly in your ministry. It is not for your soul's interest to exercise the authority that you have exercised over those who have accepted the Truth under your labors. Please remember that you need to be controlled by the Holy Spirit. The day is coming in which, with characters perfect or imperfect, we must all stand before the tribunal of heaven.*16LtMs, Lt 194, 1901, par. 5*

The facts I have presented are from God, and are given for your good. Every fact is God's fact and will be registered as such. I do not want you to fall under Satan's deceptive delusions. Men may flatter you, they may worship your style, but this does not give you excuse for uttering one harsh, rash speech. Remember that you mend nothing, you restore nothing, by speaking harsh, bitter, contentious words. But you may cause dissension and sorrow. How much more pleasing it is to God for you not to break the bruised reed or quench the smoking flax.*16LtMs, Lt 194, 1901, par. 6*

Remember that never once did the Majesty of heaven make the parade you make in preaching the gospel. He has left no example that will justify you in using the means you use in the effort to make an appearance that will charm the sense of the worldly. He was rich, but for our sake He became poor, that through His poverty we might receive the immortal inheritance.*16LtMs, Lt 194, 1901, par. 7*

I have a great desire for the salvation of your soul. I have a deep interest in you. But I cannot disguise the truth. You need to be more humble, more teachable. Only by learning constantly of Jesus can you gain eternal life. You have a work to do. But you need to see matters in a light different from that in which you have seen them in the past. I hope and pray that you will see all things clearly, and that

you will not become more and more determined to follow your own methods.*16LtMs, Lt 194, 1901, par. 8*

Study to show yourself approved unto God, a workman that needs not to be ashamed. Remember that you are a spectacle to the world, to angels, and to men.*16LtMs, Lt 194, 1901, par. 9*

**Lt 195, 1901**

Haskell, Brother and Sister

St. Helena, California

September 23, 1901

Portions of this letter is published in *Ev 387; 4MR 322; 6MR 229-231; 7MR 394-395; BTS 01/1904*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Haskell,—

I have received and read your letter. Today I had an interview with Elder Loughborough in regard to his going to Australia. I told him that it appeared to me that we were sending too many from the home field. I told him that the churches needed the work that he could do. I advised him to delay his journey and work for a while in the churches, encouraging and comforting them, and setting things in order. We see the need of the help of old, experienced laborers who have been connected with the work almost from its beginning, whose experience in it dates nearly from the passing of the time in 1844. We need the help of men who can testify as did John, "That which we have seen and heard declare we unto you." [*1 John 1:3.*]*16LtMs, Lt 195, 1901, par. 1*

Brother Haskell, as you engage in the work in New York, you should have the help of the best workers that can be secured. Let a center for God's work be made in that wicked city. The beginning of the work may be small, but let all that you do be a symbol of the work the Lord desires to see done in the world.*16LtMs, Lt 195, 1901, par. 2*

To start medical missionary work in New York will be the best thing that you can do. I have been shown that if in this work there could be men and women of experience, who would give a correct representation of true medical missionary work, it would have great power in making a correct impression on the people. The time has come to make decided efforts in places where the truth has not yet

been proclaimed. The great centers of our work, Battle Creek and Oakland, have been glutted, as it were, with ministerial labor. In these places there has been a superabundance of religious advantages. God's people have had great light, but how feeble have been their efforts to walk in the light. *16LtMs, Lt 195, 1901, par. 3*

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [*Matthew 28:19, 20.*] "I say unto you, That if two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." [*Matthew 18:19, 20.*]*16LtMs, Lt 195, 1901, par. 4*

How shall the Lord's work be done? In every place that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed. It is not for you to be intimidated by outward appearances, however forbidding they may be. It is for you to carry forward the work as the Lord has said that it should be carried forward. Preach the Word, and the Lord by His Holy Spirit will send conviction to the minds of the hearers. The word is, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." [*Mark 16:20.*] The other workers are to act their part, doing house-to-house work, giving Bible readings in families. They are to show their growth in grace by their submission to the will of Christ. Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ's words, the efficiency of the Holy Spirit will be seen in their life-work. There will be seen an intensity of earnest effort. There will be cherished faith that works by love and purifies the soul. The fruit of the Spirit will appear in the life.*16LtMs, Lt 195, 1901, par. 5*

Christ is the light of the world. Those who follow Him do not walk in darkness, but have the light of life. John declares of Christ, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] Behold Christ. Beholding Him brings mind and heart and character into

conformity to the will of God. Thus man is enabled to follow Christ's example. He sees that his faults must be overcome, and that his appetites and passions must be subjected to God's will, that he must be a partaker of the divine nature, having overcome the corruption that is in the world through lust. The convicted sinner, having repented for his transgression of God's law, strives earnestly to overcome sin. He seeks to reveal the power of Christ's grace, and he is brought into personal touch with the Saviour. Constantly he keeps Christ before him. Denying self, and lifting the cross, he follows the Redeemer from grade to grade of perfection. Praying, believing, receiving the blessings he needs, he comes nearer and nearer to God's standard for him. *16LtMs, Lt 195, 1901, par. 6*

Christ is our example, our inspiration, our exceeding great reward. "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9*] God is the Master-builder, but man has a part to act. He is to co-operate with God. "We are laborers together with God." [*Verse 9*] Never forget the words, "together with God." "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13*] The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holy enthusiasm. God says, "A new heart also will I give you." [*Ezekiel 36:26*] Is not this renewal of man the greatest miracle that can be performed? What cannot the human agent do who by faith takes hold of divine power? He loves the Lord Jesus with his whole heart, and Christ becomes his wisdom, his righteousness, his sanctification, and his redemption. *16LtMs, Lt 195, 1901, par. 7*

Remember that working with Christ as your personal Saviour is your strength and your victory. This is the part all are to act. To those who do this comes the assurance, "As many as received Him, to them gave He power to become the sons of God." [*John 1:12*] Christ is the Way, the Truth, and the Life. He declares, "Without me ye can do nothing." [*John 15:5*] And the repenting, believing soul responds, "I can do all things through Christ which strengtheneth me." [*Philippians 4:13*]. *16LtMs, Lt 195, 1901, par. 8*

Christ is the sympathetic, compassionate Redeemer. In His sustaining power men and women become strong to resist evil. As

the convicted sinner looks at sin, it becomes to him exceeding sinful.*16LtMs, Lt 195, 1901, par. 9*

He wonders that he did not come to Christ before. New virtues are revealed in His character as he denies self and lifts the cross, following where Christ leads the way.*16LtMs, Lt 195, 1901, par. 10*

Christ has given His commission, "Go ye into all the world." [*Mark 16:15.*] All must hear the message of warning. A prize of richest value is held up before those who are running the Christian race. Those who run with patience will receive a crown <of life> that fadeth not away.*16LtMs, Lt 195, 1901, par. 11*

There is need of all the instruction that our missions can give. Under the direction of God, you have started the mission in New York. Continue in your work in the power of the same Spirit that led in its establishment. By opening the Scriptures, by praying, by exercising faith, educate the people in the way of the Lord; and in Greater New York there will be built up a church founded on the Rock Christ Jesus.*16LtMs, Lt 195, 1901, par. 12*

The work must be carried forward in the simplicity of truth. God says, "I have words of encouragement for you." The Lord has in Greater New York many precious souls who have not bowed the knee to Baal. And He has those who have worshiped Baal ignorantly. On these the light of truth is to shine, that they may see Christ as the Way, the Truth, and the Life. Carry forward your work in humility. Never rise above the simplicity of the gospel of Christ.*16LtMs, Lt 195, 1901, par. 13*

If Elder Franke will humble his heart before God, he will be successful in giving the invitation given by Him, who, though the Majesty of heaven, humbled Himself to take the position of a servant. But Elder Franke must carry his work forward solidly, not in ways that are not after God's order. This is his danger. In the past, extravagance and display have attended his labors. These should be exchanged for right methods. He should work in Christ's lines, pointing souls to the Saviour. The work in Greater New York is to be done after Christ's order, not after the order of a theatrical performer. It is not a theatrical performance that glorifies God, but the presentation of truth in the love of Christ.*16LtMs, Lt 195, 1901,*

*par. 14*

No human being is to seek to bind other human beings to himself, as if he were to control them, telling them to do this, and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers. This is the way that the priests and rulers did in Christ's day. But it is not the right way. After the truth has made an impression on hearts, and men and women have accepted the truth, they are to be treated as the property of Christ, not as the property of man. Elder Franke must remember this. His words of forbidding and commanding are contrary to the example Christ has given. *16LtMs, Lt 195, 1901, par. 15*

If those who accept the truth under Elder Franke's labors follow his example, refusing to hold fellowship with those who do not do just as they do, they will need a reconversion. There must be no wrangling, no strife, among the people of God. There must be no binding up in separate parties. No minister is to say, I will have a church who will do my bidding, who will be ruled by my wisdom. *16LtMs, Lt 195, 1901, par. 16*

Those who are truly converted will press together in Christian unity. There is to be no division in the church of God. No unwise authority is to be exercised over those who accept the truth. The meekness of Christ is to appear in all that is said and done. *16LtMs, Lt 195, 1901, par. 17*

From the light given me, I know that when Elder Franke hides self in Christ, when he is converted daily, he will be a successful laborer for God. And God will bless him as long as he works in the meekness and lowliness of Christ. *16LtMs, Lt 195, 1901, par. 18*

**Lt 196, 1901**

Boeker, Brother

“Elmshaven,” Sanitarium, California

September 18, 1901

Portions of this letter are published in *UL 270; 9MR 176*.

Dear brother Boeker,—

I am troubled in the night season. I cannot sleep. I arise at one o'clock to write out the instruction given me for you.*16LtMs, Lt 196, 1901, par. 1*

My brother, you have many lessons to learn. You cannot have the approval of God unless you learn these lessons. A man standing at the head of a company of workers is in a position of great responsibility. He should be a representative of true religion. He should be a truly converted man, knowing how to treat the Lord's children in a Christlike manner. He is Christ's representative, and he is to let his light shine forth in good works. He is to labor in the uplifting assurance that he is under Christ's direction and supervision. He is to be righteous in speech, remembering that speech is a God-given talent. He is to keep ever before him the dignity of being a child of God. In all that he says or does, he is to show that he realizes what it means to be a Christian.*16LtMs, Lt 196, 1901, par. 2*

My brother, you have a large responsibility resting on you. You are to bind yourself up closely with Jesus Christ. We should talk with God more than we do. You need to hold communion with Him before talking with those connected with you in the work. When you know what it means to have a daily conversion of the whole being, body, soul, and spirit, you will have the presence of Christ with you to help you in your work.*16LtMs, Lt 196, 1901, par. 3*

In conducting the business of the food factory, you will be placed where you are in special need of the keeping power of God. Watch unto prayer. You must not in any way dishonor the Lord in your



service. You must in no case allow the sharpness of selfishness to come into your business dealing. God hates sharp, worldly schemes. He will not endorse any such schemes.*16LtMs, Lt 196, 1901, par. 4*

You must not overtax yourself so that your nerves are worn, for then you are inclined to speak in a rash, overbearing manner to employees and to those with whom you are connected in business. Remember that all heaven hears our words and marks the spirit expressed in the tones of our voice.*16LtMs, Lt 196, 1901, par. 5*

All who are connected with the business lines of our work are to remember that they are a part of God's cause. They are to represent aright the principles that He requires His followers to maintain. Our sanitariums and food factories are to be training schools for those employed in them. All that is done is to be done with the strictest integrity. Those employed are to be treated with noble fairness. Nothing is to be brought into the working of these interests that would be of a nature to turn souls from the truth. Never is a manager to do anything that would hinder the unbelievers that may be connected with the work from accepting the truth.*16LtMs, Lt 196, 1901, par. 6*

Sometimes those who are officiating as overseers need themselves to be under an overseer. A decided reformation is needed in the work of some who fill positions as managers. How much the helpers in the various lines of God's work might be helped if the managers were themselves managed by the Spirit of God.*16LtMs, Lt 196, 1901, par. 7*

You are in danger. It is necessary for me to say that by the sharp words that you speak you dishonor Christ. You should never speak harsh words to old or young. They destroy respect for you as a Christian gentleman. Those in the employ of the food factory should be respected if they are faithful workers. If they are unfaithful, they should be discharged. But no one should be dealt with in a harsh, domineering manner. You may think that this way of acting and speaking will reform wrongs, but you will find that it will increase wrongs.*16LtMs, Lt 196, 1901, par. 8*

"We are laborers together with God." [*1 Corinthians 3:9.*] Can you

imagine Christ showing the spirit that you have at times shown? Why do you allow yourself to show such a spirit? Unless you are constantly on the watch, you will degenerate instead of becoming more Christlike, more kind, pitiful, noble, and generous. If you cannot handle your work in a way that does justice to every one, I beseech you not to ruin your religious experience and your influence by remaining where you are. If the task is too large for you to do, and at the same time control your spirit and your words, for Christ's sake make some decided change. Do not attempt to manage your own way. Thus you hurt and humiliate yourself and those that God desires to see advancing as His servants. God wants you to reveal an altogether different character. A true-hearted Christian, in the position that you occupy, would be a most powerful argument in favor of the gospel. Unless you can manifest more kindness, unless you can be considerate of the feelings of those who are working in the food factory, it will be better for you and for those connected with you for you to change your position. You can speak kindly; but you do not. You can be as true as steel to principle in every business transaction; but you are not. Let not your record be, "Weighed in the balances, and found wanting." [*Daniel 5:27.*]*16LtMs, Lt 196, 1901, par. 9*

The Lord requires of men that they do to others as they wish others to do to them. My brother, one in your position needs to exercise continual watchfulness. You are to act as a representative man, remembering that others as well as yourself have a conscience. Your influence should be such as to recommend you as a man wise and kindly in your words and in your manner of directing fellow workers. Remember that they are the Lord's blood-bought heritage. In whatever business you are engaged, in dealing with those over whom you have charge, try to put yourself in their place, and do to them as you would wish them to do to you.*16LtMs, Lt 196, 1901, par. 10*

The Lord and your brethren desire to see you properly fill your position of trust. But you will greatly dishonor God unless you change in your manner of working. Study the invitation of the Saviour: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your

souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Christ is the only One who can relieve the oppressed, weary soul. No human power can accomplish this. His yoke is a yoke of restraint and obedience. In wearing it, we realize that rest is found in service. *16LtMs, Lt 196, 1901, par. 11*

In our work there is to be no lording it over those with whom we are connected. No sharp, dictatorial words are to be spoken. These are entirely uncalled for. Do not treat the workers as if you could not trust them. Never treat those with whom you work as unfaithful unless you have unmistakable evidence that they are unfaithful. And even when a worker’s unfaithfulness is clearly proved, you are not to deal with him in a manner that will give him excuse for saying, “You were harsh.” You are to do nothing that will provoke the erring to anger. Do not bear down on believers or unbelievers in a way that arouses the worst feelings of the heart. Do not make charges that may be cruelly unjust. By such a course, you may drive souls to perdition. *16LtMs, Lt 196, 1901, par. 12*

The Lord has a work for you to do. You are to give full proof that you are living out the principles of the gospel. Do not misrepresent Jesus Christ. You may be brought in contact with those who do not please you, but do not spoil your reputation by giving way to anger or by acting unjustly, even though wrongs may exist. There is too much of this kind of work done, and the Lord does not want any more of it, for it is dishonoring to Him. Talk and act pleasantly, representing the goodness, mercy, and love of Christ. *16LtMs, Lt 196, 1901, par. 13*

“All ye are brethren.” [Matthew 23:8.] Let each bear the other’s burden. Let each treat the other as he himself would wish to be treated in his place. Let the one who is tempted to speak harsh words ask himself, “How should I like to have such words spoken to me?” *16LtMs, Lt 196, 1901, par. 14*

To give way to passion, to pour forth a storm of harsh words, is setting a most objectionable example before the other workers. Such a course will spoil your influence and your religious experience. You will gain the name of not knowing how to deal with minds. There is a proper way to correct evils. Take the one apart

that you have good reason to think needs words of caution, and speak to him quietly and calmly, as a Christian ought to speak to a fellow being. Never speak in a way that will stir the worst feelings of the heart. Thus you may place it forever beyond your power to help him spiritually. Thus you may lead him to lose confidence in those from whom he should receive light and help.*16LtMs, Lt 196, 1901, par. 15*

As a people we are jealously to guard our reputation. Never are we to mar God's cause and bear witness against Christ by speaking sharp, harsh words, or by doing unjust, unkind actions.*16LtMs, Lt 196, 1901, par. 16*

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." [*Galatians 6:1-4.*]*16LtMs, Lt 196, 1901, par. 17*

Read the *seventeenth chapter of John*. This shows us plainly what Christ's will is concerning us. Let us learn the lesson. For His disciples and for us, Christ prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. ... Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." [*Verses 15-21.*]*16LtMs, Lt 196, 1901, par. 18*

Do you really believe, my brother, that should your life suddenly be cut off, your record in the books of heaven would be such that you would not be ashamed to look upon it?*16LtMs, Lt 196, 1901, par. 19*

We are building characters for eternity. Remember that every unjust action we do bears testimony against us. You are to be faithful in

the guardianship of the old and young who are working in the food factory. You are to see that all the work is done with order and wisdom, that every move is made solidly, that there is no unfaithfulness or censoriousness in speech or action, for this will spoil your reputation as a Christian. If you will abide in Christ, if you will manifest the forbearance that His Word enjoins, an entirely different spirit will be seen in the food factory. *16LtMs, Lt 196, 1901, par. 20*

Some among the workers may not be converted. They may never have had any religious education. How carefully they should be dealt with! What care should be exercised to do nothing that will turn them from the truth! By Christlike lives, the believers with whom they associate are to draw them to the Saviour. *16LtMs, Lt 196, 1901, par. 21*

As Christians we are to be all that the name signifies, Christlike in word and deed. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.] Brain, bone, and muscle belong to God. The tongue is to be consecrated to His service. No hasty words are to be spoken. He who takes the name of Christian pledges himself to do as Christ would do in his place. *16LtMs, Lt 196, 1901, par. 22*

In your work you are to reveal the sympathy of Christ. Your words are to be an expression of His sympathy. You are to speak the language of Canaan. You are no more of the world. You have come out from the world, and you are to be separate from its methods and practices. In word and action you are to reveal God's purposes of love. You are always to treat your fellow workers with respect, remembering that they are formed in the image of God. *16LtMs, Lt 196, 1901, par. 23*

He who is serving in Christ's stead is only doing his duty when he manifests to all connected with him the graces of the Spirit of God. Not a word of scolding or anger is to be heard, because such words dishonor Christ and reproach the name of Christian. It is a part of the duty of the one who is in service as a director to learn how to control himself. *16LtMs, Lt 196, 1901, par. 24*

The Lord Jesus has chosen human beings as His instruments. They are to carry out His purposes. His death on the cross of Calvary was the climax of His humiliation. His work as a redeemer is beyond finite conception. Only those who have died to self, whose lives are hid with Christ in God, can have any conception of the completeness of the offering made to save the fallen race.*16LtMs, Lt 196, 1901, par. 25*

In the daily life we are to follow Christ's example. Then into the religious life will come the peace that passes understanding. We are not to engage in any employment or enterprise to gain the praise or honor of men. We are not to speak one word or do one action that will lower in the minds of others the ideal they have of the One who died a death of shame on the cross that He might purchase the privilege of saving His enemies.*16LtMs, Lt 196, 1901, par. 26*

It is our privilege to be partakers of the divine nature, but in order to be this, we must watch vigilantly against sin. Appearance is nothing, pretense is nothing, in God's sight. He marks with pleasure the sincerity of real reformation, shown in a life of purity and righteousness. Nothing short of such a life will He accept from His workers. Whatever our position, we are to strive earnestly to live the Christ-life. The truth must dwell in the heart, ennobling and sanctifying the life. Christ was without guile, and His human workers must be as He was. They must be closely united to Him, that they may work to the glory of God. Then their record in the books of heaven will be, "Ye are complete in him." [*Colossians 2:10.*]*16LtMs, Lt 196, 1901, par. 27*

In order to achieve this, the highest of all attainments, we must daily receive the grace of God, else we shall fail of reaching the goal of success. Christ's sacrifice is our assurance of victory. Every striving soul may overcome by the blood of the Lamb and by the word of His testimony.*16LtMs, Lt 196, 1901, par. 28*

Brother Boeker, strive by the power of God to be an overcomer, perfect in spirit, in speech, in action. Then the Lord will honor you with leadership, because you have been learning in the school of Christ to be meek and lowly. Sincerity will be seen in your words,

your spirit, your management. You will be in Christ's hands as a tried and tested instrument, to be used to His name's glory. *16LtMs, Lt 196, 1901, par. 29*

To learn this lesson requires humility. It requires you to manifest true Christian courtesy to all with whom you are connected, that they, by seeing your good works, may follow your example, and realize the benefit of your experience in the divine leading. Thus you will glorify God. In performing the duties connected with your business, you will remember that Christ is your Companion, and you will do nothing that will make Him ashamed to own you as a representative of His. We are living in a time when trial will surely come, imperiling our success unless we do the will of our Master willingly and cheerfully, acknowledging Him in all our ways, that with joy He may acknowledge us before the Father and before His angels. *16LtMs, Lt 196, 1901, par. 30*

Let the multiplicity of cares drive you to the throne of God. Plead with Him to make you a worker of whom He will not be ashamed. Do faithful work for Him in every place where duty calls you. *16LtMs, Lt 196, 1901, par. 31*

Ask the Lord Jesus Christ for strength and grace, that you may not make a disagreeable impression on the minds of the workers connected with you. Keep your eyes fixed on Christ. Ask Him for grace to enable you to practice mercy and righteousness. Then Christ's mold will be seen on you and on all that you set your hand unto. I have an earnest desire that you will be kept faultless and be an honor to God in your position of trust. I want you, my brother, to be and do all that will represent Christ in the best and truest sense. *16LtMs, Lt 196, 1901, par. 32*

**Lt 197, 1901**

Haskell, Brother and Sister

St. Helena, California

September 29, 1901

Portions of this letter are published in *UL 286; 6MR 231*.

Dear Brother and Sister Haskell,—

I must tell you that it is God's purpose that you and Elder Franke shall labor together in the same field. The gifts that God has entrusted to each of you are needed. You are to follow your line of work, always looking to Jesus, the Author and Finisher of your faith. Your gifts and the gifts of Elder Franke, varied as they are in a marked degree, will accomplish the work that the Lord desires to see done.*16LtMs, Lt 197, 1901, par. 1*

The work in Greater New York needs Elder Franke's talents. If he allows himself to be controlled by the Holy Spirit, he will be given power to arouse the slumbering senses of worldlings. And it is the Lord's design that the work you and Sister Haskell shall do shall make Elder Franke's work more complete. He needs your counsel, and the mission needs your influence.*16LtMs, Lt 197, 1901, par. 2*

It may seem to you that the contrast between your gifts and Elder Franke's gifts is too great to allow you to work together in harmonious action. No; for there are varied minds to be reached. And the Lord is your Helper.*16LtMs, Lt 197, 1901, par. 3*

The Lord desires His chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. However diverse the talents of His workers, these workers are to labor in unity, all revealing kindness and love. By different gifts the Truth is to be proclaimed, all the gifts controlled by the same Spirit.*16LtMs, Lt 197, 1901, par. 4*

Brother Warren has his gift, and Brother Brunson has his gift. If all could have been connected with the work in New York from the



beginning, the work would have been more complete. But Brother Brunson could not stand the strain. He will have to study how to work and at the same time save his weak organs all he possibly can. And let the prayers of the people of God ascend to the great Physician for His healing power. Let faith be constantly exercised. Take God at His word. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” [*Matthew 7:7.*] *16LtMs, Lt 197, 1901, par. 5*

Many of the world’s learned men have received so high an education that they cannot touch the common people. Their knowledge is intricate. It soars high, but rests nowhere. The most intelligent businessmen desire simple truth, such as Christ gave to the people when He was on this earth—the truth that He declares to be spirit and life. His words are as the leaves of the tree of life. What the world needs today is the light of Christ’s example, reflected from the lives of Christlike men and women. The intellect most powerful in behalf of truth is the intellect that Christ controls, ennobling and purifying it by the sanctification of the Holy Spirit. *16LtMs, Lt 197, 1901, par. 6*

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” This is a prescription for the healing of all spiritual, mental, and physical ills. It is Christ’s gift to those who seek Him in sincerity and truth. He is the mighty Healer. Then comes another invitation. “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] Wearing Christ’s yoke and learning of Him the lesson of meekness and lowliness, we find rest in faith and confidence and trust. We find that Christ’s yoke is easy and His burden light. *16LtMs, Lt 197, 1901, par. 7*

Let those who bear responsibilities remember that it is the Holy Spirit who is to do the fashioning. It is the Lord who controls. We are not to try to mold, according to our own ideas, those for whom we work. We are to let Christ do the molding. He follows no human pattern. He works according to His own mind and spirit. It is man’s work to reveal to the world that which Christ has placed in His heart. Through His grace man becomes a partaker of the divine nature,

having escaped the corruption that is in the world through lust. The higher powers of the one who receives Christ are strengthened and ennobled. He receives a fitness for God's service.<sup>16LtMs, Lt 197, 1901, par. 8</sup>

It is a great mistake for men to bind together in secret societies. This is a snare that will prove the loss of many souls. Christ has bought human beings with His own blood, and for man to sell himself to a secret society is a dishonor to the Redeemer. Thus intellect is perverted, made to serve that which is opposed to God.<sup>16LtMs, Lt 197, 1901, par. 9</sup>

He who was once the covering cherub, whose work it was to hide from the heavenly intelligences the glory of God, perverted his intellect, and divorced himself from God. If a being so exalted could fall so low as to become the author of sin, let not man boast, but learn to wear gracefully the yoke of Christ, revealing His meekness and lowliness, believing on Him, co-operating with Him. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [<sup>1</sup> *Corinthians* 6:20.]<sup>16LtMs, Lt 197, 1901, par. 10</sup>

**Lt 198, 1901**

Nelson, L. C.

“Elmshaven,” St. Helena, California

September, 1901

Portions of this letter are published in *AH 178-179*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Nelson,—

I have something to say in reference to your case. You are not in all respects qualified for a position in connection with a sanitarium. You do not in all things properly represent the truth. You are liable to speak harshly and to create disagreeable feelings in the minds of those with whom you transact business. You do not properly control your words and actions. You are not living as it is your privilege as a Christian to live. *16LtMs, Lt 198, 1901, par. 1*

For years your married life has been of a character that has made your home life objectionable. You have created a malarious atmosphere in your home. Constant criticism quenches love. Instead of being kind and courteous and forbearing, you have exercised an arbitrary spirit, making others unhappy. Thus you have displeased your heavenly Father. Criticism does no good. You cannot cause your wife to love you, nor can you make her happy in your society, when so frequently you are disagreeable, exacting, and faultfinding. The malarious atmosphere that you create is more deleterious to heart and brain than is a malarious climate to physical health. *16LtMs, Lt 198, 1901, par. 2*

Your labor does not always bear the right stamp. You often create trouble, when none ought to exist. In the heavenly books you have a record that you will not care to meet. You need a new heart, a new mind. When by learning of Jesus Christ you become meek and lowly of heart, you will be a man that is converted. Christ's promise is, “A new heart also will I give you.” [*Ezekiel 36:26.*] *16LtMs, Lt 198,*

Why do you continue in an unconverted state? Why have you so often worried your wife with your criticism? Mary has a mind and a will of her own. She cannot consent to have her mind submerged in another's mind, or her will controlled by another's will. She has an individuality that must be respected. True, she does not stand faultless before God. She has been provoked and, in her turn, has been provoking. Both of you are at fault. *16LtMs, Lt 198, 1901, par. 4*

My brother, the Lord cannot approve of your course and attitude toward your wife. Your harsh, dictatorial spirit excites wrong feelings in her heart and strengthens her objectionable traits of character. Both of you must change. Your spirit of faultfinding must be entirely overcome, else you cannot see the kingdom of God. Both your wife and yourself need a spiritualized humaneness that never blames the erring, but always pities them. Then you will have more heavenly fellowship, and more compassion and love for one another. *16LtMs, Lt 198, 1901, par. 5*

My brother, you esteem yourself too highly. You are altogether too much impressed with your supposed masterly ability. Your children usually find refuge in their mother's compassionate arms, rather than in their father's arms. I must speak the truth. I am saddened indeed by the thought that it will be a difficult matter for you to reform. But if you save your soul, you must reform. Look well to your principles of action. If you should see in another person defects similar to your own, you would have sufficient insight to distinguish between right and wrong. But when it comes to your own defects, you are nearly blind. You have not wholly lost your spiritual eyesight, for you sometimes reflect and feel ashamed of yourself. But you do not sufficiently appreciate spiritual things. *16LtMs, Lt 198, 1901, par. 6*

Christ sacrificed His precious, spotless life, that He might place humanity, erring and sinful though it is, upon vantage ground by clothing with His robe of righteousness—His merits—the repentant sinner seeking pardon. He has made it possible for you to live a clean, practical Christian life. *16LtMs, Lt 198, 1901, par. 7*

You are in need of conversion. You are often harsh to those with whom you are associated in labor. To many persons you are often coarse and rough in your speech. You are constitutionally imperious. You are not in possession of the Christlike sympathy that should be manifested toward those in need of encouragement. You should cultivate the Christian graces of charity and gentleness. Now, just now, you need the grace of God. It is for your present good and eternal interest closely to examine yourself, whether you be in the faith. Prove your own self; for unless Jesus Christ is abiding in your heart, your speech is objectionable. You are called upon to repent and be converted, that your sins may be blotted out.*16LtMs, Lt 198, 1901, par. 8*

My brother, is it not time that you take yourself in hand? You have intelligence and could do good service if you would. If you could but see the course that you could and should pursue, you would realize how strangely it differs from the course that you are pursuing. I have an intense desire for your soul's salvation. But is it possible for any one to enter the pearly gates of the heavenly city, unless he is obedient to God's requirements?*16LtMs, Lt 198, 1901, par. 9*

If you choose, you can be pleasant. You are largely to blame yourself for the mistake that you have made. Words of tenderness and sympathy to your wife would have been wholly appropriate and would have had an excellent influence upon her. She has been soured by the manifestation of superiority that has been a marked feature of your conduct.*16LtMs, Lt 198, 1901, par. 10*

The world is the Lord's photograph gallery. We are all having our likenesses taken. Should anything go amiss in the home life, you and your wife should not refuse to concede your ideas and opinions to each other. You think that such concessions are humiliating, but Christians often have to give up their way. If while professing to be Christians we do not reveal a Christlike character in word and deed, by patience, kindness, and courtesy, we might as well acknowledge that we are like the tree that did not bear good fruit. If we do not bear the fruits of the Spirit, we are not trees of righteousness. Every tree is known by the fruit that it bears. My brother, how can believers and unbelievers judge you, except by your fruit? As a professing Christian, you should bear the fruits of the Spirit.*16LtMs,*

*Lt 198, 1901, par. 11*

On every side are avenues leading from the right path and inviting our entrance. No persons are more exposed to temptation than are those who think that they are in no danger. They are impatient at hearing the words of caution and counsel that the Lord may move upon those who are spiritual to say in order to restore them in the spirit of meekness, considering themselves lest they also be tempted.*16LtMs, Lt 198, 1901, par. 12*

One of Satan's snares is to cover over defects of character. He leads some to think that their usefulness hides their defects. My brother, the question with you is, Do you see that you need to be changed? Separate yourself from yourself; for you are in positive peril unless you discern your wrong course sufficiently to make decided efforts to live a new life. If you seek the Lord, He will help and strengthen you, causing you to see that you are not doing those things that as a Christian you ought to do. Change your course of action. Only when following Jesus are you worthy of the name of Christian. You can do much better if you will to do so.*16LtMs, Lt 198, 1901, par. 13*

In your position of trust you may be a useful man. But in performing your duties in connection with the Sanitarium, you are not manifesting to all the spirit of a courteous Christian gentleman. You bring into the institution the same criticizing, overbearing disposition that you manifest in your home. Remember that criticism never encourages love, but quenches it. You need to cultivate continually a Christlike spirit. Seek the Lord in prayer. Put away everything that is not after His character. Praise His name with thanksgiving.*16LtMs, Lt 198, 1901, par. 14*

To a certain degree, a knowledge of self is necessary to conversion. The truth of God that has been spoken in the Sanitarium Chapel has come close home to your soul. Again and again you have said to yourself, "This means me, and I will change my course of action." But you have not obeyed the Word of God and His law. Why have you not set your soul right, through the imparted mercy and grace of Jesus Christ?*16LtMs, Lt 198, 1901, par. 15*

The Word of God makes distinct and plain the duties that devolve upon the husband and the wife. It teaches the relations that should exist between parents and children. Those who claim to be servants of God are under the most solemn obligation to take into consideration the example that they set before their children. Amid the increasing wickedness in the world, their influence should be most sacred. *16LtMs, Lt 198, 1901, par. 16*

It is not in an individual, solitary life that one shows himself to be a man. When a person understands the responsibility of his position as husband and father, the realization of his duties as the head of a family is a strong incentive to him to fulfil his responsibility. He will withstand all temptations that assail him, because he realizes that in the Lord's sight he is standing as a priest in his household. *16LtMs, Lt 198, 1901, par. 17*

Whether a father be rich or poor, high or low, he has responsibilities that he cannot evade. As a Christian, he is to watch and pray, guarding himself on every point lest he shall become careless and not do his full duty to his wife and children. He is to keep his soul in communion with God. He is to realize that his children, with their favorable or unfavorable temperaments, are to be molded and fashioned in order that they may develop characters that the Lord can approve. He himself must be under the molding influence of the Holy Spirit. *16LtMs, Lt 198, 1901, par. 18*

Although trials may arise in the married life, the husband and the wife are to keep their souls in the love of God. The father should look upon the mother of his children as one deserving of all kindness, tenderness, and sympathy. During their earlier years his children will necessarily be dependent on their mother's care. The father should ever be ready to share this responsibility. Not a word of censure in regard to the mother should pass his lips in the hearing of the children. Not one disrespectful word in regard to her husband should the mother speak in the presence of the children. Pray to God. Take in the situation. Realize that you should mutually share the responsibility of training your children. What a sacred union marriage should be! How judiciously the children should be trained! *16LtMs, Lt 198, 1901, par. 19*

The Christian husband and wife each may have the same hope in Jesus Christ. Both are amenable to God; both are under one Master. In the highest sense they should be as a brother and a sister to each other, undivided in spirit, serving one Lord and Master.<sup>16</sup>*LtMs, Lt 198, 1901, par. 20*



**Lt 199, 1901**

Kellogg, J. H.

St. Helena, California

October 15, 1901

Portions of this letter are published in *CS 273-274; 12MR 3*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. Kellogg

Dear brother,—

During the past night I have been unable to sleep. I feel greatly burdened. At times I am inclined to say, I will heed Elder Haskell's call to come to New York. Then again it looks as if it would be perilous for me to take such a journey at this time of the year. But I want to see you, and talk with you and other of our leading brethren Elder Daniells and Elder Prescott, who, I believe, are being led of the Lord and who will hear my testimony. I do not think it would be wise for me to say nothing in this crisis. It would not be right to allow things to go as they have gone since the Conference. At that time I had a message from the Lord. I know you received that message. But there is one feature in your work that burdens my soul. You are seeking to bring about that which the Lord cannot endorse.<sup>16</sup>*LtMs, Lt 199, 1901, par. 1*

Principles are being advocated that God does not sanction—principles which will bring in a train of evils that our brethren do not now discern. The Holy Spirit has opened this to me. If I should keep silent, the whole of our people would say, "Sister White endorses this," or, "Sister White endorses that," when in reality I cannot harmonize with much that is being done. Thus those who desire to accept what is right will be led to accept that which should not be sustained.<sup>16</sup>*LtMs, Lt 199, 1901, par. 2*

Night after night I am in distress, walking the floor with a burden

almost unendurable. I have a deep interest in you, my brother. The Lord has given me messages for you, warning you not to be as Nebuchadnezzar, filled with self-exaltation. You have before you every temptation to sway the work in such a way that God cannot put His signature upon it. Altogether too much power and authority rests in your word. You are not sufficient for these things. The Lord must be the ruler. *16LtMs, Lt 199, 1901, par. 3*

I advise that the document you sent me, which you said was to be presented to the managers and physicians in our sanitariums, shall not be urged upon any one. For a while I did not dare to have this document read to me. I have been in great physical weakness, and I did not dare to give a decision that would mean so much. Finally, Sister Druillard read the matter to me. I said, Please give me time to think of what you have read, that I may understand its meaning. It is a very strange production. *16LtMs, Lt 199, 1901, par. 4*

That night the matter was presented to me in its true bearing. I was shown what the results would be if the plans regarding this document were carried out. I said to Sister Druillard, I shall not advise any one to subscribe to that document. It is not to be accepted by our people, for it means oppression to all who sign it. The light given me is that it is not just to ask those in our sanitariums to bind themselves to comply with such terms. It is placing altogether too much power in human hands, to be exercised according to human judgment. To place such power in the hands of man would lead to oppressive actions, which would be most harmful in their results. We know too well that human judgment sometimes goes very far astray. The enemy of God and man is still permitted to exercise his power to pervert judgment and to bring spiritual blindness. *16LtMs, Lt 199, 1901, par. 5*

That document could mean the exercise of a power that I am to warn you and our people against. Let us remember that rules and restrictions can be strained—made to mean far more than the one understood who subscribed to them in order to relieve himself of difficulty. By thus binding himself, he placed himself where injustice and oppression constantly menaced him. *16LtMs, Lt 199, 1901, par.*

The Lord sees the end from the beginning. Man, formed in His image, is His property, bought with an infinite price, even the blood of His Son. He says to man, "Ye are not your own." [*1 Corinthians 6:19.*] Man is to train and educate himself for the Lord, improving his gifts that he may do better service for the Lord Jesus Christ. Body, soul, and spirit are to be consecrated to the Master. All his powers of thought, word, or deed are to be placed at God's disposal. They are to be used only in His service. God will call upon each one to give an account of his stewardship. Each will be expected to make a return proportionate to the goods entrusted to him.*16LtMs, Lt 199, 1901, par. 7*

Under no circumstances are God's people to make flesh their arm. They are the Lord's to do His will, to look to Him, to trust in Him. They are to have faith that the Lord will work by His Holy Spirit, if they preserve their individuality, refusing to bind themselves by signing contracts similar to the one presented to me. Their time is the Lord's; the money they earn is the Lord's. As stewards in trust, they are to use their gifts for Him. No man is to bind himself in such a way as that represented by this document. And there must be no confederacies. But each sanitarium is to work in kindly fellowship with every other sanitarium. The relation between our sanitariums should be as close and tender as the relation between church members.*16LtMs, Lt 199, 1901, par. 8*

No man, however high his position, has been given the right to force the conscience of a fellow man. Man is not to place himself where his position will be a temptation to another man to act unjustly. Those for whom Christ paid so great a price, those in whose behalf He endured humiliation, insult, and rejection, that He might secure their willing obedience and, so elevate and ennoble them, are not to place themselves where they are liable to feel the despotism of another man. Men are under rule and pledge to God and to God alone. But all do not feel their responsibility in regard to the sacred trust that has been committed to them.*16LtMs, Lt 199, 1901, par. 9*

Thus saith the Lord: Soon changes will be made, and they will be so rapid that no one will stand whose feet are not set on the firm, sure foundation.*16LtMs, Lt 199, 1901, par. 10*

Dr. Kellogg, you remember the conversation you had with me here at my home. You gave me a statement of what had taken place in the transactions between the school and the Sanitarium at College View with regard to the College View Bakery. I listened to all you had to say, and then told you that if I found any reason for changing my opinion, you would hear from me. As yet I have not changed my opinion in any wise. I have had light from the Lord that His Holy Spirit was grieved by the course pursued in the matter of the Bakery transfer. Your course of action was in harmony with the contract you have drawn up.*16LtMs, Lt 199, 1901, par. 11*

I hope such transactions will never be repeated. Neither side was fully in the right. Neither was controlled by the Holy Spirit. The matter might have been adjusted with kindness and good feeling if Bible directions had been followed. But the spirit of those who took part was opposed to the Spirit of God.*16LtMs, Lt 199, 1901, par. 12*

This experience should make men afraid of men. The transaction was after the mind and will of a determined man, and is presented to me as something that will have to be adjusted. The Lord will not serve with such actions.*16LtMs, Lt 199, 1901, par. 13*

God will deal personally with each one of us. There is but one Chief Shepherd, and He knows His sheep by name. He will call them by name and lead them out.*16LtMs, Lt 199, 1901, par. 14*

This is a time of solemn, sacred privilege. It is a time of merciful forbearance on the part of God. If we desire to retain the favor of the Lord we must now use every gift, every endowment, in His service. The work resting on you places you in a position of great responsibility. You are to make to God a return that is proportionate to the gifts He has bestowed on you. You have been greatly favored by Him. He has worked with you in power, giving you skill to perform difficult operations, guiding your hand in these operations, enabling you to bring comfort and blessing to suffering humanity. This should fill you with great joy and thankfulness, giving you assurance and confidence in Him.*16LtMs, Lt 199, 1901, par. 15*

You have made many blunders. You have done many things in accordance with your own will and your own way. Many times you have hurt the oil and the wine. Seeing that this is so, should you not

have shown more mercy and forbearance in dealing with your brethren who are just as dear to the heart of God as you are? The Lord expects a different showing from physicians and ministers in your business transactions. You are not to feel free to judge or condemn the motives of your brethren. Would you want your motives judged and condemned by them?*16LtMs, Lt 199, 1901, par. 16*

God has given you special endowments. But because of this you are not to feel that you can exert a kingly power. Your gifts are to be exercised with tenderness and compassion. In your work there is to be no trace of a masterly, overbearing spirit. You are to be a representative of the Master, as one who has been in the companionship of Christ and the heavenly angels. The greater the tact and skill and ingenuity given you, the greater the need for you to show the tenderness, the kindness, and benevolence of the divine nature [and] the greater the need for you to show an advanced spirituality.*16LtMs, Lt 199, 1901, par. 17*

While in Australia I was shown that Dr. Kellogg would make terms to which our brethren must not bind themselves, because, in making these terms, Dr. Kellogg and his associates were not inspired by the Spirit of God. I was shown that this is a work of human invention, and that no such thing must come into our business dealings with one another, either as individuals or institutions.*16LtMs, Lt 199, 1901, par. 18*

The heavenly messenger said to our brethren: Sign not any document that may be presented to you saying what you will do or what you will not do. The wheel of Providence is turning constantly. My people are not to bind themselves to terms of this character. These papers are not of heavenly origin. They do not represent God or Christ.*16LtMs, Lt 199, 1901, par. 19*

The light God gives men regarding the production of food is not to be confined to a favored few. The restrictions laid upon others with reference to these commodities are not pleasing to God. The same Lord who fed the multitude with five loaves and two fishes is our Father, our Keeper. Let us not work away from Him, placing men where God should be. We are growing weak through following ill-

advised methods. May God help us to keep our hands off our fellow men, and to forbid them not when God has given them a work to do.*16LtMs, Lt 199, 1901, par. 20*

There is need of a thorough reformation, a thorough cleansing. Of ourselves we have no power to keep in right paths for one moment. Neither can any other human being be trusted to keep us in right paths. Christ is our only dependence. He is a risen Saviour. God gave Christ to die for us. How shall He not with Him freely give us all things that pertain to life and godliness?*16LtMs, Lt 199, 1901, par. 21*

It is the Spirit's work to reach the conscience, that the heart stained with selfishness may be cleansed by the blood of Christ. And the heart that has been cleansed must be kept clean by obedience to Christ.*16LtMs, Lt 199, 1901, par. 22*

The binding up of the sanitariums established in different parts of the world with the sanitarium at Battle Creek has always been forbidden. Each institution is to stand in its own responsibility. They will increase in strength and influence if they follow the light God has given—if they begin small and work carefully, not spending more than they make.*16LtMs, Lt 199, 1901, par. 23*

There are men who do not move wisely. They are anxious to make a large appearance. They think that outward display will give them influence. In their work, they do not first sit down and count the cost to see whether they are able to finish what they have begun. Thus they show their weakness. They show that they have much to learn in regard to the necessity of moving carefully and guardedly. In their self-confidence they make many mistakes. Thus some have received harm from which they will never recover. This has been the case with several who have felt competent to establish and conduct sanitariums. Failure comes to them, and when they find themselves involved in debt, they ask the Medical Missionary Association to take over the unsuccessful institution and to assume its liabilities. This is not the wisest policy; for henceforward such sanitariums are bound up with the general association on terms that are not best either for them or for the general association.*16LtMs, Lt 199, 1901, par. 24*

It does harm to the Medical Missionary Association to take over so many bankrupt sanitariums. Let those who have conducted these sanitariums, and who have walked in false paths, begin to think sensibly. Let not failure be written upon them. This spoils the courage of good men.*16LtMs, Lt 199, 1901, par. 25*

Men who might have done well if they had consecrated themselves to God, if they had been willing to work in a humble way, enlarging their business slowly, and refusing to go into debt, have made a failure because they have not worked on right lines. And after getting into difficulty, they have sold out, as men incompetent to manage. They desired relief from financial pressure and did not stop to think of the after results.*16LtMs, Lt 199, 1901, par. 26*

Those who help such ones out of difficulty are tempted to bind them with such strong cords in the shape of pledges that ever after they feel that they are bond slaves. They seldom outgrow the reputation of poor management and failure.*16LtMs, Lt 199, 1901, par. 27*

To those who thus become involved in debt, I am instructed to say: Do not give up if you are moving in right lines. Work with all your power to relieve the situation yourselves. Do not throw an embarrassed institution upon an association that is already heavily burdened with debt. It is best for every sanitarium to stand in its own responsibility.*16LtMs, Lt 199, 1901, par. 28*

Those who have charge of our sanitariums should move guardedly. There are times when they will see little increase. Let them act with wisdom and tact and adaptability. Let them study and practice the instruction Christ gave in regard to building a tower. Forethought is of far more value than afterthought—when a neglect of wise calculations and careful management is plainly seen to result in failure. Managers who are slack, who do not know how to manage, should be separated from the work. Secure the services of men and women who know how to bind about the edges, so that the work shall not ravel out.*16LtMs, Lt 199, 1901, par. 29*

Let all who are connected with our institutions humble themselves before God. Let them ask God to help them to plan so wisely and economically that the institutions will take firm root and will bear fruit to God's glory. Depend not on men. Look to Jesus. Continue in

prayer and watch unto prayer with thanksgiving. Be sure that you have a close connection with Christ. *16LtMs, Lt 199, 1901, par. 30*

“Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” [*Matthew 18:23-35.*] *16LtMs, Lt 199, 1901, par. 31*

This Scripture contrasts God’s compassion in dealing with those in error with man’s harshness in dealing with similar cases. The one to whom so much had been forgiven forgot his fears after he had received forgiveness and acted the part of an oppressor toward his fellow servant. Let not such a representation as this be seen among Seventh-day Adventists. Let us learn from this lesson to walk and work in the love of Christ, to conduct all our business on His lines. God will not sanction the work of those whose dealing is like that of the servant who refused to forgive when he himself had been forgiven. *16LtMs, Lt 199, 1901, par. 32*



Christ is the light of the world. He says, "Walk in the light while ye have the light, lest darkness come upon you." [*John 12:35.*] None but the world's Redeemer can understand what it cost to stand at the head of the human family, to take our nature on Himself, that, by partaking of His divine nature, we might stand on vantage ground with God. Through Christ's merits man, though degraded by sin, may render perfect obedience to God's commandments, overcoming the corruption that is in the world through lust. *16LtMs, Lt 199, 1901, par. 33*

Man has not a right to do with himself as he chooses, as his natural inclinations may dictate. We owe it to ourselves and to God to develop a character like the character of Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] In view of the great sacrifice made in his behalf, man is to live in a way that will bring the greatest honor to God. He is to give a representation of God that will be a complete contrast to the representation Satan has given of Him. *16LtMs, Lt 199, 1901, par. 34*

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] Why do we not realize the great possibilities before us? Thousands upon thousands will perish because they lose sight of what they might be through a personal acceptance of Christ, through faith in His power to redeem them and to restore in them the image of the Creator. *16LtMs, Lt 199, 1901, par. 35*

The Lord has a right to our services. If we do not place ourselves under His control, acknowledging that we are His property, and that He has a right to our services, He will not acknowledge us as His before God and the angels when it will be for our eternal interest to be thus acknowledged. *16LtMs, Lt 199, 1901, par. 36*

Will Christ's blood-bought subjects realize that all they have is a loan from Him who says, "And I, if I be lifted up, will draw all men unto me"? [*John 12:32.*] He gives men and women His gifts that they may be enabled to point sinners to Him. Will those thus privileged remember that they are stewards of the grace of God,

and that they are under obligation to Him wisely to improve every capability? Unless the gifts God has bestowed on us are used aright, they are of no service to Him. However great the gift, it is worthless unless it is used. The most highly endowed human being can fulfil God's purpose only as he purifies himself from all selfishness, all greed, all worldly ambition. His one work is to see the salvation of sinners. In this work, he must do justly, love mercy, and walk humbly with his God. In no case is he to seek to exercise the prerogatives of God. Never is he to be conscience for other men.*16LtMs, Lt 199, 1901, par. 37*

The lowliest talent, the humblest service, if consecrated to God, is an influence that advances His kingdom. He who thinks and speaks with a desire to do his best for the Master glorifies and honors Him before men and angels.*16LtMs, Lt 199, 1901, par. 38*

There are only two parties in our world, those who serve God and those who serve the enemy of God. When men allow the enemy to control them, all their capabilities are used against the Giver. The time of reckoning is soon to come. Then it will be seen whether we have used our entrusted talents on the side of God or on the side of the enemy.*16LtMs, Lt 199, 1901, par. 39*

I have much to say on these subjects, but at another time. The point upon which I wish to dwell now is the terms of the document that has been presented to me. Those who formulated the terms of this document could not have been under the inspiration of the Spirit of God. What would the result be if man took himself under his own control and followed his natural tendencies in dealing with those who, after signing this document, failed of complying with its terms?*16LtMs, Lt 199, 1901, par. 40*

God forbid that those in His service shall ever be left to the mercy of man.*16LtMs, Lt 199, 1901, par. 41*

Let no man seek to bring the minds of his fellow men under his control. I feel pained as I think of how many are binding themselves up with secret societies, perverting the precious gifts of God, using them to strengthen the very thing that God condemns.*16LtMs, Lt 199, 1901, par. 42*

We are to array ourselves against these confederacies. Every jot and tittle of the influence man has is given him to be used in God's service. Those who do not use God's gifts in a way that honors him are under a deception that will end in their ruin unless they make a change.*16LtMs, Lt 199, 1901, par. 43*

If I had strength, I should write more on this subject. But at present my work is to say that to bind all our sanitariums under one association is giving men power that it is not God's will that they should have. I must lift my voice against all confederacies. "All ye are brethren." [*Matthew 23:8.*] Put not your signature to agreements that will bind our sanitariums up with one association, for this God forbids.*16LtMs, Lt 199, 1901, par. 44*

**Lt 200, 1901**

Evans, I.H.

Refiled as *Lt 46, 1903*.

**Lt 201, 1901**

White, J. E.

Refiled as *Lt 56, 1903*.

**Lt 202, 1901**

Corliss, J. O.; Brown, Brother

On the cars near Ogden, Utah, on the way to New York City

November 8, 1901

Portions of this letter are published in *TMK 46*.

Dear Brethren Corliss and Brown,—

My brethren, have you done all that you can do for Brother Myers? His case has been taken up and discussed, but, as with many other questions, it has been allowed to rest without anything further being done.<sup>16</sup>*LtMs, Lt 202, 1901, par. 1*

Brother Myers should have nothing to do with the care of the church. He is dying. I entreat those bearing responsibilities to visit our brother. The conviction has been forced upon my mind that you are not doing for this brother that which the Lord desires you to do. The plan that we suggested was the right one to follow.<sup>16</sup>*LtMs, Lt 202, 1901, par. 2*

Would either of you, my brethren, allow your mother, your father, or your brother to remain in the situation that you know this brother to be in? If you saw one of them in this condition, would you pass by on the other side? May the Lord give you right impressions in regard to this case. Neglect not Christ in the person of one of His saints.<sup>16</sup>*LtMs, Lt 202, 1901, par. 3*

Tests come to every one of us. God is testing you to see whether you will attend to the needs of this brother. My heart aches when I think of this true, faithful servant of God, who is worthy of everything that can be done for him.<sup>16</sup>*LtMs, Lt 202, 1901, par. 4*

You may refer to Brother Myers' son as the one who should bear this burden. But he does not realize his obligation to do so. When father and mother pet and wait upon a son, doing everything for him that indulgent parents can do, yet neglecting to teach him the mutual obligations of parents to children and of children to parents,

they cannot expect their boy in after-life to bear the responsibilities and fulfil the obligations that he should. The lessons that should have been imprinted on the mind of such a boy are never learned.*16LtMs, Lt 202, 1901, par. 5*

Parents should understand that if they desire their sons and daughters to bear their share of the burdens of the family firm, they must teach them in childhood the lesson that obligations are mutual. Instead of constantly helping their children, thus making them dependent and helpless, they should train them to do their part of the home work. Instead of allowing their children to remain free from all care, they should teach them their high privilege of caring for their parents—for those who have denied self in order to help them.*16LtMs, Lt 202, 1901, par. 6*

Those who in childhood and youth have been lifted over all the hard places are sadly deficient in their training. They lose the most beautiful, practical lessons that it is the privilege of man to learn. Obligations are mutual. Every child should understand that it is his privilege and duty to care for his father and his mother. How pitiful it is to see afflicted or aged parents suffering the sting of reproach on account of an ungrateful child!*16LtMs, Lt 202, 1901, par. 7*

Fathers, do not shoulder the responsibilities that your children should learn to bear with willingness and perseverance. There is many a youth who will lean on a crutch, if you will furnish him one; and he will go through life destitute of the strength that he might have developed. I write these words because I know that many, many parents are making the great mistake of helping their children over hard places, instead of training them to tax mind and muscle to help themselves.*16LtMs, Lt 202, 1901, par. 8*

Brother Myers' son may feel that he has on his hands all that he can possibly attend to; but let him do what he can for his father and mother; and when the time comes when he can do no more, he will have the pleasant memories that a sense of fulfilment of duty will bring to him. My brethren, please look into this case. Is the son's heart locked by selfishness, or is he bound about by circumstances over which he has no control? If this is the case, encourage him to visit his parents and to perform for them deeds of kindness. Thus

he can show that he wishes to do all in his power to help them. With a heart full of love he can bring them little gifts of fruit or something else. And he can kneel at the bedside in prayer. *16LtMs, Lt 202, 1901, par. 9*

But to return to the question: What do you intend to do for your brother? In every such case, let mercy and the love of God predominate. Improve every opportunity to help a brother in distress. The condition of this brother calls for real, genuine mercy. Our duty is plainly outlined in the Word of God: “Be ye therefore merciful, as your Father in heaven also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over.” [*Luke 6:36-38.*] These are the principles that we shall do well to cherish; for by cherishing them we shall become complete in Christ. *16LtMs, Lt 202, 1901, par. 10*

Without the Word of God, we should never have known what this means: “I will have mercy, and not sacrifice.” [*Matthew 9:13.*] Mercy is kind, pitiful. Mercy and the love of God purify the soul, and beautify the heart, cleansing the life from selfishness. Let us seek for the faith that works by love and purifies the soul, bringing a glory into the life-service. Mercy is that love which is divine, and is shown by those, who, identified with God, serve Him by reflecting bright rays of light upon the pathway of human beings. *16LtMs, Lt 202, 1901, par. 11*

God’s love for the angelic host is as a part of Himself, direct and positive in its divinity. God’s love for the human race is a peculiar form—a love born of mercy; for the human subject is all-undeserving. “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] Mercy implies the imperfection of the object upon which it is bestowed. Because of man’s imperfection, mercy was brought into active existence. Sin is not the object of God’s love, but of His hatred. Yet He pities the sinner, because the guilty one bears the Creator’s image, and has received from Him the capabilities that make it possible for him to become a son of God, not through his own merits, but through the



imputed merits of Jesus Christ, through the great sacrifice the Saviour has made in his behalf. *16LtMs, Lt 202, 1901, par. 12*

\*\*\*\*\*

Who will take the responsibility and the trouble of looking after the son of Sister Cudney? Who will stand by his side, praying with and for him, and advising him? Who will, in Christ's stead, seek to save a soul from death, hiding a multitude of sins? Who will be Christlike toward the erring one? Will you give him another trial? You have the advantage of years of experience, and yet you make mistakes. But God does not cast you off. He gives to every son and daughter of Adam the privilege of another trial every time they fail. He regards with mercy the erring children of men. They are the children of His redemption. Through the gift of His Son He has revealed His infinite love and mercy toward mankind. *16LtMs, Lt 202, 1901, par. 13*

In the church militant the children of men will be ever in need of restoration from the results of sin. Words are easily spoken and often are of little value; but mercy practiced in the daily relations of man with his fellow man is one of the principal means of attaining perfection of character; for only those who walk with Christ can be truly merciful. *16LtMs, Lt 202, 1901, par. 14*

In our life-work we are all dependent on one another. Almost invariably a man who is superior to another man in some respects is inferior to him in other respects. Every human being on earth is subject to temptation. And all are in need of human influence and sympathy. *16LtMs, Lt 202, 1901, par. 15*

Some men have made a marked failure in dealing with the youth. Just as these men, so unwilling to show mercy, have dealt with the youth, failing to take into consideration their inexperience, so the Lord will deal with them. Shall a man who himself has marked defects of character sit in judgment upon the course of an inexperienced youth? I might say more in regard to that which I know concerning the failures of the men in positions of responsibility who have acted mercilessly toward youth of very little experience. God holds every such man accountable. *16LtMs, Lt 202, 1901, par. 16*

I have a request to make: For Christ's sake, give Sister Cudney's son another trial for six months. And even if at the end of that time he still proves unworthy, if he still disobeys as he has disobeyed, I will not promise that I should not plead for him, after knowing all the circumstances; for God might put it into my heart to plead then as I now am pleading. "Be ye therefore merciful, as your Father also is merciful." [*Luke 6:36.*] Mercy is an attribute that the human agent may share with God, thus co-operating with Him. As did Christ, so man may with his human arm lay hold on the divine arm, coming into connection with divine power. We do well, then, to be merciful, even as our Father in heaven is merciful. To man has been given a service to perform for his fellow man, in order that he may be a laborer together with God.*16LtMs, Lt 202, 1901, par. 17*

All who desire to perfect a Christlike character must ever behold the cross on which Christ died a shameful death to redeem mankind. They must have in their hearts the same merciful spirit that led Him to make His infinite sacrifice for their salvation.*16LtMs, Lt 202, 1901, par. 18*

Mercy and love are attributes that are nearly lost from the hearts of many, many members of the church. If the human agent for whom Christ has given His life does not show a merciful spirit to his fellow men, he himself need not expect to be shielded by the mercy of a just God. He is dependent on the mercy that God has enjoined him to exercise in an effort to restore every unsaved soul brought within the sphere of his influence; and if he refuses to share this divine grace, he will sometime find himself beyond the mercy of God, when he himself is in need of the mercy of God and of his fellow men. He who co-operates with God by showing mercy, brings himself into a position where God will extend mercy to him; for he is in harmony with the divine attributes.*16LtMs, Lt 202, 1901, par. 19*

God's love and mercy are ever extended toward sinners. Shall men who themselves have sinned against God refuse to forgive and accept a repentant sinner? Just as they deal with a fellow being who in spirit or in action has done wrong and afterward repented, so God will deal with them for their defections of character. God loved us while we were yet sinners. How clear and unmistakable the line of duty is made by the words, "As ye would that men should do to

you, do ye also to them likewise.” [Verse 31.] *16LtMs, Lt 202, 1901, par. 20*

Through John the Revelator, Christ has said, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:4, 5.*] *16LtMs, Lt 202, 1901, par. 21*

I cannot write all that I should like to say to you. But I ask all who have anything to do with boys and girls, to deal with them mercifully. Set them a good example in your own life. Remember that they are the purchase of the blood of Christ, the younger members of the Lord’s family. All who are one with Christ have a desire not to discourage and destroy, but to restore the image of God in man. Those who do this are working in Christ’s lines. Those who cherish hereditary and cultivated selfishness, judging by an arbitrary standard the youth who are in need of tender mercy and fatherly counsel, should bear in mind that they will themselves be judged by the same standard that their exacting judgment demands of these ignorant, inexperienced youth. God will judge by their own standard those who, notwithstanding their privileges and opportunities, have not lived up to the standard that they have held up for others. In the sight of God their course of action is much more dishonoring to Him than is the course of those whom they so mercilessly condemn. *16LtMs, Lt 202, 1901, par. 22*

To you who are supposed to be acting in Christ’s stead, I present these matters as they have been presented to me. We are all being tested and tried by these questions. I shall have more to say at some future time. *16LtMs, Lt 202, 1901, par. 23*

**Lt 203, 1901**

Farnsworth, Brother and Sister [E. W.]

St. Helena, California

January 1, 1901

Previously unpublished.

Dear Brother and Sister Farnsworth,—

I have been trying under difficulties to get off a few words to Australia, but one visitor after another has broken me up and this must go in half an hour. I wish to say to you there have been presented to me elements of character in Dr. Caro and Brother Sharp which, if they continue to be developed, will be a great hindrance to the work. There is not a willingness for every man to fill his place and give due respect one for the other that should be given. Let all understand that God has the supervision of the work. I wish that there might be much more Christian brotherly love, less criticizing, and much more good, sweet, wholesome fragrance of Christ with all who shall have any part to act in the Sanitarium. *16LtMs, Lt 203, 1901, par. 1*

Let Brother and Sister Kress stand in their experience to give dignity and influence to the Sanitarium. Let not this be neglected. Let not Dr. Caro place them in a Sydney branch of the work. They are needed as balance wheels in the Sanitarium proper, and let our ministers and men of influence often be near where they can have something to say and do in the blending of elements together. *16LtMs, Lt 203, 1901, par. 2*

Take these words and copy them and send to the ones who need them. I cannot get them copied. Maggie is worn as only one typist handling so much matter can be worn. I have just about ten minutes now; will not write more now. *16LtMs, Lt 203, 1901, par. 3*

[signed] Ellen G. White

Copy the writing done on back. Use it when needed: *16LtMs, Lt 203,*

1901, par. 4

It is a serious question in regard to my attending conference in Battle Creek. My experience is of that character I greatly fear the consequence of heart and head difficulty. Both, you know, are connected and one means the other. I shall not be able to attend any conference much, if in Oakland or in Battle Creek. But I shall look and hope and pray for light, clear light. God will teach me, for I want wisdom. *16LtMs, Lt 203, 1901, par. 5*

Send copy of letter to Kellogg. Retain copy of all yourself, and send me copy. There will need to be vigilance exercised in the creating of that sanitarium that Satan shall not obtain advantage of any one. *16LtMs, Lt 203, 1901, par. 6*

\*\*\*\*\*

We read of the decision to build monuments over the graves of dead men and those whom they call heroes. How much better would the name apply if the money spent in glorifying the dead were devoted to the living who can experience the sufferings of hunger, cold, the need of education, and true-hearted sympathy and kindness that come from living missionary workers. In every part of our world there is need of true helpers in missionary lines. *16LtMs, Lt 203, 1901, par. 7*

Last night I was in much trouble of mind in regard to Brother Sharp. A warning was given me that Brother Sharp was assuming altogether too much responsibility. He has been placed to have the superintendence of the work at the Sanitarium farm, which should never have been placed upon him. He could not possibly do the work and look after the Sanitarium. The Sanitarium interests in the farm were far behind; because the responsibilities have been laid upon a man who has not a knowledge of the working of a farm and what should be done on a farm, of the implements, horses, and wagons that should be secured. *16LtMs, Lt 203, 1901, par. 8*

Our board of directors must wake up and secure a man who can direct and superintend the farming interests. Brother Sharp is gathering to himself responsibilities that he cannot carry successfully, and this will be loss. Let his powers be exercised for

the Sanitarium, else losses will be sure to result. The Lord would not have one man's mind and judgment overloaded so that there will be a neglect of many things. He would have the right man in the right place, but the right place is not for Brother Sharp to be left to carry the superintending of the farm. It is not his line of work, and if he takes it he will surely leave the things that ought to be done without delay to drag. Time is money, and persons hired look to a man to make arrangements, and if he is somewhere else and cannot see that the work is done promptly there will be much money lost. There should be counseling together.*16LtMs, Lt 203, 1901, par. 9*

There has been a man represented to me who will not act over John Wessels. He is a man conscientiously prepared to carry the responsibility intelligently.*16LtMs, Lt 203, 1901, par. 10*

There is abundant room for you all to find your appointed places and do the work that must be done in its varied lines. The way Dr. Caro has looked at matters in the running of the Sanitarium is not after the order of God; and unless he gets men of a larger and more religiously well-balanced experience to act the part God designed they shall act, the work that should be done will not be half done and there will be a policy carried out as has been—requiring brick without providing straw.*16LtMs, Lt 203, 1901, par. 11*

Because a horse and cart and utensils cost something, money has been paid out to rent cart and horse and this has eaten up all the extra money that would have to be furnished to supply the farm with its proper working agencies. So it will be with the putting up of the Sanitarium. A full, whole, all-round man must stand as a director, to share with you, Brother Sharp, the responsibilities—equally responsible for the work that is necessary to be done.*16LtMs, Lt 203, 1901, par. 12*

Use this if necessary.*16LtMs, Lt 203, 1901, par. 13*

Will wait for next boat. EGW*16LtMs, Lt 203, 1901, par. 14*

**Lt 204, 1901**

Kellogg, M. G.

St. Helena, Crystal Springs, California

January 3, 1901

Previously unpublished.

Merritt Kellogg

Dear Brother,—

Your letter is received and I wish to say I am very sorry for this delay, but as the matter has been presented to me there has not been all that zealous action on your part to tie piece to piece in the work. We see there have been different things that have been occupying your mind that should be given to the working interests. When you consider that Brother Sharp has not experience in the lines of work that are connected with a sanitarium, whether you have been authorized or not, when there is a gap and no one to act, you are to do your best to supply the deficiencies. If there are those connected with this sanitarium work who feel that not a soul must have any part to act in all the responsibilities but himself, he is not working or acting after the order of the Lord.*16LtMs, Lt 204, 1901, par. 1*

We have in the fear of God taken heavy responsibilities of this Sanitarium and we shall not lay off the burden. As those upon whom God has laid responsibilities we have a right to speak, and we say, Come together in unity. Give Brother Burden a place, and that without jealousy or one threat of selfishness. We needed him here very much. This institution, the Sanitarium, needs a manager and unless there is one just as capable as Brother Burden to see things on every side, there will be large loss on every side. God calls for every man that has ability to harmonize and to work intelligently to supply the lack of the deficiencies which will certainly be revealed in men when tested and tried in responsible positions.*16LtMs, Lt 204, 1901, par. 2*

If Christian Sabbath keepers cannot blend, cannot tie to Christ and to one another, then things will go hard and trials will arise on the right hand and on the left. *16LtMs, Lt 204, 1901, par. 3*

You must be sure and not be tardy yourself, but let your example in patience and Christlike meekness show that you are a man that can be trusted. All this jealousy that has been working beneath the surface for some time before you had any connection with it will appear, and God's Holy Spirit alone can mold and fashion men after His divine similitude. *16LtMs, Lt 204, 1901, par. 4*

We ask you all, my brethren, to walk and work as though the angels of God were personally visible to you, all looking to behold your order and unity and love one for the other. Let all put on Christ. He can give efficiency. But blend together as those who are under the supervision of God. Let everything be done with the love and fear of God. Let not Brother Sharp carry the burdens he has not experience in, that will crush him. *16LtMs, Lt 204, 1901, par. 5*

In love. *16LtMs, Lt 204, 1901, par. 6*



**Lt 205, 1901**

Evans, I. H.

NP

June, 1901

Previously unpublished.

Dear Brother Evans,—

A letter has been received from Elder Daniells making inquiries in regard to the wisdom of removing old buildings and replacing them with new buildings rather than to allow the land to remain unoccupied. I have written to Elder Daniells and now I am writing you.*16LtMs, Lt 205, 1901, par. 1*

I wish to say, You could not do a more unwise thing now, in the face of all the light which has been given during this conference upon the matter of so many buildings being created in Battle Creek, which has blocked the way for making plants in several places. From the light given me, it would be a denial of your faith.*16LtMs, Lt 205, 1901, par. 2*

In a council meeting last night advice was given from One having authority, and as He spoke there seemed to be power in His every word—power that I cannot ever put in words by my pen or voice. At the present time I can repeat but feebly a few things that were laid out distinctly. Adding to the pile of buildings of the publishing interest would be a decided witness against anyone who attempts to build. Great necessities exist in many places to obtain something that will serve to work out the purposes of God. New York City and other cities are in every sense of the word your neighbor. The Southern field is close by. The necessities of that field would rebuke the purpose you propose of another building. The work is to be established in other places.*16LtMs, Lt 205, 1901, par. 3*

There will be room enough to carry the work in Battle Creek in the future, for some lines of the work will be removed from the Review and Herald buildings. Let new plants be placed where there will not

be so many responsibilities in one locality. *16LtMs, Lt 205, 1901, par. 4*

The money is needed just now in advancing a work already begun in the Southern field. Let there be an interest and sympathy to build up, rather than to tear down. The same money that can be invested in a building in Battle Creek can be used in creating some buildings to perfect the work in the Southern field. The conferences that have now been divided into independent working agencies are to carry on their work harmoniously, bound together for the successful establishment of facilities to better advance the great work of God in hard, hitherto unproductive, localities. *16LtMs, Lt 205, 1901, par. 5*

The money is the Lord's, and there is to be a decided change in the sentiments that have prevailed in Battle Creek. Battle Creek can use God's money as though they created it for their own working convenience. This would give abundant advantage in one place where selfishness has swelled to large proportions. The investment made in Battle Creek should have been made for the successful operation of smaller plants in many places. This would have given breadth to the work and the influence of the truth would have been far more extensive, thus meeting the words of Christ, "Go ye into all the world." [*Mark 16:15.*] *16LtMs, Lt 205, 1901, par. 6*

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." *Matthew 28:18-20. 16LtMs, Lt 205, 1901, par. 7*

"All power" are the words used to show the authority of Jesus Christ. "Is given unto me," as Mediator between God and man. "Teach all nations," for the purpose of persuading them to become My disciples. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—the three great personal powers, the authorities of heaven. "And, lo, I am with you," in the work—to guide you, to comfort you, to sanctify and sustain you in this aggressive warfare; to render you successful in bringing many souls to

acknowledge the truth, confessing their sins.*16LtMs, Lt 205, 1901, par. 8*

The “Teaching them to observe all things” Christ has commanded is awakening those dead in trespasses and sins, alarming them to arouse from their deathlike slumbers, and persuading them to turn from darkness to light, away from the power of Satan’s devices and away from sin unto God. “I am with you,”—He is with all who succeed in preaching the gospel to all people.*16LtMs, Lt 205, 1901, par. 9*

The work is to go forth. Money that it is supposed could be put into an extra building in Battle Creek, increasing still more the large, overgrown establishment there, should be used for increasing and extending the knowledge of the truth by properly proportioned institutions located in many places.*16LtMs, Lt 205, 1901, par. 10*

There is to be no more extending of your printing plant, but diminishing. God calls for His money which He has entrusted to His people to be more equally distributed. His vineyard is to be worked. There shall be no delay. God is waiting to see what you will do with His money. He has in His providence brought about a condition of things to relieve from pressure of debts, that the stewards of means shall understand it is not their own money they are handling; it is God’s money. He is testing the men in positions of trust to see whether they will consider that the work is to be done in other places in the world.*16LtMs, Lt 205, 1901, par. 11*

Nashville is to be considered, and help is to come to the work there as verily as help has come to Battle Creek. Also California is called upon to create facilities. The Southern field is your neighbor.*16LtMs, Lt 205, 1901, par. 12*

The lesson of (*Luke 10*) contains the answer to the question asked, Shall we put up buildings to make more conveniences in addition to the buildings already created? The counsel of God says, No, no! You are overgrown, spreading over too much ground! To divide and subdivide in many interests in several places would have been in accordance with the lessons taught by Jesus Christ, especially *verse 25*.*16LtMs, Lt 205, 1901, par. 13*

Every living person is to understand that God has a controversy with him. If there had been no Southern field of black and white people all in so great ignorance, if there had been no human wretchedness with which the sanctimonious and self-sufficient and self-righteous should come in collision, then the selfishness would have been left to grow in large proportions as a giant and the ground of the soul in which thoughts might have been chiseled and smoothed and polished would have become granite and defied all impressions. Let none be like the priest and Levite, who, having every advantage themselves, see the great necessity but lock up the sympathies of the soul. Such men would study how they could invest a few thousand dollars to add to already large facilities and conveniences, and dry up their souls by spending in unjust proportions for themselves. The means expended for the very things they are deciding to do would establish the work at the present time in Nashville, to create a building and supply a great need. Thus selfishly used these extra hundreds of thousands of dollars will not appear on the right side.<sup>16</sup>*LtMs, Lt 205, 1901, par.*

14

God instructs us to call upon those who have so much abundance to see existing needs which have been kept before them for years and might and should have been relieved long ago. The Lord calls upon the publishing houses that invest in presses and in buildings just now to stay their hand. You who are established, send in not merely a few hundred dollars, but send larger gifts and do not leave your neighbor to build up as he can. God calls upon you to consider and to see that means you feel at liberty to invest in buildings, or whatever you please, be used to establish His work in a destitute portion of the world. Bind about your supposed necessities. I am alarmed at such selfishness. God is displeased and dishonored. Here is your neighbor that demands help.<sup>16</sup>*LtMs, Lt 205, 1901, par.*

15

You can see where you can use more money by an outlay of thousands of dollars. It is looked upon by the Lord as supreme selfishness. The money is His, and you have no moral right to invest money in buildings or in presses until you see that the work in Nashville receives a proportion of the Lord's goods. You have had appeal after appeal. Angels are looking, and your spirit and

works do not receive the divine endorsement. God would never have His institutions stand as independent of each other, but one must help create the other and not rest until they see that their neighboring institutions are in running order. It is a sister enterprise that needs help. The dispensation of providence now calls upon the institutions that are on vantage ground to help the institutions that are not able to finish their buildings and get upon a foundation to work. *16LtMs, Lt 205, 1901, par. 16*

I say to the Pacific Press, God is not pleased with your continual growth of selfishness. He looks upon the position of a field that has needed a thousandfold more done in it, and you have signally failed. You have not the intense interest that was manifested when the work was established in Oakland. There is a moral responsibility upon every sister institution to rally to the help of a work that has been turned away from and neglected. God will call His people, who claim to believe the truth, to account for these things. And it is the want of love for Christ, for that zeal which should have been manifested, that should have given tangible proof that it existed, that has placed the mark of God's displeasure upon those who had so little sympathy, so little heart and soul in a neglected work which rested with equal weight upon all our institutions. *16LtMs, Lt 205, 1901, par. 17*

When I heard that several at the Pacific Press had passed in their credentials, I thought they might just as well do this as anything else. The deep searching of heart, in humility of soul and crucifixion of self, has not yet been felt. Other foundation can no man lay than that is laid, which is Jesus Christ. *16LtMs, Lt 205, 1901, par. 18*

None will enter heaven unless there is a melting over, and God holds them in the furnace until the dross is consumed. Not by accumulated deeds of legal obedience will anyone enter the portals of the city of God, but simply by the lifting and bearing the cross of the Redeemer, putting faith in His blood and in the righteousness of Him who died, the Just for the unjust, that He might bring us to God. Just as soon as the heart is worked by this heaven-born principle of faith, there will be a subdued self that has fallen on the Rock and is broken. There will be a kindling of love toward the Author of redemption. Works of selfishness bind up the soul in the bands of

steel until justice and mercy and the love of God can make no impression. When the heart is renewed, when the love of God takes possession of it, then will be wrought in the natural heart a grateful, benevolent, devoted affection. If the love of Christ is in the soul, there will be an intensity of desire and devoted affection.<sup>16</sup>*LtMs, Lt 205, 1901, par. 19*

**Lt 206, 1901**

White, W. C.

St. Helena, California

September, 1901

Previously unpublished.

Dear Son W. C. White,—

This morning a few lines were written to you. I wrote from nine o'clock to twelve, then slept a short time and had many things to think of in connection with the Sanitarium.*16LtMs, Lt 206, 1901, par. 1*

I think of the years that have passed into eternity under mismanagement. It will and must take time to change the order of things. I am sick at heart. I dare not go to Lake County in companionship with Brother McClure and his wife. I should not feel safe on the road. I have the case of Rodney before me, and I have written plainly to Brother and Sister McClure. This was the daytime. In the night I had written the case as it was presented to me.*16LtMs, Lt 206, 1901, par. 2*

Brother Cady, from the Healdsburg school, is much perplexed to know what he should do. He has labored with Rodney and prayed with him, but he continues his evil work, and Brother and Sister McClure feel decidedly against his case being meddled with. He says he knows other boys in the school just as bad as Rodney. Brother Cady asked him to name them, if he knew, for he felt a solemn responsibility to take this matter in hand, and if the students will not come into line and repent and reform, and avoid smoking and the visiting of disreputable places, they should be expelled. But Brother McClure wants everything smothered. He says he can do nothing with the boy and he is determined no one else shall interfere with him.*16LtMs, Lt 206, 1901, par. 3*

I am so sorry that the Hubbard family is there. Why must these large families be transported, and why is there no understanding of

the children they must transport? There is another like Rodney. And these boys in Sabbath-keeping families are demoralizing the school as soon as it is commenced. I am so sorry, but these cases must be taken in hand decidedly and reformed or separated from the school.<sup>16</sup>*LtMs, Lt 206, 1901, par. 4*



## Lt 207, 1901

Jones, A. T.

NP

1901 [circa]

Previously unpublished.

(A. T. Jones:

I have the warnings God has given me again and again to correct your course of action, that you should not destroy your influence.)*16LtMs, Lt 207, 1901, par. 1*

Brother A. T. Jones,—

After you left our house a great burden came upon me. I considered the matter you related to me of your inspecting the rooms of the nurses. Who gave you that work to do? I consider, upon reflection, that in thus doing you have given occasion to the nurses to have feelings toward you. This does not come under your line of duty, but that of the matron. You will injure your influence, because you—a man, an elder—had no right in any private rooms of the ladies. Whatever their defects, you have given occasion for their sense of propriety to be offended, yes, shocked.*16LtMs, Lt 207, 1901, par. 2*

A gentleman should understand that it is not put upon him to examine any young lady's room. There are women to do this special work. This is not the class of work for any man to do. It is impossible for any one to be a proper, just, and accurate judge of the habits and practices of others by how their rooms are kept, for some may be called away before their work is done, and ladies have certain privacies which neither man nor woman should meddle with. I do not feel that a right impression is left upon minds.*16LtMs, Lt 207, 1901, par. 3*

You, Brother A. T. Jones, do not always consider and reason from cause to effect. This brings upon minds an impression that is not savory concerning A. T. Jones.*16LtMs, Lt 207, 1901, par. 4*

The Lord would have ministers preserve and cultivate the strictest decorum and dignity respecting every person's privacy and rights. The nurses and helpers have a place that is strictly their own, and there should be no intrusion of men into their sleeping rooms. You have certainly given occasion for the lady nurses to be indignant and to feel disrespect for you. I had this so impressed on my mind after you left that I cannot forbear saying to you, Do be guarded and more delicate about your perception. This is a strange thing and a violation of propriety. It was all out of place. This is not the work you are called to the Sanitarium to do. How could you do this unreasonable thing and thus injure your influence?*16LtMs, Lt 207, 1901, par. 5*

There is a man who will have charge of outside works, but he is not to feel at liberty to enter any lady's room under any circumstances unless invited for some special purpose.*16LtMs, Lt 207, 1901, par. 6*

Now all have their rights, and these rights are to be respected. The nurses pay for their rooms, and they should have some privacy that no one shall intrude upon unless it be the lady superior. I would have you make the very best impression upon patients, nurses, and helpers—not as one who is considered meddlesome, spying out things that have never been committed to any gentleman to do, but as one who is to be respected because honored of God to do a special work.*16LtMs, Lt 207, 1901, par. 7*

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.” *1 Thessalonians 1:5, 6. 16LtMs, Lt 207, 1901, par. 8*

I hope, my brother, that you will give no occasion by any untoward action which would leave an impression that some who choose to do so will make you appear in a ridiculous light. Please consider that you are not the one to feel at liberty to make any such examination. Those who are women of influence attend to this business. Even if anyone should ask you, and you were urged to do

this, tell them you understand your place better than to feel at liberty to enter a lady's room. Let all delicacies of privacies be strictly not meddled with.*16LtMs, Lt 207, 1901, par. 9*

By the appointment of God you are a minister of the gospel of Jesus Christ. You are not to come down to such common details as examining the private sleeping rooms of the women helpers in the Sanitarium, but you are ever to preserve a high, excellent level in all your course of action. You should have a keen perception of propriety in all these matters, and in your deportment you should avoid everything that will appear common and cheap, that loses for you the respect of those you want to help in spiritual lines. You are a man in need of examining your own self. Your work is to help in spiritual lines, and you are to feel that the greatest dignity and circumspect course of action must be cultivated on your part.*16LtMs, Lt 207, 1901, par. 10*

Some things have been presented before me which I must present to you. There is a younger woman who has unfortunately attached herself to you to be her counselor. She was in a delicate condition. She has been educating herself as a physician. She is attractive in her ways and intelligent in some things, but acts a very foolish part in some other things. She is a married woman and has withdrawn herself from her lawful husband and seized hold of you to obtain your sympathy. And while you are a Bible expositor you have in some respects the weakness that puts your character in danger if you take the very first step in association with women, especially this woman physician.*16LtMs, Lt 207, 1901, par. 11*

You are not commissioned of God to take up her case because you are placed as president of the California Conference. For this very reason you are to stand free and independent of any such person who is so free and confidential and such a weakling that she supposes it is her privilege to throw her whole weight upon a married man who is not her husband. As this woman gives to you her confidences which belong to her husband, and enlists your sympathies, conjectures arise in her mind through such familiarity. Even now I have to meet this as evidence that you are not now a safe man. If you wish to destroy your influence, you will surely do so by going over such ground with a woman whose jealousies and

unwise course of action are in need of reformation. In receiving letters from her or acting as a sympathy man, you are not doing the right thing. Your position as president of the Conference, in place of justifying such liberties, forbids it decidedly. Because you are president of the Conference, you have to cut yourself free from all of this heart-sickening performance. *16LtMs, Lt 207, 1901, par. 12*

You would be very quick to condemn another were he doing as you have done, yet you are trying to make yourself believe it is your duty. You hurt the woman. She may go to her husband and manifest all this sentimentalism with happy effect. You have a wife who is true to you, but you need to remove the very first semblance of all such sympathy and wonderful care of any woman that lives, except your own wife. You need to act like a sensible man. Make straight paths for your feet lest the lame be turned out of the way. Will you destroy the force of your testimony in bringing to the people the Bible messages for these last days? Do you suppose yourself to be free from danger in being in the presence of this woman and listening to her speech? No indeed. You are very foolish in your reasoning when you want to carry out your own will. The hypnotism in women and men will guide you unless you awake. She is an unfaithful wife, and you are in positive danger. *16LtMs, Lt 207, 1901, par. 13*

You have been trying to justify yourself by reasoning that you are doing a work of mercy and that being president of the Conference makes it your business to see to all these things. Thus you reason falsely, for there are sensible women to take up all such burdens. No such details come under the duties of president of the Conference. If this is to be your work, the sooner a change shall be made in your work the better, for you are now a weak man in some respects. Your wife has had reason to fear for you in the past. She has more reason to fear for you in the present, and God forbid that you give to ministers and doctors an example of your false theories in this matter. *16LtMs, Lt 207, 1901, par. 14*

There are women who are to attend to all such cases and to whom you could turn over all such cases. They will understand them much better than it is possible for you to do. She has loaded herself on to you, and you had better lay down the load and let those of her own

sex bear it. *16LtMs, Lt 207, 1901, par. 15*

I have received this instruction and I present it to you. Your work is not to look after details in church work like this case. You have a wife who needs all the tenderness you can give her; but she needs more to [be able to] see and respect in her husband sound common sense, as one that can reason from cause to effect. This sister is not walking in the way of the Lord. *16LtMs, Lt 207, 1901, par. 16*

This kind of work would soon bring you where your measure would be taken. Your good would be evil spoken of. You are not one who is proof against the preference young women may show you. Your judgment is liable to be so perverted that it may be said that blindness in part has happened unto Israel. You are not a man that God has appointed to enter into details of church work of this order. The conference president must be a man of a different talent of mind, and aware of his own dangers, and a man who will stand steadfast to the Bible principles. *16LtMs, Lt 207, 1901, par. 17*

Your own inconsiderate course prior to the birth of your firstborn daughter has laid upon your wife a burden of responsibility which you and she should have provided for long ago, and then she [could] stand by your side as your helper in your work. Your duty now is to encourage her. It is your duty to cut yourself off from the woman you have taken interest in and taken care of as though she were your wife. Sever the last thread that has been twisting into a stronger cord, and act like a sensible man. *16LtMs, Lt 207, 1901, par. 18*

I have not sent you this because I wanted to hurt you. Not one soul in my family or out of my family knows or has become aware of the fact that the president of the Conference has embraced details and work that God has never given him—a fact he would see and understand if another acted in a similar way under similar circumstances. *16LtMs, Lt 207, 1901, par. 19*

I think now I shall write to the pretty, fascinating woman herself. I have dreaded to do this because she possesses an excitable temper and a sentimentalism of disposition mingled with her religious experience that is really ridiculous for a married woman. She has a husband able to support her if both will come into a

sensible, righteous position before God. I am instructed to say to you, It is your duty to refuse to receive her letters or to write to her. Her sentimental religion is of no value and needs to be given up. Your sympathies are given where they do no good, and your wife, if she were now placed where she could increase in knowledge and experience, would esteem the privilege. She has a heart grief that strangers cannot meddle with. She needs all your tact. Your sympathies for this other woman here dim your attentions to your wife. *16LtMs, Lt 207, 1901, par. 20*

Put your youngest daughter in school, and if need be for a time, give the mother the privilege of bringing into active exercise the aptitude she once had. I want to see all that sorrow that has come into her life because of your thoughtless action, taken away, never to be renewed. It is high time you take heed to yourself whether you are walking in the way of the Lord or in strange paths. The light God has given me in reference to you is that your work is not to enter into the details of the problems of the churches in any place. Your weakness in some respects needs to become your strongest point of character. You may make your weak points of character your strong points. *16LtMs, Lt 207, 1901, par. 21*

**Lt 208, 1901**

Brethren

Waitsburg, Washington

May 21, 1901 [circa]

Previously unpublished.

Dear Brethren,—

I address the committee in Nashville. I understand that as fast as the money pledged should come in, it would be sent to the committee at Nashville. There have been so many mistakes made I thought I would write you a few lines and say I made an appeal for this donation to come to Nashville at once and to be applied where the necessities seem to demand, at the present time, to advance the work in preparing buildings to carry forward the work, and in the advancement of the work as the cause of God can be best advanced.<sup>16</sup>*LtMs, Lt 208, 1901, par. 1*

I shall try to raise means here. A few dollars only were raised in Boulder. About three hundred dollars were pledged—most of it pledged in Denver upon the selling of land, that makes it uncertain—but above one hundred was raised to send at once. I write because I wish this matter to be sure, that the money goes where it should go, for I specified the very work that was to be done in Nashville.<sup>16</sup>*LtMs, Lt 208, 1901, par. 2*

**Lt 209, 1901**

White, J. E.; White, Emma

NP

May, 1901 [circa]

Previously unpublished.

Dear Children Edson and Emma,—

We were obliged to leave College View before the money was prepared by pledges to be brought in. I understand that the money was to be sent to the committee at Nashville, yourself being one of that committee. Please let me know about this matter because the money was raised expressly to help the work in Nashville in their present necessity, and so many mistakes have been made in performance of the sending and receiving the means that should come to Nashville in their present needs. I tried hard to find out about what was to be done in the matter; but I was engaged to go to dinner about four or five miles away, and from there to the cars, so I know not how the matter was left, except to say, the means must go to Nashville at once for the purpose of preparation of the work to be done there now. Has the money come to you? I am anxious to know. Five hundred dollars was in, to be sent at once. I somehow feel a little anxious, for you have not written to me that you received the money. Will you write to me about this at once? How much have you received? *16LtMs, Lt 209, 1901, par. 1*

I have spoken once in this place to a large tent, crowded. I understand some people have come two and three hundred miles to this meeting, with their own conveyance. It has been raining previous to our coming here. Everything is free from dust, but the tent is pitched in a very pleasant place for warm weather and unpleasantly low and damp for rainy weather. I was quite sad when I saw the rain falling this morning. *16LtMs, Lt 209, 1901, par. 2*

Now at eleven o'clock a.m. the sun is shining and we hope for pleasant weather. But we will not complain. The Lord knows all about this meeting. *16LtMs, Lt 209, 1901, par. 3*



There are many poor people who have come quite a distance—thirty, forty, fifty, and one, two, and three hundred miles, I understand. The meetings are going well. W. C. White is so much used up he can hardly hold his eyes open. He has had much labor on this route since leaving Battle Creek.<sup>16</sup>*LtMs, Lt 209, 1901, par. 4*

I am in a large, comfortable house, with a beautiful yard of grass and the most splendid, large, beautiful evergreen trees circling the whole house, but a good distance from it. Here I make my home. Maggie and Sara occupy a chamber, and Maggie is sick in bed. She has ridden in the chair car full of dust and emanations from the bodies. This has been a disagreeable route, changing cars, and yet I have endured it as well and better than the rest. The Lord is good, and I will praise His holy name.<sup>16</sup>*LtMs, Lt 209, 1901, par. 5*

I sent you a letter from Boulder, I think it was. I have been whirled along so rapidly I hardly know where I mailed my letters. Last Wednesday morning at two o'clock W. C. White, your mother, and Sara, with a man to drive team, came thirty-five miles before eating our breakfast and had just time to get well on the train, tourist car. Slept well in it. In love.<sup>16</sup>*LtMs, Lt 209, 1901, par. 6*

**Lt 210, 1901**

White, J. E.

Portland, Oregon

May 26, 1901

Previously unpublished.

Dear Son Edson,—

I have just come from east Portland camp-meeting and there was a crowd present. I dwelt upon *Isaiah 58* and *Malachi 3*. The people listened with great interest while I talked. The Lord gave me clearness and power, and all listened with intense interest, and I never saw a congregation more eager. They say my voice was clear as a bell. The wall on the outside surrounded the tent three tiers thick in the parts nearer the stand. Both men and women were standing through the whole discourse.<sup>16</sup>*LtMs, Lt 210, 1901, par. 1*

Then I presented the Southern field and have received in cash \$162.42. I have placed this in Sister Gotzian's hands, and she will take it to the bank where she does her business and get draft to send you tomorrow. It was reported we had two hundred dollars and 42 cents in cash, but Sister Gotzian, Maggie, and Sara have just counted it while I am writing. I made up my mind to take charge of every dollar that is raised after this, and will not go to any pastor, just myself. I can get a draft as well as anybody else can get a draft. There are about two hundred dollars in pledges that will come in and be sent in draft by Sister Gotzian. The people had not the ready cash. Much of this, I think, came from the outsiders. I shall make a call at Oakland camp-meeting. All were much pleased with the money raised.<sup>16</sup>*LtMs, Lt 210, 1901, par. 2*

I cannot read all your letters. Shall leave the little book with Sister Gotzian. Send on to Oakland your little books, a copy of that which you sent me.<sup>16</sup>*LtMs, Lt 210, 1901, par. 3*

Willie has just come in. He has been to purchase tickets, for we leave here in half an hour for station to go to Oakland.<sup>16</sup>*LtMs, Lt*

*210, 1901, par. 4*

I shall gather together all the money possible. I made no call at Waitsburg, Washington. There were so many calls I had no heart to draw. I am now going to send to Des Moines, Iowa, for donations when I get to Oakland. This meeting has been a success in this place. I must now defer writing more. Sister Gotzian takes charge of what is raised, and it will come straight as possible.*16LtMs, Lt 210, 1901, par. 5*

I must say, have good courage in the Lord and I think there will be no difficulty.*16LtMs, Lt 210, 1901, par. 6*

In much love.*16LtMs, Lt 210, 1901, par. 7*

I am so sorry. You see we could not wait to have the money delivered for we had to pass right on our way. There was only about \$100 raised at College View. At Denver I could not get the sum for we had to go on our way, but it was, I thought, about one hundred and fifty in cash. But I [count] the one hundred and thirty from College View.*16LtMs, Lt 210, 1901, par. 8*

I must go to station. Pardon this scratching.*16LtMs, Lt 210, 1901, par. 9*

## Lt 211, 1901

White, J. E.

NP

1901 [circa]

Previously unpublished.

Dear Edson,—

Edson, I was intending to write two or three pages and not to have the matter copied, supposing I must get it in the mail at noon; but Maggie gave me till evening, so I wrote as fast as my hand could go over the paper, and she could not copy all on typewriter. I have to continue the subject. Maggie means it shall go in *Review*. I have now several pages but had to break off without completing the matter. On the morrow, if my head will serve me as well as it has today, I can complete the subject. I can send such articles to you now and then.*16LtMs, Lt 211, 1901, par. 1*

What is the matter with the church is that they open the door to Satan and welcome his presence and act as he prompts them to. He will keep up this work if we encourage him by doing and speaking his words. Now it is time to put off the works of darkness and put on the robe of Christ's righteousness. Then we will not allow the words to come from our lips that would not be spoken if Christ were present. This is the light given me. When anyone spoke discouragingly or improperly to stir up strife, Christ always sang a psalm right to the point to help them to a better spirit. They would begin to sing. Now some methods must be used to stop sinful, vain, wicked talk. If no other way can be thought of, open not your mouth, but turn and leave their presence. In this way you may provoke to love and good works.*16LtMs, Lt 211, 1901, par. 2*

May the Lord strengthen you and keep you in all your happy associations as a family or church in your home.*16LtMs, Lt 211, 1901, par. 3*

In much love.*16LtMs, Lt 211, 1901, par. 4*

## Lt 212, 1901

Haskell, S. N. (?)

St. Helena, California

October 31, 1901

Previously unpublished.

[First part missing.]

The time has come that the dark cities in America like New York City and Southern cities—New Orleans, St. Louis, Memphis, and these places—shall be worked. There are souls to save in these places and interests to be created. I am deeply moved. I am talking these things in the night seasons to congregations. You need not encourage men like [E. E.] Franke to absorb in his work, because of his extravagant ideas and practices, treble what other workers would use. That money that he drains from the committee would support a whole mission of organized workers, and you would have something that would remain. God would have His children work after His order and not place a large amount of money in high halls and spread themselves like a green bay tree. Let them be counting the cost of the tower which they have begun to build, and consider whether they be able to carry it up to the top, complete, crying grace, grace unto it. *16LtMs, Lt 212, 1901, par. 1*

What we need is not a flash, but a steady, bright, shining light. All places cannot be worked alike, but every place needs to be carefully studied, and the work begun in so humble a way that the workers can be recognized as workers together with Jesus Christ and not after the Herod display. I have my message from God to bear against all extravagance and all superfluity—a message for all workers who carry the last message of warning to the world. In every movement, the cost is to be considered. *16LtMs, Lt 212, 1901, par. 2*

Christ's manner of working was not in the heights and glory of the heavens. He worked on earth in the way He expects His followers to work—doing house-to-house labor, healing, restoring, and saving

souls ready to perish. God's servants are not to make themselves idols to be petted and worshiped and adorned, to dash out in extravagant habits, surrounding themselves with every extravagance they choose. If this is the way for one man to work to have success, why is it not the way for other men beloved of God, who have and are doing a large work, who see so much need of means that they plan the tower and count the cost of their large anticipations before they begin its building? If they have begun in a way of show and outlay and spread, they find that it takes money. *16LtMs, Lt 212, 1901, par. 3*

The Lord would have every worker to consider his way of work. Shall I be able to complete the tower, or shall I be a laughingstock to those who would be glad to ridicule the work begun, but in such a style of extravagance it could not be finished? All who take hold of the work for this time should walk and work as did the Majesty of heaven. "Learn of me," He says, "for I am meek and lowly in heart: and ye shall find rest unto your souls." *Matthew 11:29*. "If any man will come after me, let him deny himself, and take up his cross, and follow me." *Matthew 16:24*. Those who claim to be the sent of God should not suppose they can have every indulgence that money can obtain, with the supposition that it gives them influence. How many workers could be kept in the field, and how long, if they adopted this plan? *16LtMs, Lt 212, 1901, par. 4*

The Lord's work must move forward in many places in America, and no one worker is to be an exception—to be lauded, to be furnished means from the conference to do a work that will absorb large means, and yet his present- and after-influence is not an example. This could follow. *16LtMs, Lt 212, 1901, par. 5*

It is getting to be daylight, and I can read letters soon. It is five minutes after six o'clock. *16LtMs, Lt 212, 1901, par. 6*

I have now read your letters and Brother Brorson's letters, and I see no reason to change my mind in these matters. I want you to consider that there are a number of competent, strong men to officiate at Berrien Springs. Would you feel it is just and right to take one man who can be an acceptable helper away from New York City, to make a full complement in your college at Berrien Springs?

with all the experienced men already there, to take the last man from Elder Haskell to swell your number at Berrien? As far as the necessities and the importance of the two situations are concerned, it would be a great mistake if Brother Brorson were taken from New York. And I wish to say, the Conference has made a big mistake which it will regret unless God shall work a miracle. I see no reason for making the movement they have made. Then too, knowing as I do the things concerning Elder Franke and wife and children, they could not have done a more unwise thing than they have done in holding on to many of his peculiar ideas of making a great show and expending large means to do the work, which is giving an example to other ministers to do the same. Be careful, brethren, how you make such moves in regard to such flashing stars as Elder Franke. *16LtMs, Lt 212, 1901, par. 7*

\*\*\*\*\*

St. Helena, California

November 1, 1901

Dear Brother Haskell,—

I will now finish the letter I could not complete yesterday. I supposed that Elder Franke was to start meetings close by your hired hall. But a few blocks away in New York City may mean a much larger way off than in places that are not so thickly populated, and his meetings in the larger hall Sunday nights ought not break up your meetings. Of course that evening would be the very best opportunity to reach the people. *16LtMs, Lt 212, 1901, par. 8*

Now if another hall could be secured in some other part of the city, better meetings might be carried on and not necessarily interfere with the others. But there is need of your talking together over this matter. When I telegraphed I meant to let Elder Franke go somewhere else rather than so near, when Sunday night is a favorable time to get a hearing. This is the reason for my telegraphing. I wish now I had not, for I had no time to consider the matter, and I knew not that all preparations were made by Elder Franke to have meetings. If I had known, I could not have telegraphed as I did, which must have caused confusion and

perplexity that need not have been.<sup>16</sup>*LtMs*, Lt 212, 1901, par. 9



## Lt 213, 1901

White, J. E.

“Elmshaven,” St. Helena, California

July, 1901

Portions of this letter are published in *5Bio 118, 123-124*.

[Fragment]

I have much matter now that will soon be prepared. Maggie will get it in order to edit it today, and will send copies to Battle Creek and other places. I have made some propositions that I hope will relieve the situation in Nashville. I feel grieved at heart because we are so far separated that it takes a week to get a communication back and forth, but all things will come out right if we will patiently wait and will take heed to the warnings God has given us.<sup>16LtMs, Lt 213, 1901, par. 1</sup>

I have much matter written while I was at Battle Creek that will appear, and all ought to have been out long ago; but that tour of nearly one month and the hard labor hindered. I fear it was an unadvised move. At every place I visited there was writing that must be done for that place, and I am decided now that it will not answer for me to cross the Rocky Mountains for the East again to attend camp-meetings. I would be glad to do this if it were not for the writings we are just preparing to do.<sup>16LtMs, Lt 213, 1901, par. 2</sup>

Oh, how much I have to present to the people! Only those things that cannot be shaken will remain on the immutable foundation. Oh, what a weight is upon me! Everything is to be shaken that can be shaken.<sup>16LtMs, Lt 213, 1901, par. 3</sup>

July 17

I have visited Healdsburg. I met Willie, who had been to Oakland to do some business. I needed to be in the carriage all day long until my heart and head should be rested. Sarah, Maggie Hare, and a young man who wanted to go to Healdsburg left our home at four

o'clock. We took breakfast and fed the horses about half way, and when we closed the journey I was feeling better than when I started. *16LtMs, Lt 213, 1901, par. 4*

We gave orders in regard to fixing my house. Edson, it stands in the best position for sight and for health that there is in Healdsburg. A family are in it who have work in the school—a teacher with her father, mother, and her little brother. They are delighted with the roomy house. I would not let them live in the home till all the paper was torn off and new paper put on, and the whole house fumigated. The house will be painted inside and out. The family pay me ten dollars per month, which I shall use in repairs, and I gave them all the fruit for the work they would do on the premises. When the place shall get back its beautiful appearance, such as it had when I left it ten years ago, then I shall be able to sell it for three thousand dollars. Two thousand of this goes to Sister Lockwood. I am paying her interest yearly on the money. *16LtMs, Lt 213, 1901, par. 5*

I will send you copy of a letter I have written telling of my experience day before yesterday. We started out to climb Howell Mountain and to go down into Pope Valley to see if we could find a good cow. This was sixteen miles. Our young colt horse is very much opposed to going down hill, which we must do. First we had to climb three miles up Mount Howell, and then go many miles down. We were informed that there was a road which would take us fourteen miles to Napa Valley and on to St. Helena. We found a beautiful road and romantic enough. Had few hills to ascend, but the way seemed very long, and we inquired and found the distance from Pope Valley was twenty miles. We were in for it, and we must go through. *16LtMs, Lt 213, 1901, par. 6*

We had left Pratt Valley expecting to return for dinner, but had tarts and a few crackers with us. Sarah knew that I was so afflicted with head and heart the people at home would be anxious. She telephoned when we came to St. Helena, and it was just in time, for two men—Brother James and Brother Nelson—were in the wagon starting off to hunt us up. They would have gone the long way to Pope Valley had we not telephoned just as we did. When Sister Peck heard Sara's voice, she answered, "I was never so glad to hear your voice as now." *16LtMs, Lt 213, 1901, par. 7*

You would think by the joy expressed when we got home that we had been like the lost sheep, just found. Such a demonstration as they made! I did not anticipate the anxiety and distress of our family until we found them rejoicing over us like the shepherd did over the sheep that had been lost and was found. We traveled from nine o'clock until eight o'clock and had traveled forty-one miles. It did not hurt me at all. It was a relief, and our pony was strong and bore the journey well.<sup>16</sup>*LtMs, Lt 213, 1901, par. 8*

## Lt 214, 1901

Farnsworth, Brother and Sister [E. W.]

Elmshaven, St. Helena, California

1901

Previously unpublished.

Dear Brother and Sister Farnsworth,—

I send you an article just being taken from my pen as fast as I can produce it. I have had important instruction that in all our churches the standard must be raised higher and still higher. There must be more close church discipline in the churches. Those who do not care to follow the Bible “It is written” and carefully retain all their unchristian attitude, and act in spirit as the unconverted act, will receive their portion with the unconverted. Let our ministers do most faithful labor in the work of purification of the church in practical lines. We are losing most precious blessings by not presenting to God a church after God’s order. *16LtMs, Lt 214, 1901, par. 1*

All the men who are so passionate that nothing can cross their track, but that they have to fly into a passion, will only dishonor any church in our Conference. God is well pleased with His children who urge and intercede with God and present His promises made in their behalf; but if while doing this their mind and heart are full of complainings and murmurings and faultfinding, and their mouth defiled with evil-speaking and reproach of others, God has no use for their talents of words. Let all this wickedness of thought and feelings and all malice be put away. When the church members heed the words of Christ in warnings and instruction, then the Lord can work by His Holy Spirit with the members of the church. When the church acts the will of God on its part, then the Lord Jesus will act His promise and reveal His grace to all who put their trust in Him. *16LtMs, Lt 214, 1901, par. 2*

No array of human opposition, however formidable, should dismay God’s people. They have on their side the Creator of the heavens and of the earth. Before Him the greatest powers in human high

places will be as chaff before the whirlwind. I would now say, Be of good courage, but lift the standard of righteousness higher and still higher. I have hold of the strength of the Mighty One, and let this be the will of every soul who is wrestling, soul, body, and spirit for the victory. *16LtMs, Lt 214, 1901, par. 3*

We are always glad to hear from you, and we are always interested in our Australian field of labor. Tell all that Jesus is lifted up, that our eyes may be directed to heaven. *16LtMs, Lt 214, 1901, par. 4*

In much love. *16LtMs, Lt 214, 1901, par. 5*

## Lt 215, 1901

White, J. E.; White, Emma

Elmshaven, St. Helena, California

July 1, 1901

Previously unpublished.

Dear Children, Edson and Emma White,—

I have been very sick since my return from Oakland camp-meeting. I will try to give some sketch of the meeting if I can soon. I learn there is a letter for me from Brother Palmer. Sara read a portion of it, but everything that causes any thought was reserved for another day. I took cold on the campground. The last week of the meeting was quite cold. I spoke the third Sabbath, but the indisposition came upon me and I dared not remain. I had labored hard and was permitted to leave Sunday morning.<sup>16</sup>*LtMs, Lt 215, 1901, par. 1*

I was very glad to get home, to my own quiet home. How pleased I should be to have you with us here. I rode out twice or three times, but there was much writing I wished to do and I confined myself too closely. It was quite cold some days last week, but Thursday grew warmer.<sup>16</sup>*LtMs, Lt 215, 1901, par. 2*

Friday was very warm, and yet I wrote nearly all the day. My head was hot. There was no air—not a breath, scarcely. I lay down on my bed nearly completely exhausted. My heart pained me. Dr. Sanderson came to see me about dark. My pulse, he said, was one hundred. I had a hard night. Sabbath I was not dressed, and Sara kept wetting towels in cold water and fastening them to the window screens, and thus I kept somewhat comfortable. I slept much of the day. Yesterday had more air. Kept to my bed all day. Today the hot wave has passed by and we have a comfortable day. How good it seems to be at home!<sup>16</sup>*LtMs, Lt 215, 1901, par. 3*

I have written a long letter to Elder Kilgore. When I think what I have been through, I feel surprised that I have endured it, and am not completely prostrated. I have been too weary to lay out matters in

my mind clearly, but as my weary brain became somewhat relieved, though at first I was unable to use my pen, I gave some special points to W. C. White, and you will with this get copies of articles. I cannot write much. I have urged myself to write to Brother Robert Kilgore. I feel very tender toward him and toward all the workers, especially my two children and Brother and Sister Palmer. I hope that the strait place he is passing through will be an advantage in many ways. *16LtMs, Lt 215, 1901, par. 4*

The Lord would have us learn to economize in regard to our every business transaction and in all things we handle. Tell Brother Palmer not to think anything about that carriage, for I would be much more pleased to have the value that would come to me be used to advance the interest of the work. The Lord will bless our exertions, but do not let yourselves ascribe success to your human effort and exertion. Ascribe thanksgiving to God, not for success through your exertions, but for the blessings God has placed upon human effort in the work done to His glory. *16LtMs, Lt 215, 1901, par. 5*

Oh, how much we may learn by mingling with people in our everyday life for the same purpose that Christ mingled with them—to speak words in season, out of season, ever sowing the seeds of truth. My dear children, God is good and merciful and of tender compassion. Let us speak much of His goodness. Cheering words will help one another. *16LtMs, Lt 215, 1901, par. 6*

I have decided I cannot go to the Eastern camp-meetings. I am sitting up in bed writing these lines. Sara and Miss Sarah Peck and Maggie have gone to my little mountain farm to gather apricots. There is not fruit on my place. The ice froze the buds and we have had no fruit. There were a very few peaches of an inferior quality and a few cherries, but all were gone before we returned home. We have a very few small apples that do not amount to anything scarcely. A large amount of money was expended to get this place in order. Nothing was done in recent years of the work that should have been done, and the work has cost much money and then no fruit this year. *16LtMs, Lt 215, 1901, par. 7*

We have a few boxes of apricots on my little farm one mile and a

half from our place. We shall have a few peaches. The place had been unworked for five years. I let a family into the house for two dollars and a half per month, and we have the fruit. I was glad to get a man in the house. The woman, I hear, is a Sabbathkeeper; her husband is not. We shall have some almonds and some grapes. I am glad Mr. Blackman has just now plenty of good peaches for this season of the year. I can eat these, and when I get better shall use them freely. These peaches cost one and a half cents and the best two cents per pound. *16LtMs, Lt 215, 1901, par. 8*

I must now close my letter and will try to keep you informed of my health. Sister Peck came last evening. I am of good courage in the Lord, although I have had a very hard sick spell, and now I am better. There is a board meeting at the Retreat. Your brother Will is there now. I will hope changes will be made in some things. I have not time or strength to specify. Now let your trust be in God, and the Lord will work in behalf of His own cause. *16LtMs, Lt 215, 1901, par. 9*



**Lt 216, 1901**

Crisler, C. C.

Boulder, Colorado

May 12, 1901

Previously unpublished.

Dear Brother Crisler,—

We leave Boulder on the morrow at two a.m. We had our appointment out and therefore could not connect with cars. We will go in private carriage to Denver. I wish to say a few words to you with my pen. We shall expect you will meet us at Oakland. You will come when Miss Peck and Mrs. Nelson shall come. We shall depend on you to take hold with our company of workers, and we shall push through our writings as fast as possible.*16LtMs, Lt 216, 1901, par. 1*

I feel free in accepting your convictions of duty to connect with us. We need your help, and again I feel very sure that unless you have some change in the typewriting you will suffer healthwise. I wish your health shall be preserved, and I am making all dependence upon you. I write to let you understand this so that Elder Daniells can secure help from Battle Creek or some other place.*16LtMs, Lt 216, 1901, par. 2*

The Lord has sustained me wonderfully on this journey. Good is the Lord and greatly to be praised. I have reason to praise the Lord that He has greatly blessed me on this journey. Our meetings have all been good, and the Lord has given me a testimony for His people.*16LtMs, Lt 216, 1901, par. 3*

I am hoping you will not apply yourself too closely to your writings. This close use of the typewriter is not the best thing to keep one in health.*16LtMs, Lt 216, 1901, par. 4*

I am thankful to the Lord for His goodness and great love to His people.*16LtMs, Lt 216, 1901, par. 5*

**Lt 217, 1901**

Lacey, Herbert and Lacey, Lillian

New York, New York

November 12, 1901

Portions of this letter are published in *4MR 316*.

Dear Brother Herbert Lacey and Sister Lillian Lacey,—

I have words to say to you. I have been impressed strongly for months that you should come to America. The school interests demand your capabilities; and I believe now this move should be made just as soon as it can be brought about. There is need of many more workers than are now engaged in the work.*16LtMs, Lt 217, 1901, par. 1*

Will you consider this, and as soon as you can do so, take up your journey to America? I tell you, I think this is in the order of the Lord from the strong impressions I have had in this direction. I cannot write much now but ask you to pray over this matter, and then follow the light God will give you. "Ask, and ye shall receive." [*John 16:24*.] You have received your education as one to educate, and you have needed the education as a minister of the gospel. This was essential. We believe now, you should take your position as a teacher in the place where yourself and wife can best serve.*16LtMs, Lt 217, 1901, par. 2*

Sara and I left our pleasant home in St. Helena last Thursday morning, and rode on the cars to Chicago; there we met W. C. White, Eld. Daniells, Bro. Homer Salisbury, and Bro. [Moon]. They were very anxious for us to lay over a train, but we could not get the permit, so we had only a short period of time, and then we were accompanied by W.C.W. to New York City; changed in Albany, and here we are at the Home of the Mission under Eld. Haskell's supervision.*16LtMs, Lt 217, 1901, par. 3*

We see these great American cities are to be worked, and we need more experienced workers. May the Lord direct you, is my prayer.

May Lacey White would be highly pleased to see you in their new home just built. *16LtMs, Lt 217, 1901, par. 4*

Now that we have come to the East we will remain for about six weeks longer. There is an important meeting at South Lancaster, Eastern Conference. That gives me two weeks in New York City. I have two Sabbaths and two Sundays there. We shall go to South Lancaster, and the meeting holds there two weeks; then we shall go to Nashville. We know not just when we shall be at home, but shall be there as soon as you will be able to adjust matters and leave your present field of labor. *16LtMs, Lt 217, 1901, par. 5*

May is looking so healthy and well. The children are well also, and we are glad this is so. We will all be very much pleased to meet you. I know I shall, as if you were my own children. May the Lord direct you, is my prayer. *16LtMs, Lt 217, 1901, par. 6*

They have just assembled in the next room for morning worship. This will occupy an hour with the Bible lesson. Be of good courage in the Lord. *16LtMs, Lt 217, 1901, par. 7*

In love. *16LtMs, Lt 217, 1901, par. 8*

**Lt 218, 1901**

Brethren and Sisters

New York, New York

November 25, 1901

This letter is published in entirety in *AUGleaner 01/08/1902*.

Dear Brethren and Sisters in the Churches which are Always to be United in One Church in Christ Jesus,—

You have not received that education which it is the will of God that you should have had, because you have not been eating of the Bread of Life which came down from heaven. Had you studied the Word of God diligently, you would have been convinced that unity and harmonious action are to be always preserved if you would advance in the grace and the knowledge of the truth. Could your understanding have been with an eye single to the glory of God, your own selfish ideas would have been dispelled; the eyes of your understanding would have been opened to the secrets of the great spiritual agencies in the church. Your drawing apart—one small church from another small church—has grieved the Holy Spirit of God. For years the plan of heaven has not been met, and time has weakened the influence of the message. The commission to you who have come to a knowledge of the binding claims of the law of God is to now reach a higher standard than that which has hitherto been reached. The differences which have existed have left an unfavorable impression upon the minds of those that attend your meetings. *16LtMs, Lt 218, 1901, par. 1*

By a carnality in words the talent of speech has been an injury to the precious cause of present truth. The time has come when all the differences must be put away fully and thoroughly, and now, without delay, attempt a united, systematic effort for the one great object—sanctification through Jesus Christ to the obedience of the truth. “Sanctify them through thy truth; thy word is truth.” [*John 17:17.*] How long would it be before the influence of one would be the influence of all? Zeal, piety, and wisdom would blend in the converted souls through sanctification of the truth in a combined

movement, and the gospel of Christ would be exerting its decided influence in vigorous action, demonstrating the power of God unto salvation, and there would be deep earnestness in the work, more combined and vigorous effort—a using of all your energies, sustaining one another in the work of enlarging the territory of the Kingdom of God in our cities, that earnest results would be seen, and prayers and hands would be uplifted to heaven, saying, “Who is sufficient for these things?” [2 *Corinthians* 2:16.] *16LtMs, Lt 218, 1901, par. 2*

Agents must be selected, chosen of God for spheres of labor appointed them; and the working of agencies must be sustained by the prayers and the contributions of means from the disciples who may remain in their business stations, and thus earn the means necessary to sustain those laboring to work out God’s appointed plan. This is why the work of a united, converted church, with prayer and fasting for the Holy Spirit of God to be revealed, will bring the angelic agencies very near. As the disciples “ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” [*Acts* 13:2.] *16LtMs, Lt 218, 1901, par. 3*

God will work just as much in our day, if we will individually co-operate with Him. Each should labor to strengthen the faith of the other earnest workers. God does not give to any of us the commission to hinder and discourage any soul who can work interestedly under the supervision of the Great Head for the presentation of Bible truth and [the] saving of souls ready to perish. We must labor now for the extension of the truth, and as a result many souls will come to a knowledge of the truth in our hitherto unworked cities. The very choicest instrumentalities the church contains should be selected and sent forth and sustained in extending missionary efforts. *16LtMs, Lt 218, 1901, par. 4*

“And when they had fasted and prayed, and laid their hands on them, they sent them away.” [*Verse* 3.] They went to their appointed field of labor. The laborers moved under divine authority. These men must know for themselves the best fields in which to work. Some men can work better when they can be with their families, for the church in their own home may need the influence of a God-

fearing father to discipline and train his children. God would not have men ruthlessly sent to fields far away from their families. *16LtMs, Lt 218, 1901, par. 5*

Some without families can go more conveniently than to appoint a man to a field which leaves the father away from his family. In sending Christian workers from post to post, let the fathers and mothers be consulted before the field is appointed. The home family flock is not to be left distressed for the want of a father's judicious influence. *16LtMs, Lt 218, 1901, par. 6*

The Lord says, "Enlarge your borders." [*Exodus 34:24.*] The power of the gospel is expansive. Men are to be devoted soul-savers and may have something to show for their labors. If the workers fail to produce fruit, something may be wrong with the tree. The cost of working the vineyard must be made as little as possible, because there is a large territory to be worked. As men are employed in different places they should always be looked after to see what is the result of their labor. If the tree bears no fruit it may be because it needs to be transplanted. If after proper labor it still has no fruit to bear, let it be removed; let the laborer be dismissed as an unprofitable servant in the work of soul-saving, and encouraged to go into some business, by which he can earn means to act his part in sustaining laborers that can work successfully—persons with tact and wisdom, who in the fear of God will win souls to Christ. *16LtMs, Lt 218, 1901, par. 7*

Churches are to be planted. No great centers are to be made as at Battle Creek; and yet there will be some important churches established, and meeting houses provided in large cities favorable to accommodating the believers in that locality. There should not be a call to have settled pastors over our churches, but let the life-giving power of the truth impress its individual members to act, carrying on an efficient missionary work in each locality. As the hand of God, the church is to be educated and trained to do effective work. Its members are to be the Lord's devoted, Christian workers. The church is too one-sided. *16LtMs, Lt 218, 1901, par. 8*

There are large interests in New York City, and New York embraces a large field. It would be wise to have New York proper worked as a

separate conference. It is a great missionary field. It will require a much larger outlay of means than is now anticipated. If New York proper should come under the general workings of a set-off field—a field to be worked separately from the other territory and interests—we can make a specialty of this field, and more will be accomplished. Much confusion will also be avoided.*16LtMs, Lt 218, 1901, par. 9*

There is such a thing as workers getting in one another's way, and losing time in making preparations to do something that ought to be done promptly. The best time to work New York City is now, the present, now; and let the path be made as straight as possible for the work to be done, and at the same time let all be interested in every interest created in adjoining localities.*16LtMs, Lt 218, 1901, par. 10*

Those working the great New York proper must have special plans by which to work that field, and the general working forces should unite in the matter of building up the general interests.*16LtMs, Lt 218, 1901, par. 11*

The great New York must stand in a different relation to the General Conference than the surrounding territory and interests which are different, and will have to be considered in a different light as far as missionary work is concerned. New York is a world of itself, and should have in some respects a different management from that of the surrounding localities.*16LtMs, Lt 218, 1901, par. 12*

God has His appointed agencies for the enlargement of our circle of influence and for the increasing of the number of workers who will be missionaries indeed, laborers for the saving of the souls of their fellow men. Those should set no boundaries to limit the sphere of their labors. The Christian church will ever meditate advancement; it will ever be educating workers for further conquests for Christ. It should ever be moving on, so that the truth may extend to all parts of the globe.*16LtMs, Lt 218, 1901, par. 13*

How did Paul and Barnabas labor? They visited every place where they could get an entrance, and they had success in the saving of souls to Jesus Christ. After a large territory was worked, they visited the churches which they had planted, and then returned to Antioch,

the place from which they had been recommended by prayer and counsel for the work. *16LtMs, Lt 218, 1901, par. 14*

In the same way is the work to be carried now. Let those preparing to be laborers study *Acts 14*. Let them become familiar with this whole chapter, for those who will become laborers together with God in these last days will realize similar experiences as those recorded in *verse 19*. "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul," who had so recently refused to be worshiped as a god, "drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch." *verses 20, 21*. Thus they fulfilled the commission given in (*Matthew 28:19, 20*): "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Their special work was "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." *Acts 14:22*. These experiences were of great value to the churches. *16LtMs, Lt 218, 1901, par. 15*

The Lord would have had New York with all its surrounding localities and cities worked many years ago, and now that the opportunity is more plainly revealed, in all localities, in every church, hearts should be drawn out and connected with the progress of the gospel message in all the neglected parts of the vineyard. Hearts should be thrilled with a growing, living experience. Now that there is a great work started, no one must fold his hands, but all must regard with interest every movement of the church. The churches now in different parts of Greater New York are to feel their sacred, God-given responsibilities. The word of the Lord is for this wide missionary field to be faithfully worked, and every vestige of criticism and faultfinding and separating of brethren is to cease. *16LtMs, Lt 218, 1901, par. 16*



Their prejudices, their thinking and speaking evil are to be put away. God will not tolerate any longer the spirit that has been controlling matters in our New York churches. The fields here are ready for the harvest. In whatever direction we look our brethren must do their appointed work which stretches to a large unmeasured circumference.*16LtMs, Lt 218, 1901, par. 17*

Those who would cherish and foster their prejudices are not to be listened to. The work is to go forward under the direction of God, and those who wish to keep up the spirit of dissension should take themselves out of the way and let God's work move onward.*16LtMs, Lt 218, 1901, par. 18*

Every church shall move in God's order, following His plan of communion and Christian oneness. The whole body of believers is to be one in spirit. They are collectively the church of Jesus Christ. Standing in this widely extended missionary territory, the church should be calling the sinful to look at the Lamb of God who taketh away the sin of the world. This work is to go forward. Those who have taken upon themselves to carry a measuring line that they may measure all, and say how things shall go, may now be excused from this responsibility.*16LtMs, Lt 218, 1901, par. 19*

The cross of Calvary is to be uplifted, and all who will be engaged in drawing the people to the cross, enlarging the circumference of the circle of believers larger and larger, will have Christ, the power of salvation. Zeal for the power and glory of God is to be revealed. Let all understand that we are to now get rid of every root of bitterness, and have a sanctified zeal for the saving of souls who are ready to perish. We need more of the Holy Spirit's guidance.*16LtMs, Lt 218, 1901, par. 20*

**Lt 219, 1901**

Kellogg, J. H.

South Lancaster, Massachusetts

December 1, 1901

Previously unpublished.

Dr. J. H. Kellogg

Sanitarium, Battle Creek, Michigan *16LtMs, Lt 219, 1901, par. 1*

Dear Dr. Kellogg,—

I have the most intense interest that yourself and your brother Willie Kellogg shall walk and work in the footsteps of Jesus Christ. Willie Kellogg has need of giving himself wholly to God while the Spirit of God invites him. *16LtMs, Lt 219, 1901, par. 2*

"If any man thirst, let him come unto me, and drink." This invitation was given by Jesus Christ. "In that last great day of the feast" Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink." [*John 7:37.*] This scene enacted before the people was a symbol in commemoration of the Lord Jesus' bringing water from the rock during the desert journeyings. In the *seventh chapter of John* our Lord blends the two thoughts: "I," says Christ, "am that living rock; I am that living water." *16LtMs, Lt 219, 1901, par. 3*

**Lt 220, 1901**

Kellogg, J. H.

Nashville, Tennessee

December 25, 1901

Previously unpublished.

Dr. J. H. Kellogg  
Battle Creek, Michigan

Dear Brother Kellogg,—

I have written two letters to you which I cannot find. I supposed I had them with me, but they must be in my diary which I supposed was with me, and is not.<sup>16</sup>*LtMs, Lt 220, 1901, par. 1*

I have heard the document read in regard to the forming or creating of sanitariums, and the light God has given me is that such a document should not bear the endorsement of the Battle Creek Sanitarium, neither should it bear the endorsement of any sanitarium that shall be created.<sup>16</sup>*LtMs, Lt 220, 1901, par. 2*

I have this word to speak to you; that the Lord has not directed that any such agreement should be made. There is not the right ring in these terms, and there is in these prepared arrangements danger of oppression, while it has the appearance of great liberality. All such agreements as are proposed in this document will lead to a condition of things that God forbids shall come in among our people.<sup>16</sup>*LtMs, Lt 220, 1901, par. 3*

We need to be guarded on every side. The dangers were opened to me while in Australia.<sup>16</sup>*LtMs, Lt 220, 1901, par. 4*

**Lt 221, 1901**

White, W. C.

St. Helena, California

August, 1901

Previously unpublished.

Dear Son W. C. White:

I have had quite a time of reflection since I left my home in St. Helena for Healdsburg, and I am satisfied that we are making a mistake and it hurts my soul. Here I am on this farm, paying out money to carry it on, building, etc., bearing the many burdens that come upon me in consequence of my writings left undone, which ought to have been done in Australia, but were not done. Then the things which absorb your mind come to burden my mind and the many doors opened by suggestions to go here and there, and so manage to attend so many meetings that my strength is constantly taxed so that I have my time so fully occupied I have no repose of spirit. The writings I do are done with aching head and a distressed pain in my left eye. When I learned that you were placed on so many committees here and there, I felt my spirit sink to the lowest ebb, and I know all these responsibilities are not favorable to the advancement of my work. *16LtMs, Lt 221, 1901, par. 1*

I did not suppose you or I or any one of my workers was to attend the Teachers' Institute, but it has been as it has. I was beguiled into the idea that during the three weeks we were to be in Healdsburg, Sister Peck and you could connect, and that plan led me to consent to let Sister Peck go and to go myself; but you know just how it is and has been. We are not advancing one particle in our work proper. Here is one year passed into eternity, and what have I done to get before the people the burden of true education? Once this work is done, thousands can be benefited; but our light, given of God, is hid under a bushel. Matter that can be prepared is not prepared and never will, I fear, come to the people, for your time and strength and capabilities are scattered here and there upon work that enlightens a few, and may be endlessly kept up. *16LtMs,*

*Lt 221, 1901, par. 2*

I see no way out of my perplexities. If you will say, "Go ahead; I must be on these committees and do this work," then I will reckon no more upon you in the work of preparing matter for the press. Just as long as you are connected with the work, my workers need your whole time except that which will give your mind refreshment and rest. You not only take your time, but encouragement is given for my time to be fully occupied as it has been in many lines. *16LtMs, Lt 221, 1901, par. 3*

Sister Peck is called off from doing the very work she has been fitted to do. We are glad of your help, but you are diverted from this work so easily, to give your mind to many other things which it appears must be done, that my mind is in continual perplexity and study, much worn and distressed with many things. I cannot do my writing successfully, and it has to be so deficient, cut to pieces, written and re-written, that I have little confidence in writing anything. If [only] I had not so many doors opened before me, in going hither and thither, and you [had not] taken on burdens that should not come to me if it can be possibly avoided! But I am very weary of it all, and I might just as well dismiss the idea of accomplishing anything in the book line. I see no hope. I have no courage. There will be enough things to call you on boards from now till time closes, and I am not able to determine what shall be done. *16LtMs, Lt 221, 1901, par. 4*

But one thing I am free to say, I consent not for Sister Peck to leave my work because someone calls her, Do this. I want her time and her talent. And if you cannot give her the very help she ought to have, I shall encourage her to do what she can to complete something, even if it is not as perfect as it might be. But as things are now, I am in constant uncertainty and painful distress night and day at the amount of help I have, [while] you [are] bearing other responsibilities, and no books [are] being completed. I can but feel that things are not as they should be. *16LtMs, Lt 221, 1901, par. 5*

I know you will talk of the necessities of the work to be done in general lines when, if I could but have the help I ought to have to complete my books, light would shine forth everywhere. It is

yourself that is hindering the light coming forth. If you give up all responsibility in the matter, then I will have the best help I can secure without depending upon you, and you can become a field-hand laborer. The Lord will give tact and ingenuity and skill to someone who will take up this work and push it. This slow work pains me and I am becoming unfitted to do even that which I might do in writings, if so many burdens were not constantly coming upon me. My mind becomes wearied out. I have no confidence in myself. I am tired. *16LtMs, Lt 221, 1901, par. 6*

And now, Willie, please do not talk of Sister Peck's going to Los Angeles. It seems to me you are unwise in your suppositions that she can break away from her legitimate work to take up this, that, and the other and then have all the inconvenience of getting right hold again. My work has been hindered long enough by this kind of planning for yourself and for my workers. Now I mean that some understanding shall be had, and that we shall work to the point of completing something to get before the people on Christian education and on the line of my testimonies that God has given me which the people have needed for years, and I am called in personal labor to repeat that which is brought out in my testimony. *16LtMs, Lt 221, 1901, par. 7*

My soul is so burdened, and all my workers, I know, are carrying a heavy load. What might be done and should be done, and is of the highest importance to come first, is made as something to fill in after many other things are done. The Lord has presented this thing before you so many times, yet there is the taking up of so many matters that crowd out the very essential things that ought to be done—things that God has given to correct the evils that require so much time and so much wearing labor—and would save so many mistakes that are made for the want of the very light that God has given to come to His people. You are the best one to handle these things, but if I am to be left as I have been in the past, burdened, and your mind occupied with other things, I must either drop the burden or lay it on others' shoulders who will give attention to the matter and complete something. I write this to you for I am grievously burdened. *16LtMs, Lt 221, 1901, par. 8*

I cannot see the great necessity for Sister Peck's being in

Healdsburg, nor the great necessity of her spending three weeks more in Los Angeles. I feel no burden there. I have borne my testimony faithfully and now I turn to my work. Cannot you see that the every matter to come out will make it unnecessary for all this multiplication of board meetings? Our light is not forever to be kept under a bushel.*16LtMs, Lt 221, 1901, par. 9*

I am sick at heart. I fail to see consistency and true wisdom in the long delays of getting before the people the light which they should have. If I must always carry the burdens that others are manufacturing for me to carry, and neglect the work that you know ought to be done, and that without delay, how shall I answer to God for the light that should have come to the people? I ask myself again and again, Is it possible that you are out of your sphere in trying to place yourself in position to do my work? While being there, you are certainly hindering its accomplishment in not doing what needs to be done.*16LtMs, Lt 221, 1901, par. 10*

No one knows of this that I have written but yourself. Consider this prayerfully.*16LtMs, Lt 221, 1901, par. 11*

**Lt 222, 1901**

White, W. C.

St. Helena, California

October 27, 1901

Previously unpublished.

Dear Son Willie,—

I have received three telegrams from New York City in regard to Franke's taking up work close by Elder Haskell. Elder Jayne sent two telegrams; one from Elder Haskell requests prayer in regard to securing hall—nothing about Elder Franke. A good letter this morning gives particulars of the situation. He thinks if I could now come into New York, and all of our faith could hear my testimony, that it would be a most successful thing to create unity. They have secured a hall for meetings and think they will be able to purchase. If they could only have five thousand dollars to head the list of donations, outsiders would then do a good amount. I am willing to go if it is thought best. What think you?*16LtMs, Lt 222, 1901, par. 1*

You know when we were last in New York the people were disappointed in not having the hall on Sunday. I would go if I thought it was the best thing to do. It seems to me the strangest thing that Franke should be sent to New York City when he could not yoke up with Elder Haskell, and what such things mean is more than I can comprehend. I have written a short letter to Brother Jayne and expressed my mind. I have one written at greater length that will be sent tomorrow to Brother Jayne, explaining the reason that Brother Franke should not commence labor in New York City.*16LtMs, Lt 222, 1901, par. 2*

I have had so much writing to do to answer letters and write out the light given me to various ones that I have had no time for repose. Today I had a talk with Brother Cady. He came up from Healdsburg on business. Last night, evening after the Sabbath, I went to bed at seven o'clock; but the case of Rodney McClure was so urged upon my mind that I had to write; after lying awake till eight o'clock, I



dressed and rolled off the burden of Rodney. I was so glad that no one told me anything of his course. Brother Cady came in this afternoon, and Brother Boeker came in to see me. Had a long talk with Brother Jones and Brother Cady. They will not have the boy Rodney attend school. He is hurting the other children. I was so glad my testimony was written before I had conversed with anyone. *16LtMs, Lt 222, 1901, par. 3*

This has been a day of close application and many visits. Now if you think it would be advisable for me to come, telegraph for me and [whether] I should go direct to New York City, supposing I did come, or stop off at Battle Creek. I could go without change of cars from Oakland to New York City. I want not to make the journey, but if good could be done by so doing, I would go. What think you? *16LtMs, Lt 222, 1901, par. 4*

I am usually well, but so sleepy just now, can scarcely hold my eyes open, for I wrote until twelve o'clock, then slept until four o'clock, and I have been at it all day as hard as I wish to. All are well. Thank the Lord. I just pen these lines for a word from you by telegram. We all miss you. *16LtMs, Lt 222, 1901, par. 5*

In much love. *16LtMs, Lt 222, 1901, par. 6*

**Lt 223, 1901**

White, W. C.

St. Helena, California

October 30, 1901

Previously unpublished.

Dear Son Willie,—

I send these copies to you, just prepared. I have read the letters written to you by Elder Haskell. I do wish the brethren would not move like men who had put out their eyes. Why cannot men study from cause to effect? I intend now to visit New York. I could have gone with W.C.W. I think now I am needed to bear a decided testimony in New York. Elder Daniells' movements have made it a necessity. I must now fulfil my promise to Elder Haskell. I shall leave here as soon as possible. I want to be with them at Berrien Springs and bear my testimony in New York City. Shall go to New York City from here as direct as I can go. May have to go to San Francisco. Shall go trusting in the Lord God of Israel. I shall take sufficient wraps with me to be comfortable and shall have a room, if possible, to ourselves.*16LtMs, Lt 223, 1901, par. 1*

This seems to be duty now. I may leave tomorrow. I have faith that God will be with me. I dread the journey at this time of the year, but I cannot see that Jayne in New York shall spoil the good work begun. Why, oh why, is there not greater wisdom manifested to set the work in operation? That Jayne can no more manage than a child.*16LtMs, Lt 223, 1901, par. 2*

This must go now.*16LtMs, Lt 223, 1901, par. 3*

**Lt 224, 1901**

White, W. C.

Elmshaven, St. Helena, California

November 4, 1901

Portions of this letter is published in *4MR 317-318*.

Dear Son Willie,—

I received your communications this morning, have read them at one o'clock a.m., and I was not aware I had not written to you. I have given directions that copies of all letters be sent to you, and thought there would be sufficient. If they have not been sent, I am sorry.*16LtMs, Lt 224, 1901, par. 1*

I will write now a few words. I have never borne my testimony in New York City, but have had an impression I should do this. About twelve years ago, I think it was, we had the meetings in a certain hall in Brooklyn. I am some way impressed I should be in New York and bear my testimony in that hall hired by our brethren. I am burdened with the outlook, and I think I shall, without further delay, go to the city of New York. I had rather be there at this time of the year than in summer. The situation has been presented to me in many ways. I could help them if God gives me a message to go, and I am sure we could come home the southern route if you stay until December.*16LtMs, Lt 224, 1901, par. 2*

The book will not get out by January, and if it is delayed and delayed, I might just as well go now to New York City, not especially to help the outsiders, but to help those who are broken-up parties, to unify. And I think I shall, notwithstanding your letters give me no encouragement, leave here this week some time, direct for New York City. It may be my last chance to speak to them in New York, and if there could be unity brought about among the Sabbathkeepers who are now standing one apart from the others, I should have done a good work in the strength the Lord will give me.*16LtMs, Lt 224, 1901, par. 3*

I think now that it was my duty to have gone with you when you went. I have no special burden on the hillside. Elder A. T. Jones and Brother [Taylor] are at work in the Sanitarium. There is a better atmosphere prevailing in the Sanitarium. I have not been up there to speak since you have been gone, I think. But the only difficulty that presents itself is the danger of being snowed in from getting back to California, but the southern route is open and I could come back by Los Angeles, and what have I to do with the coming back? The testimony given me of God is for just such emergencies as are in New York City. I cannot change the impression that I should go. And unless something shall interfere, I shall go direct to New York City.*16LtMs, Lt 224, 1901, par. 4*

What shall I do? Will you meet me in New York City? I shall leave here Wednesday, I think. The sooner I start the better. Sara holds back. Brother and Sister Druillard say little about it, but think it is best for me to go. That is the way they look at it. I think I have a duty to go to New York City. There is a testimony I have to bear there.*16LtMs, Lt 224, 1901, par. 5*

I write this but will not be able to write much. Everything here seems to be shut down before my mind, and New York City opens up. I dread the journey, but I think I shall start this evening for Oakland and get my position tomorrow morning in the cars for New York City. Unless I can get this impression off I am no good here.*16LtMs, Lt 224, 1901, par. 6*

It is now half past two o'clock a.m. I have been unable to sleep past one and two o'clock for months with two or three exceptions. May the Lord guide me is my most earnest prayer. Lord help! Lord help! is going forth from my mind constantly. I cannot be bound in on this hillside. The workers here are, I think, all settled and doing their best, but as far as I am concerned I have no action in this work. They are not ready for me. Well, I am in great need of courage in the Lord.*16LtMs, Lt 224, 1901, par. 7*

Mother

I will write a few words more. We are receiving letters all the time in regard to the school at Berrien, and they are troubled with the thought of Magan leaving them because of his health. Then, the talk

is of removing Brother and Sister Salisbury to Europe. What does this mean? Is there nothing to be considered in regard to the light that was given that the present faculty should not be broken up and scattered? The question was asked: What in regard to Brother and Sister Salisbury? Will not they be spared for Europe? I made answer: If they were the ones who have been obtaining an experience in the school work, they are the very ones who will be needed in the new location and the starting of the new work.*16LtMs, Lt 224, 1901, par. 8*

If ever there were a necessity for a thorough faculty in the school at Berrien, it is now; and the Lord, seeing the end from the beginning, understanding all the bearings in connection with the school, has in His great love laid out the course to be pursued. From the light given me, this first term, under the circumstances, demanded the strongest kind of help. And it would be poor policy to place them in Europe when they are a fit just where they are and when their place cannot be supplied. When the Lord has laid out the matter so definitely in regard to the faculty, why does human judgment and calculation break up the plan?*16LtMs, Lt 224, 1901, par. 9*

Is not Brother Salisbury needed in this important time in establishing a school at Berrien Springs? Then shall they be called to a new field just at this time of so great importance, when it is considered that it is unsafe for Brother Magan to remain during the cold months in Michigan? I can see that he needs a change. Why is this change needed? Because the same error has been repeated of one man's being overloaded when he had need of a period of entire repose to recuperate. How do they intend to supply the place of Brother Magan in his being relieved from his responsibilities? This may be essential; but to take others away also makes the outlook rather discouraging. Be careful, that in your arrangements you do not spoil the plan of God.*16LtMs, Lt 224, 1901, par. 10*

I am glad Brother Prescott is laboring in Michigan. This is the very best thing that can be done, because impressions not fair and just have been left on minds in Michigan that it were best should be changed. If Brother Prescott could now go to New York City and take hold in the fear of the Lord to set things in order—and I will be there also, and you will be there—I believe there would be a

different order of things in New York City. The way the matter has been presented to me for the last twelve years is that this city right here in America has been in as large need of being worked as any place on the globe. As I have looked over my diaries, I see that this is a place in which all should have a deep interest; and this is the reason I told Elder Haskell I knew I had a message for New York City, and I would come in at the latter part of the season and work in the different camp-meetings, but you see I was held here. *16LtMs, Lt 224, 1901, par. 11*

Now, if the Lord will help me, I shall go without stopping to have the least arrangements made of clothing or anything else, but just pick up and go, and I shall not suffer if no preparations are made. If you will arrange to join me in New York City, Amen and Amen. If other arrangements are made for Nashville, then I will not break up any arrangements; but the Lord helping me, I shall make a start from this place this evening or tomorrow morning. Now this is my purpose, and, the Lord helping me I shall carry it out. The burden is on me for that great city New York, and the Lord will open the way for me as He has in securing the hall where I can speak to the people. *16LtMs, Lt 224, 1901, par. 12*

Mother

I should not have written this on this paper but expected to have it copied, and as it must be delayed if copied, I will send it as it is. *16LtMs, Lt 224, 1901, par. 13*

**Lt 225, 1901**

Kellogg, J. H.

Nashville, Tennessee

December 26, 1901

Previously unpublished.

Dr. J. H. Kellogg  
Battle Creek, Michigan

Dear Brother,—

I am instructed to say to you that the scene enacted at College View hurt the Lord Jesus Christ and left its impression and its influence upon the work that never must be repeated. The special things I cannot repeat, but the words spoken in regard to that transaction were such that Christ was wounded and bruised by both parties on that occasion.*16LtMs, Lt 225, 1901, par. 1*

As a man standing in a more responsible position than some of the others in that company, your example in that transaction was not of a character to correspond with the great light and exalted privileges God has accorded you as a man of His appointment.*16LtMs, Lt 225, 1901, par. 2*

Dr. Kellogg, you will never be sustained in regard to that transaction, nor hear the words from Christ in regard to it, "Well done, good and faithful servant." [*Matthew 25:23.*] The words given me, which I was instructed to say to you are, "I have not found thy works perfect before me. You must bring into your work altogether different principles, then I can sustain you and guard you."*16LtMs, Lt 225, 1901, par. 3*

**Lt 226, 1901**

Peck, Sarah

Nashville, Tennessee

December 24, 1901

Previously unpublished.

Dear Sister Sarah Peck,—

It is evening. I have been very ill, and it seems very much like the siege that I had one year ago after being poisoned with the impure air in the church in San Francisco. The severe, cold snowstorm in South Lancaster was so unusual to me that I could not become braced against it, but my throat and lungs were in need of rest, perfect rest, after the long strain upon them at the General Conference—that long journeying from Battle Creek to Minneapolis and on to the different places. *16LtMs, Lt 226, 1901, par. 1*

Several times I spoke twice each day, and on two occasions three times on that trip, and spoke 23 times in 23 days, feeling all the time intensely. It was not a thing I ought to have done in any wise. Coming from Portland through the mountains on the cars was severe to my throat and lungs that I had used altogether too much. You will understand this better than many who do not know me as well as you do. But I will close. *16LtMs, Lt 226, 1901, par. 2*

December \_\_\_\_, Friday morning. We have not forgotten you, but have been quite sick and have little strength. Nevertheless I will write. We are now in Edson and Emma's home. Last night, or this morning at half past two o'clock, we were at Nashville. Met Edson and two men accompanying, with a chair—a wheeled chair—and took me quite a long distance to the elevator that conveyed us up a long flight of stairs where the double-seated phaeton was awaiting us. It was quite cold; had been raining. We went the distance of two miles and a half, and came to the place where Edson and Emma abode temporarily. *16LtMs, Lt 226, 1901, par. 3*

I had a large, pleasant room prepared for me, a stove open as a



fireplace, and here I remained about two weeks. Then [I] thought I could use a smaller room just as well and would be much less exposed to callers. Last Sunday we changed. The large room was Edson's office, opening into another room for his helpers.*16LtMs, Lt 226, 1901, par. 4*

All the time the hammering has been going on, and the colored people driving up with barrels [of] the bricks to make the outside finish, and they seemed to think it was just as essential [to] holler and sing and give orders as to work. This did not soothe the nerves very much.*16LtMs, Lt 226, 1901, par. 5*

But I endured it very well; but Sunday I nearly collapsed. I have been pale as the dead ever since I left New York for South Lancaster, but that day I feared I could not live. But I did get through it somehow, and have not been as bad since.*16LtMs, Lt 226, 1901, par. 6*

W. C. White was at Graysville, but left Friday at nine o'clock and returned the next Monday. Graysville is nearly 200 miles from Nashville—I am told about 175 miles. I dare not go to Graysville to tax my strength one jot more than is required. Every change of place means more or less taxation in that change, and a supposition that I am better than I really am; and then there is conversation, and that is worse than traveling. But I have reason to be thankful that I have not entirely succumbed to the traveling, the intensely cold weather, and the changes of bed and food; I will not complain. The undertaking was too much for me.*16LtMs, Lt 226, 1901, par. 7*

Sarah has had a very hard strain upon her, for she has at times just about given up hope for my life. It has been something of [an] extra burden she should not carry. She has a severe cold, and you know, I suppose, I had not a thought of going to South Lancaster. I knew not that there was the New England conference to be held there, but thus it was. And of course they thought Sister White must be there. I spoke in that conference three times, at the Sanitarium three times; I could do no more.*16LtMs, Lt 226, 1901, par. 8*

The work in Greater New York was taxing and in Trenton there was a trial. It was cold and they opened registers in my sleeping room,

and the poison gas nearly ended my life. I cannot describe the sensations. It was just fearful. I found my way to Sarah's sleeping room and told her [to] come to my room. She worked over me, I think, one hour. And all this extra care for me was done in the great goodness of their souls for Sister White. Well, I do praise the Lord for His preserving care.*16LtMs, Lt 226, 1901, par. 9*

Sabbath morning a carriage took us a short distance where there was a baptism of several. Elder Franke was administrator. Everything was done in a neat, orderly, appropriate manner, and the presence of the Lord was there. Not only were the candidates appropriately prepared with their black serge dresses, but robes also for the men are considered essential, and I say Amen. [Elder Franke] himself had a surplice and it was placed over his rubber suit, and I have never seen a more correct burial in the watery grave than the symbol before us on that occasion. The candidates were covered over reverentially, just as it should be. There is [a] science in [the] form of baptism, as in every action that is required in doing service to our heavenly Father.*16LtMs, Lt 226, 1901, par. 10*

We had to go quite a distance to the little hall. Hired a poor, small, inconvenient affair, but it was the very best that they could do. Two hundred and fifty were crowded in, and I need not tell you the atmosphere was full of malarial poison. The Lord helped me to bear a powerful testimony to these believers, and they listened with intense interest. There was a testimony meeting, and there was such gratitude expressed that the Lord had sent the truth to them. I rejoice in this work that has been done in Trenton. And now a meetinghouse must be built, and already a fund is started, \$200 raised, and the place where to locate this house for the Lord is yet the problem. Trenton is the capital of New Jersey, and there is much work to be done to follow up the interest Elder Franke has created by the help of the Lord. There are places all through New Jersey to be worked. Oh, where are the reapers?*16LtMs, Lt 226, 1901, par. 11*

But I must close this writing, for I am becoming weary. I will now say that [the] meeting was excellent.*16LtMs, Lt 226, 1901, par. 12*

After I had spoken, there was a little lumber room [a room used for storing old furniture, etc.] Sarah and I went into. Took my cold bath and then went again into the congregation and there were so many excellent testimonies borne. It was rainy and [there] was a cold wind. We drove about three miles to the boat, and oh it was so blustering, [and] the long passage to get on board. We then took [a] hack and our luggage and rode to the mission. All this was in the face of a gale. I spoke Sunday afternoon, and the Lord gave me special power.*16LtMs, Lt 226, 1901, par. 13*

Monday we were all ready with our luggage to go on the hack ordered, but no hack came at the time appointed. I suppose the one who was to attend to the matter was drunk, and as we were all ready we would not unpack, and therefore we had to be in the night cold, bitterly cold. Changed cars at Worcester, and then were too late to get on board the regular train, and went 15 miles on the electric car called Street Accommodation Car, and we were thankful for this chance. We did not get to South Lancaster until eleven o'clock, and all these things prepared me for my present state of feebleness. But now I will write no more of this matter. Do not think I have in any way forgotten you or your mother or any member of my family, only I have not written you.*16LtMs, Lt 226, 1901, par. 14*

I realize how you are situated. My dear sister, I ask you not [to] worry. Do your best. God is your helper and your God, and put your trust in One who knows all things. I have never in my experience with you felt otherwise than the most interested one could be in your work in which you are engaged. And whatever has been your experience, I have not felt like placing the least censure on you. Now [I] will say, Do not feel overloaded as a cart beneath sheaves. Do what you can do in the wisdom which God giveth. Be assured you shall not be blamed. Be of good courage in the Lord. I have some realizing sense of this matter that you are carrying, and I sincerely hope you will obtain all the help possible from Brother Clarence and Marian who has [had long] experience, and rest in the Lord; He is too wise to err and too good [to] do us harm.*16LtMs, Lt 226, 1901, par. 15*

Now, I am not discouraged, neither am I going to be in haste and rush my workers. Never, never shall this be. Light, precious light,

God has given sufficient, abundant, and He will have all to prize what they do have; and to blame God for anything, it shall never be on my part. And I am glad you are with us now. Rest in the Lord, and I know you will do the very best you can, and I know that [you] will not betray sacred trusts but will be true as steel to principle. I write this definitely, that if anything should occur that I should drop at my post of duty, I want a testimony borne from my hand that our attitude toward each other is that of tender, loving affection; that I appreciate your talent as increasing in efficiency, and I have not one criticism to offer, for I believe you have done your best. I want you to be cheerful, of good courage, and may the Lord bless and comfort you, is my most earnest desire and prayer. *16LtMs, Lt 226, 1901, par. 16*

I hope your dear mother is well, and I hope will continue well. I close up this amid the rattle, bang of luminous fire crackers, and other things. I am of good courage although compassed with infirmities. It is nearly daylight. I shall not even read this, for I am tired. *16LtMs, Lt 226, 1901, par. 17*

Yours in love. *16LtMs, Lt 226, 1901, par. 18*

## Lt 227, 1901

NA

NP

December 8, 1901 [circa]

Previously unpublished.

[begins on page 3] ... as I did and held me in uncertainty three weeks, but after two and three telegrams, I came to the decision it was best for me to go; and if I could endure the ride in the cars, where there is not sufficient air, and the cars heated, I might venture even to the State of Maine. It costs something for me to travel. I have, with my secretary, a drawing room in the Pullman sleeping car. Our people will not consent for me to travel in any other way. The presidents of conferences have thus decided I have the privilege as a missionary, with my secretary to go on reduced fare.*16LtMs, Lt 227, 1901, par. 1*

W. C. White, my son, met me in Chicago and came with me to New York. The weather wa quite mild. Seven hundred Sabbathkeepers, and a few not of our faith, assembled on the Sabbath. I have never met a more refined and intelligent-looking people. But few had ever met me before and [they] were prepared to meet me heartily and gladly. I was taken in a cab to the meeting, which was only a short distance, but they had their way. They said my strength should not be taxed unnecessarily.*16LtMs, Lt 227, 1901, par. 2*

The Lord gave me great freedom. I spoke three times in the hall—on Sabbath once and twice on Sunday. Three times during the week.*16LtMs, Lt 227, 1901, par. 3*

The next Sabbath, by common consent, W. C. White, Sarah, and I went to Trenton where Elder Franke had been laboring and had created a very large stir. (This is in New Jersey and Trenton is the capital of New Jersey.) Many souls have as the result of this effort been converted, including ministers, doctors, and deacons. The only hall they could get was small; 250 people were present.*16LtMs, Lt 227, 1901, par. 4*

I did not know these people [with the exception] of two or three of them. Elder Franke baptized a number in the morning. Everything was prepared as it should be. The women had their baptismal robes of black made neat and plain. The administrator had his rubber baptismal custom and also a vesper garment of black over the baptismal rubber suit. Everything was done in perfect order, [with] this scene done so gently, and everything passed off the best. *16LtMs, Lt 227, 1901, par. 5*

I could speak to the people only once. But there was a gospel testimony meeting, and the most precious experiences were related. All expressed what great joy it gave them to see and to hear the good words spoken by Sister White, for it filled their hearts with joy and love. That was a most excellent meeting. *16LtMs, Lt 227, 1901, par. 6*

We went directly from the meeting to the cars. We had been three hours in the meeting. It rained that day, all day. We did not get to New York City until late. *16LtMs, Lt 227, 1901, par. 7*

Sunday was a rainstorm, tempest. I supposed there would be only a few out, but there was a good congregation of people in the hall. I spoke from *1 John 3:1-5*. *16LtMs, Lt 227, 1901, par. 8*

Next day we left for this place, South Lancaster. That had happened unto us as I feared. We did not get to our place of rest until a late hour, and my throat was sore, and I have had difficulty. I am sick. *16LtMs, Lt 227, 1901, par. 9*

[On my] birthday I went to the Sanitarium where I have two rooms to myself, Sarah a room by herself, and W. C. White two rooms for himself. We have every attention and convenience. I have taken baths hot and then toned up with cold water. *16LtMs, Lt 227, 1901, par. 10*

It is now Sunday morning. I have spoken to the helpers and again to the patients and helpers. Sabbath day, November 30, I spoke in the large church in South Lancaster. I did not know when I came to New York that there was the New England Union conference to be held in South Lancaster. The urgent request of our ministers was that I should be present and act a part in their conference. *16LtMs,*

*Lt 227, 1901, par. 11*

I spoke a short time Thursday. The house was apparently full, but on the Sabbath, yesterday, the house was crowded to its utmost capacity. I do not know how many hundreds of people were convened; galleries were full, and the body of the house was full. I feared that I should not be able to speak because of this severe cold, and if I could not speak I was deciding to go straight to Nashville, Tennessee, and then to Los Angeles, then home. But the Lord helped me. I spoke alone one hour, and then returned to the Sanitarium.*16LtMs, Lt 227, 1901, par. 12*

I always take a cold bath after speaking, and that tones up my system. Unless I do this, nervous prostration is the result. I lay down after my bath and had a sweet sleep. When I awoke I realized the blessing of the Lord in large measure was upon me. I felt the sweet peace of God and so happy that it was to me a little heaven below. I knew then that the Lord had honored my faith in attempting to speak. This day, Sunday, I shall speak again to the large number.*16LtMs, Lt 227, 1901, par. 13*

There is a college here, an excellent school in South Lancaster, and a well-equipped sanitarium.*16LtMs, Lt 227, 1901, par. 14*

If I could only see you here, but I dare not remain in this cold climate. It is the first real cold weather we have experienced for the last eleven years. We are making arrangements to visit in New England next year and hold several camp-meetings. I can venture then, but not now; I dare not unfit myself for the accomplishing of the work in book making.*16LtMs, Lt 227, 1901, par. 15*

I have four editors at work all the time, one in preparing articles for the papers, one preparing articles for books on higher education, one is preparing other writings for the church; so you see we may have to abide at home much of the time till we shall complete some books.*16LtMs, Lt 227, 1901, par. 16*

We have an excellent, talented young man also as editor/stenographer. These are all under pay. The Conference pays my attendant, and also Miss Maggie Hare for her editing my articles for papers. I settle the bills for the other wages, which is not a small

amount.*16LtMs, Lt 227, 1901, par. 17*

I have many books in preparation, and I must get home as soon as possible. They expect me to attend meetings in Philadelphia on my return route, and also Buffalo, and in every place they plead for us to stop and just give them a few talks. This I will try to do unless the cold weather shall forbid, then all these side issues will have to be given up. Our room is heated by steam and we are comfortable. I cannot bear the heat of the stove; it hurts my heart. I must now eat my breakfast.*16LtMs, Lt 227, 1901, par. 18*

Will finish this letter after my speaking today in our church. There was a full house. I spoke not over forty minutes. Dr. Kellogg came to South Lancaster. He asked to speak after I had spoken for a short time. He spoke more than one hour, interestingly, and his words were excellent. He has so much business on hand that he could only remain until sometime in the night. He has many critical cases to attend to.*16LtMs, Lt 227, 1901, par. 19*

I had some interesting conversation with him in regard to entering the cities without delay. He considers now is the time to work our cities, and I know this to be a fact. I am full of this matter. There have ever been many schemes devised to enter the cities by making a great display, but this is not the Lord's plan; but it has never been done. The cities must be worked. We have no time to lose, and because the money has not been laid down in sight there has been nothing done.*16LtMs, Lt 227, 1901, par. 20*

Elder Haskell had no support in his work. He had some help from outsiders in getting the hall. There seems to be a determination that the hall should not be hired; but it has been hired and there have [been] meetings to unify discordant elements. Some are for Elder Haskell, some for Franke. They were having high times of dissension on the point. Telegrams were sent to me because I had a reproof for Elder Franke in regard to his manner of labor, for it was decidedly specified it is not Christ's example. He did not take it very well, but he began to search the testimonies. Elder Haskell could not unite with Elder Franke's manner of laboring. It ended in a telegram sent to me. I returned, "Elder Franke work elsewhere. Not within a few blocks of Elder Haskell's hired hall." That night light



came. Elder Franke was presented [to] me as a man of God's appointment if he will learn Christ's way, and the Lord's hand was stretched out, saying, "Forbid him not. He is a man of My appointment." [end of pages we have] *16LtMs, Lt 227, 1901, par. 21*

## Lt 228, 1901

White, Edson

NP

May 28, 1901

Previously unpublished.

[begins on page 8] ... Let each of you as Christians make straight paths for your feet lest the lame be turned out of the way, but let it rather be healed. Now let each subscribe to be strictly vigilant of himself. Christ is your pattern. You cannot adjust everything just as you would like, but you must leave [room] for the Holy Spirit to do the work upon human souls and surprise all with the manifestation of the meekness and lowliness of Christ. Now let each one connected in the work surprise the others by the beauty of Christ's character. You can each yoke up with Christ and learn of Him that His yoke is easy and His burden is light.<sup>16</sup>*LtMs, Lt 228, 1901, par. 1*

Tuesday morning [May 28, 1901]

Sacramento

I slept but a few hours last night. There is \$300 I received in donations and something over \$160 was sent Monday by Sister Gotzian. The other she was to send at once when it came in.<sup>16</sup>*LtMs, Lt 228, 1901, par. 2*

I am sorry about the other matter. You must not blame Willie, for you do this so much he dreads to open a letter when he is working sometimes half the night in councils, and then striving to stay up the hands and help all he can.<sup>16</sup>*LtMs, Lt 228, 1901, par. 3*

I was told by Sister Druillard that \$500 was sent, but I was hustled off to a couple, a brother and sister, who were desirous to have me dine with them. He had donated \$100 and knew the amount of the money raised. I understood \$500 would come direct to you.<sup>16</sup>*LtMs, Lt 228, 1901, par. 4*

We had to go to Denver. There I raised \$300, but only \$112 in cash. What direction was given I know not, for I had to leave the church directly and only heard the amount. Some pledged if they sold their land. One hundred and twelve was sure.*16LtMs, Lt 228, 1901, par. 5*

We had to rush on to Boulder, and there I obtained only a small sum of about \$30, \$15 in cash. But at the last place, Portland, there was between \$300 and \$400—perhaps a little more—which you will receive direct. But when the donors seem to be settled that everything must go through a certain channel, and I am not right on hand to say it shall not go thus, and W. C. White may be in conference with parties, there is a delay. But please keep your censures. They do not do any good and only create a very bad atmosphere.*16LtMs, Lt 228, 1901, par. 6*

I shall at this conference pull as strongly as I can and shall not let up until there is money raised.*16LtMs, Lt 228, 1901, par. 7*

The little book and your letter came just as we were to go to the cars from the Sanitarium, so we pulled in the silver of all sizes and counted it. It was estimated at \$260, but it tallied at \$160. Sorry. Brother Decker says it was not double what it was, but the rest, I am assured, is reliable. But they had not the money at that meeting. One lady, Sister Watson, had \$100 that is sure, and Brother Decker says he knows everyone and that they will meet their pledges.*16LtMs, Lt 228, 1901, par. 8*

Maggie leaves here for St. Helena. I have her take this and copy it.*16LtMs, Lt 228, 1901, par. 9*

## Lt 229, 1901

Kress, D. H.

NP

1901 [circa]

Previously unpublished.

My dear Brother Kress,—

I would be pleased to have a long conversation with yourself and wife, Sister Erwin and her husband together. I hope you will with Brother and Sister Burden blend together; and I write this extra few words to you, my brother, to keep having faith in God; believe that He will strengthen you and make the atmosphere pleasant and cheerful because the windows of the soul are kept open heavenward. I am glad there is an orchard where you are, for some out-of-door exercise will do you good. Not that exercise which would agitate and overtax, but that change which will be a blessing.*16LtMs, Lt 229, 1901, par. 1*

All the patients who can have something to do out-of-doors that is interesting would be benefited. Some lively cheerful exercise is of great value in procuring health; and you have a precious prospect of out-of-door labors. Study and lead the patients to live out in the open air as much as possible.*16LtMs, Lt 229, 1901, par. 2*

If ministers and writers and physicians would preserve health, they must understand the need of keeping an equal balance between the physical and the mental system.*16LtMs, Lt 229, 1901, par. 3*

I believe the Sanitarium is just where it should be. You will now be favorably situated to attract the minds of the patients away from themselves. This can be such a good place to discipline the patients. Give each something to do and the exercise will help them. This will be amusement and sufficient to give exhilaration to the mind. Some can be employed when work is pressing that will earn for themselves something if they are too poor to pay their way.*16LtMs, Lt 229, 1901, par. 4*

The Lord will help you, but do not overtax your strength. This is my greatest fear for you, but I do entreat you will be wise and not overtax yourself. If things sometimes go rough, you have experience where to go and take it to the Lord in prayer. But let the soul strengthen itself in God's way. *16LtMs, Lt 229, 1901, par. 5*

I will have something to write, if I am able, to send to you from Oakland. *16LtMs, Lt 229, 1901, par. 6*

Maggie has come for this scribble. *16LtMs, Lt 229, 1901, par. 7*

## Lt 230, 1901

Kress, Brother and Sister

“Elmshaven” St. Helena, California

July 29, 1901

Previously unpublished.

Dear Bro. and Sr. Kress,—

We were pleased, so very much pleased, to hear that you were improving. The Lord bless and strengthen and save you to be God’s worker in this cause. I read in one of my articles, that had been copied, a place where I advised unfermented wine, [but it] read fermented. It frightened me, because I would not advise such a thing. Therefore I beg this be corrected in the letter sent to you, so that others shall not see this and take advantage of it and tell that Sr. White recommended fermented wine. I do not recommend any such thing. Although I would in your place seek to change the food you depend on as your diet, and when you speak moderately a short time without injuring you, then be exceedingly careful not to go far beyond your strength. Take on no disagreeable burdens. Bring all the sunshine possible into your life, all the sweetness and fervency of the life of God. Eat of His flesh, drink of His blood, and you will have eternal life. Be not cast down! The Lord loves you and holds your right hand. But there is no safety in exposures. Ye are laborers together with God, and His presence must be magnified.<sup>16</sup>*LtMs, Lt 230, 1901, par. 1*

Oh, that we might glorify Him who is life, eternal life, to all who believe. Talk this, my brother, write it. The great duty of man to his fellow man is to avoid hasty judgment. Oh, the great Golden Rule of love, how we need it to make our churches so that individually the members of the church should become consecrated vessels unto honor in doing the Lord’s service. We are always to do unto others as we would others should do unto us. Oh, how our Saviour desires to see us individually experiencing in words and deeds the kindness and gentleness of [Himself]—the mutual, tender, Christian courtesy for one another; the mutual affection which Christ would rejoice to

see one for the other, no jealousies, no fault-finding, no harsh expressions, no harsh judgment—because we can [thus] represent Christ. He has given us the example in His own life, in His own practice. How very happy we would be if we had the love that thinketh no evil, beareth all things, endureth all things, believeth all things, hopeth all things.<sup>16</sup>*LtMs, Lt 230, 1901, par. 2*

In love.<sup>16</sup>*LtMs, Lt 230, 1901, par. 3*

## Lt 231, 1901

Kress, Brother and Sister

NP

1901 [circa]

Previously unpublished.

My dear Brother and Sister [Kress],—

I have written very hastily and feared I could not get this to go in this mail, for I only heard the mail was going this noon a very short time [ago].<sup>16</sup>*LtMs, Lt 231, 1901, par. 1*

Now I wish you to believe we have full faith in you as persons working in the Lord's service, and He will be with you; but the time is short and will soon be cut short in a speedy work. Men will be called from [the] plow and the service in agricultural lines. The truth they will hear and they will receive. I am impressed deeply we have no time to lose. Work, work, work must be done in every city that has not heard the truth. God saith, I will turn and overturn. Several times are the words repeated to John, "Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book; ... and behold I come quickly, and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city. ... I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning star. And the Spirit and the bride say Come, and let him that heareth say Come. And let him that is athirst come, and whosoever will let him come and take the water of life freely." [*Revelation 22:7, 12-14, 16, 17.*]<sup>16</sup>*LtMs, Lt 231, 1901, par. 2*

The gospel of Christ must be a world-wide message. Stay it not. Let the Bible truth reach everywhere. The Word of God is not to be proscribed. We must make every effort in our schools to have the truth as it is in the Word sent to all parts of the world. Open the way



and let the health reform principles be circulated in all parts of our world. It must be that men and women are not to attach their names to anything that shall hold them, so that [they] will not, if they have opportunity to enlighten others, go forth; and if they will work humbly, Christ will be their power. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world. *16LtMs, Lt 231, 1901, par. 3*

This message in no case is to be bound about, but to go wherever the Lord shall open the way and unbelievers will take the truth. Wealthy men will take hold of the truth and will help the work in advancing the truth; but in no case limit the advantages to be gained in cities by our sanitariums, for we are to heed every opening. If sanitariums do not prosper in some places, it is no reason that they will not, if properly conducted, be prospered in other localities. God bless you and keep you and strengthen you. I have some things written for you and others, but cannot get them copied. *16LtMs, Lt 231, 1901, par. 4*

**Lt 232, 1901**

Hare, Brother and Sister [Robert]

St. Helena, California

January 22, 1901

Previously unpublished.

Dear Brother and Sister Robert Hare,—

I wish I could see you and converse with you. I could do this much better than to write with my pen. I am very weary. I cannot write much, but will come right to the point. I would suggest that fewer stories be put in the *Bible Echo* and that we have more of that matter which is appropriate to the title, *Bible Echo*. We can find all these stories in any place where we may go; but what we need in this late day is not stories to amuse, but “present truth” to enlighten. “Ye are the light of the world, a city set on a hill cannot be hid.” [Matthew 5:14.] Would it not be more appropriate in this perilous time to show keen perception in selecting appropriate matter from the books which have been printed such as *Desire of Ages*, *Patriarchs and Prophets*, *Great Controversy*, and the many testimonies which are light to shine forth to the people. Let us have the things which are meat in due season. You can with keen judgment select matter that will be more spiritual, nourishing food to help the people. As a living testimony from God, work through this matter He has presented and bidden to be published for the benefit of His people. *16LtMs, Lt 232, 1901, par. 1*

I have no time to write more now. We want you to wake up and give to the people truths that they need. We have an interest and love for you both, and we want you to give meat in due season. The *Echo* costs money and is scattered largely, and it should express the different truths for this time in the most acceptable, interesting form. There is no dearth of matter. You can draw from any books I have published at the instruction of God. *16LtMs, Lt 232, 1901, par. 2*

I will not say more now. I hope you will be wide awake and crowd

living principles of truth before the people.<sup>16</sup>*LtMs, Lt 232, 1901, par. 3*

In much love.<sup>16</sup>*LtMs, Lt 232, 1901, par. 4*

**Lt 233, 1901**

White, W. C.

St. Helena, California

October 30, 1901

Previously unpublished.

[Telegram] Am impressed I should go [to] New York immediately.  
Wire your opinion tonight.<sup>16</sup>*LtMs, Lt 233, 1901, par. 1*

Mrs. Ellen G. White, 6:56 p.m.

# Manuscripts

## Ms 1, 1901

### Notes of Work

#### NP

January 1, 1901 [date typed]

This manuscript is published in entirety in *17MR 38-46*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Friday, December 21, I left St. Helena for San Francisco, where I was to spend the Week of Prayer. I was taken to the home of Dr. Mattner, where I was made very comfortable.*16LtMs, Ms 1, 1901, par. 1*

On Sabbath morning I went to the church intending to speak. I found two stoves in the meeting room, one on either side, midway between the door and the pulpit. Fires were burning in each of these. Sabbath school had just been held in the room, and owing to the imperfect ventilation, the atmosphere was very impure. I felt the effect of this as soon as I entered. My heart began to pain. I could not breathe freely and I knew that exhaustion was coming over me. I said to Elder Corliss, "I know that I cannot speak this morning." He was greatly disappointed, and asked me if I would venture to speak in the afternoon. I said that I thought I could, and as nothing had been said before about an afternoon meeting, he put the question to the people. They unanimously decided to have a meeting.*16LtMs, Ms 1, 1901, par. 2*

I would have left the church then, but I thought Sara had gone, so I sat down in a chair in the stand. I pressed close behind the organ, fearing that I might fall from my chair and create a sensation. I did not attempt to walk out by myself, for I feared that I could not do it. Presently a hand was laid on my shoulder, and Sara said, "How is it, mother?" I cannot describe the relief that came to me to know

that Sara was there.*16LtMs, Ms 1, 1901, par. 3*

She helped me into the open air, and immediately I felt better.*16LtMs, Ms 1, 1901, par. 4*

I lay down as soon as I could get to my room, and while I rested, I asked the Lord to give me strength for the afternoon. He heard my prayer and helped me to stand before the people, though I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the people to pray for me, and I would do my best. The Lord was with me, and I had great freedom in speaking from *Revelation 2:1-5*.*16LtMs, Ms 1, 1901, par. 5*

“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works and thy labor and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will move thy candlestick out of his place except thou repent.”*16LtMs, Ms 1, 1901, par. 6*

The deep moving of the Spirit of God came upon me, and the people were deeply impressed. After I had finished speaking, Elder Corliss invited all those who desired to give themselves to the Lord to come forward. A large number responded, among them a young man who is a Catholic. Prayer was offered for these precious souls. Several who came forward were in the valley of decision. May the Lord strengthen the good impression made upon their minds, and may they give themselves wholly to the Lord, is my prayer. Oh, how I long to see souls converted, singing a new song, even praise to God’s name.*16LtMs, Ms 1, 1901, par. 7*

On Sunday afternoon I spoke to a large and intelligent audience. Many of those present were outsiders. My strength was renewed, and I was able to stand without help before the people. The Lord’s blessing rested upon me, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to

come forward, and we were glad to see the ready response. I united with Elder Corliss in prayer, and the blessing of the Lord came to me in a special manner. I felt so greatly strengthened that after the meeting I walked to the place where I was staying, a distance of five blocks. *16LtMs, Ms 1, 1901, par. 8*

Notice was given that I would speak again on Monday afternoon. We found a large company assembled in the church. I presented, verse by verse, part of the *second chapter of Colossians*. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read this chapter prayerfully and carefully, and the Lord give you understanding. It is a treasure house of encouragement to the believer. *16LtMs, Ms 1, 1901, par. 9*

I urged all to receive the rich promises of God, which are so full, so abundant, and so assuring. I dwelt upon the folly of turning from Christ to humanity for help. When Jesus is appreciated, we shall see of the salvation of God; but when we treat the Saviour indifferently, closing the door against the divine Helper, and looking to man for guidance, how can we expect to have power? I tried to show my hearers what Christ is to us, and what we may be to Him as His helping hand. *16LtMs, Ms 1, 1901, par. 10*

“As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” [*Verses 6, 7.*] This work has been neglected. If the heart were filled with gratitude, its precious treasure of love and thanksgiving would flow forth to refresh others. Little grievances would not be noticed. Larger difficulties would be met in the Spirit of Christ. The hearts would go out in prayer to God for patience, perseverance, and forbearance. Then when the enemy came in like a flood, the Spirit of the Lord would lift up a standard for tried, tempted souls. *16LtMs, Ms 1, 1901, par. 11*

We are warned, “Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily.” [*Verses 8, 9.*] *16LtMs, Ms 1, 1901, par. 12*

God says, "Ye shall seek me and find me when ye shall search for me with all your hearts." [*Jeremiah 29:13.*] There is altogether too little courtesy and reverence shown to God. Those who are serving under the blood-stained banner of Prince Emmanuel, who have on their side the heavenly host, should give to the world a bright evidence of the saving power of truth. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he shall return from the wedding; that when he cometh and knocketh, ye may open unto him immediately." [*Luke 12:35, 36.*]*16LtMs, Ms 1, 1901, par. 13*

Now, just now, in this day of preparation, may the Lord awaken His people to a true sense of their responsibility. We should have ever-increasing faith and joy in the Lord. Our joy should be proportionate to the greatness of the truth which we claim to believe.*16LtMs, Ms 1, 1901, par. 14*

I made an earnest appeal to the people to give to the world a correct representation of the great work before us. I urged them not to mar their faith by accepting errors. We may be complete in Him who is the head of all principalities and powers.*16LtMs, Ms 1, 1901, par. 15*

The Lord gave special victory. The countenances of those present expressed their desire to advance in grace and in the knowledge of the truth.*16LtMs, Ms 1, 1901, par. 16*

We have every reason to believe that the work carried on in San Francisco by Bro. Corliss and his brethren is the work that needs to be done. San Francisco is a center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the highways and hedges; all classes must be invited to the banquet provided by the Lord.*16LtMs, Ms 1, 1901, par. 17*

On Tuesday Brother Pierson drove us to Strawberry Hill, explaining many things of interest along the way as we wound up the ascending grade. Here there are large parks to which the people can come from the bustle of the city. This is a blessing which all classes are free to enjoy, the poor as well as the wealthy. Here they can see trees and plants and shrubs from every clime with roses



and lilies and pinks and many other flowers. All are free to enjoy these things, but none are permitted to pick the flowers. Should they do this, the beauty of the scenery would soon be no more.*16LtMs, Ms 1, 1901, par. 18*

I could but be thankful that we had visited this place at a time when the park was not filled with men smoking pipes and cigars and cigarettes. As it was, the few men who were there marred the beauty of the place by smoking, testifying to the curse of being under a vile habit. Tobacco is a slow but sure poison which destroys the nerve-brain power, rendering the user unable to discriminate between good and evil, righteousness and sin. I thought, O, how I wish they knew what harm they are doing to themselves by using tobacco, while at the same time they poison the Lord's free atmosphere so that others are injured.*16LtMs, Ms 1, 1901, par. 19*

From the park we went to our Vegetarian Restaurant in San Francisco, where we received an invitation to take dinner. Here we found in a narrow building tables set to accommodate as many as possible, but many who desired to come in were obliged to turn away. The plain, simple food placed before the guests was fully in accordance with the sign placed in the only window in the room—Vegetarian Restaurant. There was on the table not a particle of meat, poultry, or anything that has animal life, and yet everything was palatable and acceptable. Our party enjoyed the wholesome, substantial food. The neat appearance of the waitresses, with their dark dresses covered with white aprons, was very pleasant.*16LtMs, Ms 1, 1901, par. 20*

We were very much pleased with our visit to this restaurant. We are glad that an effort is being made to provide those who wish to change their diet with food which is wholesome, nourishing, and palatable. The only thing that I regretted on this occasion was the inability of the managers to accommodate many of those who wished to patronize the restaurant. If more of these restaurants could be carried on in San Francisco, what a blessing it would be. By the practical demonstration of how to prepare wholesome, palatable food without the use of meat, many would learn valuable lessons. They would become acquainted with health

principles. *16LtMs, Ms 1, 1901, par. 21*

I wish that some of those who have means tied up in banks could be led to study the situation and devise means whereby this restaurant could be enlarged, so that it would accommodate more people. It would be a school to our people, who need to learn how to prepare food without using the flesh of dead animals. That which is dead should ever be regarded as unfit for food. We shun the dead bodies of animals; for they are repulsive to us, while at the same time we prepare their flesh for our tables. There is no good reason for our doing this. We should learn that fruits, grains, and vegetables can be so skillfully and tastefully prepared that they will be chosen before any preparation of meat. *16LtMs, Ms 1, 1901, par. 22*

After dinner we went to the church, where we found a goodly number of people assembled, notwithstanding the fact that it was Christmas day. We praised the Lord that so many were desirous of hearing the truth. I continued my remarks on the *second chapter of Colossians* and the Lord gave me freedom. My burden during the meetings of this Week of Prayer has been to impress the people that true service makes believers self-denying and self-sacrificing. They keep in view the need of individual holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence to the uplifting of others. *16LtMs, Ms 1, 1901, par. 23*

Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. ... Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [*John 4:10, 13, 14.*] Thus is represented the experience of the thankful heart. It continually overflows in blessings to others. *16LtMs, Ms 1, 1901, par. 24*

Paul greatly desired to see the Colossians enjoying to the full the blessings of the gospel. He longed to be with them to speak to them words of encouragement, that their hearts might be comforted,

“being knit together in love and unto all riches of the full assurance of understanding of the acknowledgement of the mystery of God.” [*Colossians 2:2.*] The Word of God is full of consolation and presents great possibilities and advantages which we should strive to appreciate. Through faith in Christ we may reach the highest standard in Christian perfection. *16LtMs, Ms 1, 1901, par. 25*

The gospel influences those who receive it to attain to Christian obedience. They are inspired with hope, having that faith which works by love and purifies the soul, making the receiver Christlike in character. As Redeemer and Creator, Christ is the owner of man. He is glorified by the individual service of those who on this earth act as His helping hand. To refuse to obey the requirements of Christ, to fail to devote every capability to His service, is to rob God. He, our Lord and Saviour, calls for the co-operation of every human agency. As they strive to do good and to be good, they will be successful in their work of reconciling man to God through Jesus Christ, unto all the riches of the full assurance of understanding. *16LtMs, Ms 1, 1901, par. 26*

Christianity is not a half-and-half work, a serving of God and mammon, but a full conversion to God. Christians have an understanding of spiritual things which unites them with Christ and with one another in love. There is no undecided work about true conversion. It is the working of the Holy Spirit upon human character. *16LtMs, Ms 1, 1901, par. 27*

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, for gifts and offerings, that there may be in His treasury means wherewith to advance His work. Our money is His, and it is to be returned to Him. Christ is the light and life and joy of His people. Because He lives, they shall live also, and when He appears, it will be to be glorified in His saints and to be admired in all them that believe. *16LtMs, Ms 1, 1901, par. 28*

The spirit of liberality came into our meetings, and the offerings in the San Francisco church amounted to between two and three hundred dollars. I feel very thankful to our heavenly Father for this evidence of the working of His Spirit upon hearts. The mission in

San Francisco is self-supporting. Many calls are made upon the people for means to sustain the work in their own borders, yet they do not complain, but willingly unite in giving for other parts of the field. *16LtMs, Ms 1, 1901, par. 29*

Read the *eighth chapter of second Corinthians* in the churches, and see if they will not catch the inspiration of liberality. God will help His people to see things in a correct light, and to meet the pressing emergencies which arise in aggressive warfare. As they give liberally of the Lord's entrusted means, they will learn that as they impart, they receive. God will give to them that they may give to others. *16LtMs, Ms 1, 1901, par. 30*

During these meetings in San Francisco, we had positive evidence of the presence of the Spirit of God. The Lord came very near to us, and His light shone upon us. Elder Corliss labored very earnestly, though suffering from a severe cold. *16LtMs, Ms 1, 1901, par. 31*

On Wednesday I left San Francisco for Oakland, where I had promised to spend the last Sabbath and Sunday of the Week of Prayer. On Sabbath I spoke to a company of six hundred people in the Oakland church. Through various circumstances I had been brought into a state of exhaustion; and as I looked over the congregation, and thought of my heart trouble, I feared that I would not be able to make the people hear. I asked them to pray for me. At first the weakness of my voice was apparent, but the Lord heard prayer, and my voice increased in strength. *16LtMs, Ms 1, 1901, par. 32*

# Manuscripts

## Ms 1, 1901

### Notes of Work

#### NP

January 1, 1901 [date typed]

This manuscript is published in entirety in *17MR 38-46*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Friday, December 21, I left St. Helena for San Francisco, where I was to spend the Week of Prayer. I was taken to the home of Dr. Mattner, where I was made very comfortable.*16LtMs, Ms 1, 1901, par. 1*

On Sabbath morning I went to the church intending to speak. I found two stoves in the meeting room, one on either side, midway between the door and the pulpit. Fires were burning in each of these. Sabbath school had just been held in the room, and owing to the imperfect ventilation, the atmosphere was very impure. I felt the effect of this as soon as I entered. My heart began to pain. I could not breathe freely and I knew that exhaustion was coming over me. I said to Elder Corliss, "I know that I cannot speak this morning." He was greatly disappointed, and asked me if I would venture to speak in the afternoon. I said that I thought I could, and as nothing had been said before about an afternoon meeting, he put the question to the people. They unanimously decided to have a meeting.*16LtMs, Ms 1, 1901, par. 2*

I would have left the church then, but I thought Sara had gone, so I sat down in a chair in the stand. I pressed close behind the organ, fearing that I might fall from my chair and create a sensation. I did not attempt to walk out by myself, for I feared that I could not do it. Presently a hand was laid on my shoulder, and Sara said, "How is it, mother?" I cannot describe the relief that came to me to know

that Sara was there.*16LtMs, Ms 1, 1901, par. 3*

She helped me into the open air, and immediately I felt better.*16LtMs, Ms 1, 1901, par. 4*

I lay down as soon as I could get to my room, and while I rested, I asked the Lord to give me strength for the afternoon. He heard my prayer and helped me to stand before the people, though I was so weak that I had to cling to the pulpit with both hands to steady myself. I asked the people to pray for me, and I would do my best. The Lord was with me, and I had great freedom in speaking from *Revelation 2:1-5*.*16LtMs, Ms 1, 1901, par. 5*

“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works and thy labor and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will move thy candlestick out of his place except thou repent.”*16LtMs, Ms 1, 1901, par. 6*

The deep moving of the Spirit of God came upon me, and the people were deeply impressed. After I had finished speaking, Elder Corliss invited all those who desired to give themselves to the Lord to come forward. A large number responded, among them a young man who is a Catholic. Prayer was offered for these precious souls. Several who came forward were in the valley of decision. May the Lord strengthen the good impression made upon their minds, and may they give themselves wholly to the Lord, is my prayer. Oh, how I long to see souls converted, singing a new song, even praise to God’s name.*16LtMs, Ms 1, 1901, par. 7*

On Sunday afternoon I spoke to a large and intelligent audience. Many of those present were outsiders. My strength was renewed, and I was able to stand without help before the people. The Lord’s blessing rested upon me, and increased strength came to me as I spoke. As on Sabbath, those seeking spiritual help were invited to

come forward, and we were glad to see the ready response. I united with Elder Corliss in prayer, and the blessing of the Lord came to me in a special manner. I felt so greatly strengthened that after the meeting I walked to the place where I was staying, a distance of five blocks. *16LtMs, Ms 1, 1901, par. 8*

Notice was given that I would speak again on Monday afternoon. We found a large company assembled in the church. I presented, verse by verse, part of the *second chapter of Colossians*. I have read this chapter many times, but it never seemed so impressive and encouraging as on this occasion. Please read this chapter prayerfully and carefully, and the Lord give you understanding. It is a treasure house of encouragement to the believer. *16LtMs, Ms 1, 1901, par. 9*

I urged all to receive the rich promises of God, which are so full, so abundant, and so assuring. I dwelt upon the folly of turning from Christ to humanity for help. When Jesus is appreciated, we shall see of the salvation of God; but when we treat the Saviour indifferently, closing the door against the divine Helper, and looking to man for guidance, how can we expect to have power? I tried to show my hearers what Christ is to us, and what we may be to Him as His helping hand. *16LtMs, Ms 1, 1901, par. 10*

“As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” [*Verses 6, 7.*] This work has been neglected. If the heart were filled with gratitude, its precious treasure of love and thanksgiving would flow forth to refresh others. Little grievances would not be noticed. Larger difficulties would be met in the Spirit of Christ. The hearts would go out in prayer to God for patience, perseverance, and forbearance. Then when the enemy came in like a flood, the Spirit of the Lord would lift up a standard for tried, tempted souls. *16LtMs, Ms 1, 1901, par. 11*

We are warned, “Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily.” [*Verses 8, 9.*] *16LtMs, Ms 1, 1901, par. 12*

God says, "Ye shall seek me and find me when ye shall search for me with all your hearts." [*Jeremiah 29:13.*] There is altogether too little courtesy and reverence shown to God. Those who are serving under the blood-stained banner of Prince Emmanuel, who have on their side the heavenly host, should give to the world a bright evidence of the saving power of truth. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he shall return from the wedding; that when he cometh and knocketh, ye may open unto him immediately." [*Luke 12:35, 36.*]*16LtMs, Ms 1, 1901, par. 13*

Now, just now, in this day of preparation, may the Lord awaken His people to a true sense of their responsibility. We should have ever-increasing faith and joy in the Lord. Our joy should be proportionate to the greatness of the truth which we claim to believe.*16LtMs, Ms 1, 1901, par. 14*

I made an earnest appeal to the people to give to the world a correct representation of the great work before us. I urged them not to mar their faith by accepting errors. We may be complete in Him who is the head of all principalities and powers.*16LtMs, Ms 1, 1901, par. 15*

The Lord gave special victory. The countenances of those present expressed their desire to advance in grace and in the knowledge of the truth.*16LtMs, Ms 1, 1901, par. 16*

We have every reason to believe that the work carried on in San Francisco by Bro. Corliss and his brethren is the work that needs to be done. San Francisco is a center, and must be thoroughly worked. A much more extensive work should be done in this great and wicked city. The message of mercy must be proclaimed in the highways and hedges; all classes must be invited to the banquet provided by the Lord.*16LtMs, Ms 1, 1901, par. 17*

On Tuesday Brother Pierson drove us to Strawberry Hill, explaining many things of interest along the way as we wound up the ascending grade. Here there are large parks to which the people can come from the bustle of the city. This is a blessing which all classes are free to enjoy, the poor as well as the wealthy. Here they can see trees and plants and shrubs from every clime with roses



and lilies and pinks and many other flowers. All are free to enjoy these things, but none are permitted to pick the flowers. Should they do this, the beauty of the scenery would soon be no more.*16LtMs, Ms 1, 1901, par. 18*

I could but be thankful that we had visited this place at a time when the park was not filled with men smoking pipes and cigars and cigarettes. As it was, the few men who were there marred the beauty of the place by smoking, testifying to the curse of being under a vile habit. Tobacco is a slow but sure poison which destroys the nerve-brain power, rendering the user unable to discriminate between good and evil, righteousness and sin. I thought, O, how I wish they knew what harm they are doing to themselves by using tobacco, while at the same time they poison the Lord's free atmosphere so that others are injured.*16LtMs, Ms 1, 1901, par. 19*

From the park we went to our Vegetarian Restaurant in San Francisco, where we received an invitation to take dinner. Here we found in a narrow building tables set to accommodate as many as possible, but many who desired to come in were obliged to turn away. The plain, simple food placed before the guests was fully in accordance with the sign placed in the only window in the room—Vegetarian Restaurant. There was on the table not a particle of meat, poultry, or anything that has animal life, and yet everything was palatable and acceptable. Our party enjoyed the wholesome, substantial food. The neat appearance of the waitresses, with their dark dresses covered with white aprons, was very pleasant.*16LtMs, Ms 1, 1901, par. 20*

We were very much pleased with our visit to this restaurant. We are glad that an effort is being made to provide those who wish to change their diet with food which is wholesome, nourishing, and palatable. The only thing that I regretted on this occasion was the inability of the managers to accommodate many of those who wished to patronize the restaurant. If more of these restaurants could be carried on in San Francisco, what a blessing it would be. By the practical demonstration of how to prepare wholesome, palatable food without the use of meat, many would learn valuable lessons. They would become acquainted with health

principles. *16LtMs, Ms 1, 1901, par. 21*

I wish that some of those who have means tied up in banks could be led to study the situation and devise means whereby this restaurant could be enlarged, so that it would accommodate more people. It would be a school to our people, who need to learn how to prepare food without using the flesh of dead animals. That which is dead should ever be regarded as unfit for food. We shun the dead bodies of animals; for they are repulsive to us, while at the same time we prepare their flesh for our tables. There is no good reason for our doing this. We should learn that fruits, grains, and vegetables can be so skillfully and tastefully prepared that they will be chosen before any preparation of meat. *16LtMs, Ms 1, 1901, par. 22*

After dinner we went to the church, where we found a goodly number of people assembled, notwithstanding the fact that it was Christmas day. We praised the Lord that so many were desirous of hearing the truth. I continued my remarks on the *second chapter of Colossians* and the Lord gave me freedom. My burden during the meetings of this Week of Prayer has been to impress the people that true service makes believers self-denying and self-sacrificing. They keep in view the need of individual holiness and consecration, that through the sanctification of the truth they may abound in works of benevolence to the uplifting of others. *16LtMs, Ms 1, 1901, par. 23*

Christ said to the Samaritan woman, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. ... Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [*John 4:10, 13, 14.*] Thus is represented the experience of the thankful heart. It continually overflows in blessings to others. *16LtMs, Ms 1, 1901, par. 24*

Paul greatly desired to see the Colossians enjoying to the full the blessings of the gospel. He longed to be with them to speak to them words of encouragement, that their hearts might be comforted,

“being knit together in love and unto all riches of the full assurance of understanding of the acknowledgement of the mystery of God.” [*Colossians 2:2.*] The Word of God is full of consolation and presents great possibilities and advantages which we should strive to appreciate. Through faith in Christ we may reach the highest standard in Christian perfection. *16LtMs, Ms 1, 1901, par. 25*

The gospel influences those who receive it to attain to Christian obedience. They are inspired with hope, having that faith which works by love and purifies the soul, making the receiver Christlike in character. As Redeemer and Creator, Christ is the owner of man. He is glorified by the individual service of those who on this earth act as His helping hand. To refuse to obey the requirements of Christ, to fail to devote every capability to His service, is to rob God. He, our Lord and Saviour, calls for the co-operation of every human agency. As they strive to do good and to be good, they will be successful in their work of reconciling man to God through Jesus Christ, unto all the riches of the full assurance of understanding. *16LtMs, Ms 1, 1901, par. 26*

Christianity is not a half-and-half work, a serving of God and mammon, but a full conversion to God. Christians have an understanding of spiritual things which unites them with Christ and with one another in love. There is no undecided work about true conversion. It is the working of the Holy Spirit upon human character. *16LtMs, Ms 1, 1901, par. 27*

The Lord calls for workers who will deny self and follow in His footsteps. He calls for a faithful tithe, for gifts and offerings, that there may be in His treasury means wherewith to advance His work. Our money is His, and it is to be returned to Him. Christ is the light and life and joy of His people. Because He lives, they shall live also, and when He appears, it will be to be glorified in His saints and to be admired in all them that believe. *16LtMs, Ms 1, 1901, par. 28*

The spirit of liberality came into our meetings, and the offerings in the San Francisco church amounted to between two and three hundred dollars. I feel very thankful to our heavenly Father for this evidence of the working of His Spirit upon hearts. The mission in

San Francisco is self-supporting. Many calls are made upon the people for means to sustain the work in their own borders, yet they do not complain, but willingly unite in giving for other parts of the field. *16LtMs, Ms 1, 1901, par. 29*

Read the *eighth chapter of second Corinthians* in the churches, and see if they will not catch the inspiration of liberality. God will help His people to see things in a correct light, and to meet the pressing emergencies which arise in aggressive warfare. As they give liberally of the Lord's entrusted means, they will learn that as they impart, they receive. God will give to them that they may give to others. *16LtMs, Ms 1, 1901, par. 30*

During these meetings in San Francisco, we had positive evidence of the presence of the Spirit of God. The Lord came very near to us, and His light shone upon us. Elder Corliss labored very earnestly, though suffering from a severe cold. *16LtMs, Ms 1, 1901, par. 31*

On Wednesday I left San Francisco for Oakland, where I had promised to spend the last Sabbath and Sunday of the Week of Prayer. On Sabbath I spoke to a company of six hundred people in the Oakland church. Through various circumstances I had been brought into a state of exhaustion; and as I looked over the congregation, and thought of my heart trouble, I feared that I would not be able to make the people hear. I asked them to pray for me. At first the weakness of my voice was apparent, but the Lord heard prayer, and my voice increased in strength. *16LtMs, Ms 1, 1901, par. 32*

## Ms 2, 1901

### Notes of Work

NP

January 12, 1901 [date typed]

This manuscript is published in entirety in *4MR 251-254*. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

It would be difficult to describe my feelings as I stood before the San Francisco church a few weeks ago, and looked over the large congregation. My mind went back to the time when my husband and I were planning to build a place of worship in San Francisco. Some, when they saw the plan, said, It is too large. The house will never be filled. At the same time we were building the office and meeting house in Oakland. I thought of the anxiety felt and the earnest prayers offered to God that He would open the way. *16LtMs, Ms 2, 1901, par. 1*

At that time I dreamed that I saw as it were two bee hives, one in San Francisco and one in Oakland. In the hive in Oakland the bees were diligently at work. Then I looked at the hive in San Francisco, and saw that very little was being done. The hive in Oakland seemed to be by far the most promising. *16LtMs, Ms 2, 1901, par. 2*

After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. Much earnest work was being done. *16LtMs, Ms 2, 1901, par. 3*

When I related this dream, it was interpreted to mean that San Francisco was a place in which there was a great work to be done. There were among us at that time only three men to whom we could look for financial assistance. These were Brother Morrison and Brother Diggins, who <both> now sleep in Jesus, and Elder James White. Believers were few in number, and we needed all the courage we could get to brace us for the outlook. *16LtMs, Ms 2,*

1901, par. 4

We prayed much in regard to the dream I had had, and I resolved to venture out in accordance with the light given. I decided to sell my property in Battle Creek, and we wrote to the brethren there, "Sell everything we have in Battle Creek, and send us the money at once." This was carried through, and we built the church in San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by His Holy Spirit to carry forward the work with courage and perseverance and faith.*16LtMs, Ms 2, 1901, par. 5*

Before leaving Australia, while in Maitland, N.S.W., I was in the night season standing before a large congregation in San Francisco. The Lord gave me a message to bear and freedom in bearing this message. The people had ears to hear and hearts to understand.*16LtMs, Ms 2, 1901, par. 6*

I was much encouraged as I stood before our people in San Francisco. I thought of the dream and the instruction which had been given me so many years ago, and then looked at the people assembled; I felt that I could indeed say, The Lord has fulfilled His word. <Elder Corliss has been laboring most earnestly to educate the people in what saith the Scriptures with good results.>*16LtMs, Ms 2, 1901, par. 7*

After I had finished speaking, all who wished to give themselves to the Lord were invited to come forward, and in response to this invitation, two hundred people came forward. This was a time of precious refreshing. We know that angels of God were with us. The room was pervaded with the atmosphere of heaven.*16LtMs, Ms 2, 1901, par. 8*

Among those who came forward were some who have been attending our meetings in the past and who have become interested in the truth. May they decide to place themselves wholly on the Lord's side. May they have the courage to receive and live the truth. I felt from my heart that we could say to them, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning

Israel. ... It shall be if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.”  
[Numbers 10:29, 32.]*16LtMs, Ms 2, 1901, par. 9*

We were much pleased by the spirit shown by those assembled. They freely acknowledged the goodness and mercy of God, offering Him praise and thanksgiving. The Lord is glorified when His people praise Him.*16LtMs, Ms 2, 1901, par. 10*

When the meeting closed, many pressed forward to take my hand and welcome me back to America. <I was glad to meet them and take them by the hand.>*16LtMs, Ms 2, 1901, par. 11*

We earnestly hope that the steps taken in the future in the work in San Francisco will be steps of progress. The work that has been done there is but a beginning. San Francisco is a world in itself, and the Lord’s work there is to be broader and deeper. Souls are to be sought for. The Word of the Lord is to be declared, <line upon line, precept upon precept, here a little and there a little,> that His name may be glorified.*16LtMs, Ms 2, 1901, par. 12*

God will use consecrated ability in His service. As His servants impart to others that which they have received, He will entrust them with more to impart. And as they are enabled through His grace to accomplish good, they <are to> ascribe all the glory to Him who is the Alpha and the Omega, the first and the last. Thus divinity and humanity work together. Men become laborers together with God, working out their own salvation with fear and trembling, realizing always that it is God who works in them, to will and to do of His good pleasure.*16LtMs, Ms 2, 1901, par. 13*

There is a great work to be done in San Francisco and Oakland. The Lord will use humble men in these great cities. He can work with those who will labor in His fear. He will give evidence of His power to sincere workers and to sincere inquirers after the truth who desire not only to know, but to perform His will.*16LtMs, Ms 2, 1901, par. 14*

There are men and women whom the Lord, through peculiar circumstances, will bring to the front in His work. These will be men and women who have consecrated themselves to Him. As they

walk before Him in faith and trust, He will lead them to places of usefulness and honor. He is a present help in every time of need to those who rely on Him. The Lord will qualify those who honor His name for important and perilous service, although they may not have time to obtain all the education they desire. The great Teacher understands. What He calls for is the willing devotion of heart and mind. When this is given Him, He will fit the givers for His service, in spite of apparent difficulties and obstacles. In His name and in His strength they will go forth to conquer.*16LtMs, Ms 2, 1901, par. 15*

God is testing the motives and principles of men and women. Strong faith and much prayer will bring heavenly angels to our side. By patient continuance in well doing, we become channels of light.*16LtMs, Ms 2, 1901, par. 16*

Those who are willing to be emptied of self will be fitted for the good work before all who will deny self and lift the cross. Through the help of the Holy Spirit they gain the victories God wishes them to gain. Wisdom and strength will award energy and perseverance. These are God's gifts to the diligent, humble worker.*16LtMs, Ms 2, 1901, par. 17*



## Ms 3, 1901

### Notes of Work

NP

December 3, 1901

This manuscript is published in entirety in *17MR 47-49*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Here I am in San Francisco. Two weeks ago Elder Corliss came up to St. Helena and urged me to go to San Francisco and help in the meetings during the Week of Prayer.*16LtMs, Ms 3, 1901, par. 1*

A few weeks ago I visited this place and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungering for the Word of the Lord, and we believe they heard to a purpose. As I spoke in plain, simple language the word of life, I knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live.*16LtMs, Ms 3, 1901, par. 2*

After the meeting Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly two hundred people came forward. Men and women, youth and children, pressed into the front seats. This is a work the Lord would have done in every church.*16LtMs, Ms 3, 1901, par. 3*

Many could not come forward because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, "I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard."*16LtMs, Ms 3, 1901, par. 4*

The most earnest efforts should be made to lead the older and younger members of our churches to take hold of the work where they are. The Lord will use all who will give themselves to Him in

deed and in truth. The <young men and women> who give themselves to the work of teaching the truth and laboring for the conversion of souls should first be vitalized by the Holy Spirit; and then they should go forth without the camp into the most unpromising places. The Lord has not given to those of little experience the work of preaching to the churches. The message is to be proclaimed in the highways and hedges. *16LtMs, Ms 3, 1901, par. 5*

Where are the men who know how to organize? You are needed just now. Only those who are themselves guided by the great principles of the truth, who have themselves felt the power of the grace of God, can be a blessing to others. These are the ones who can labor for <church members> who are living in carelessness. Those who, on their knees and with the Bible before them, seek for a living connection with the source of all power will gain an experience which will be of more value to them than gold. *16LtMs, Ms 3, 1901, par. 6*

Careful management on all points is needed so that we shall neither run into the fire of fanaticism nor drift into formalism, which will freeze our own souls and the souls of others. We need more of the good, old-fashioned religion which leads a man to walk humbly before God. He who possesses this religion brings into his work an awakened intellect. He grasps the theory of truth, but he does not stop there. He co-operates with God by using in His service all the <capabilities and> gifts entrusted to him. He spends much time <searching the Scriptures and> with God in prayer, and divine power comes to him, enabling him to understand the sacred art of saving souls. *16LtMs, Ms 3, 1901, par. 7*

There is no need of our making continual blunders in the work of the Lord. Ministers need the guiding philosophy which gives them strength to save souls ready to perish. This philosophy is necessary in the work of God. But how little effort is put forth to educate the youth before they go out into God's vineyard. Little genuine zeal is shown in the work of educating and training the inexperienced disciple to seek for souls as he that must give an account. *16LtMs, Ms 3, 1901, par. 8*

I beseech those who have received the light of truth to do all in their power to carry out the commission given by Christ to His disciples. Let ministers understand that they are to impart that which they receive. Let them remember that their success comes from God, who is always ready to give a fresh supply of grace <to the humble and contrite ones>. Let them live in the light and love of God, improving the opportunities presented to them, and drawing into the web threads which will help to make the perfect pattern. Each human being is weaving his own web, and each throw of the shuttle helps to decide his <own soul's> destiny, <and the souls of others by his consistent, godly life>. *16LtMs, Ms 3, 1901, par. 9*

The church is in great need of purification. There are sins which are unrepented of and unconfessed. The poison of sin <must be cleansed from> the church. Many have been so deceived, their principles have been so corrupted, that <they have no pleasure in> the Word of God, <and it> has no power over their lives. God will test character. In the day of final judgment, when every man shall be judged according to the deeds he has done in the body, nothing will seem to have existence but character and the law of God. Man will be stripped of everything but the character he has formed. All will be seen to be either righteous or unrighteous. *16LtMs, Ms 3, 1901, par. 10*

Now pretense and semblance reign in the world. But God's law calls for more than words. An imperative voice says, "By their fruits ye shall know them." [*Matthew 7:20.*] God calls for works. Our future happiness depends on <our> active faith <in the Word of God, in doing His will> and good works. *16LtMs, Ms 3, 1901, par. 11*

Christ created human beings, and then, by a life of suffering and humiliation and a death of agony and shame, He redeemed them from sin. O sinner, the Saviour endured all this for you. He died that you might be led to see the sinfulness of sin <and come unto Him that you might have life>. *16LtMs, Ms 3, 1901, par. 12*

## Ms 4, 1901

### The Need and Importance of Voice Culture

NP

January 15, 1901 [date typed]

Portions of this manuscript are published in *AH 435*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

In all our schools great attention should be paid to voice culture. Good readers are rare. Reading classes should be formed in which each student is given a thorough drill in pronunciation and emphasis. This is necessary if in the future the students are successful in communicating to others that which they have learned. The student who leaves school unable to read and speak correctly is not half-prepared for a position in the service of God.*16LtMs, Ms 4, 1901, par. 1*

Students should be taught to read and speak in an acceptable manner, pronouncing their words clearly and distinctly, and giving proper emphasis and expression to the thoughts. They should be taught how to control and modulate the voice, letting it rise and fall at the proper times. No tame, expressionless reading should be permitted.*16LtMs, Ms 4, 1901, par. 2*

Vocal culture should be made one of the most important branches of education in our schools. In order for this to be done the teachers must themselves understand the art of reading and speaking. Those who help to prepare students for God's great work should be men and women who understand and appreciate the value of voice culture, who have studied this themselves and know how to instruct others. If teachers are defective in this respect, their work is of little value compared with what it would be if they knew how to read and speak aright.*16LtMs, Ms 4, 1901, par. 3*

Let this matter be no longer neglected by the teachers in our schools. Let them teach the students how to read in clear, full

tones, and how to give the proper emphasis and expression to the thoughts. And let the students themselves strive perseveringly to become good readers. In every part of the student's life, voice culture is of the greatest consequence. The intellect is of double value when there is joined with it the power to use the voice as it should be used. *16LtMs, Ms 4, 1901, par. 4*

We may have knowledge, but unless we know how to use the voice correctly, our work will be a failure. Unless we can clothe our ideas in appropriate language, of what avail is our education? All the knowledge we may gain will be of little advantage to us unless we cultivate the talent of speech, that the door of the lips may open to allow ideas to go forth to bless others. Knowledge is a wonderful power when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention. *16LtMs, Ms 4, 1901, par. 5*

We are bound by all holy motives to do what is in our power to meet the necessities for this time. Let us cultivate the talent of speech so that it will be a power in winning souls to Christ. *16LtMs, Ms 4, 1901, par. 6*

Students who expect to become workers in the cause of God should be trained to speak in a clear, straightforward manner, else they will be shorn of half their influence for good. The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible workers, or canvassers. Those who are planning to enter these lines of work should be taught to use the voice in such a way that when they speak to people about the truth, a decided impression for good will be made. The truth must not be marred by being communicated through defective channels. *16LtMs, Ms 4, 1901, par. 7*

The canvasser who can speak clearly and distinctly about the merits of the book he wishes to sell will find that this is a great help to him in selling the book. He may have an opportunity to read a chapter of the book, and by the music of his voice and the emphasis placed on the words, he can make the scene presented stand out as clearly before the mind of the listener as though it

could in reality be seen. *16LtMs, Ms 4, 1901, par. 8*

The one who gives Bible readings should be able to read with a soft, musical cadence which will charm the hearers. *16LtMs, Ms 4, 1901, par. 9*

Ministers of the gospel should know how to speak with power and expression, making the words of eternal life so expressive and impressive that the hearers cannot help but feel their weight. I am pained as I hear the defective voices of many of our ministers. Such ministers rob God of the glory He might have if they had trained themselves to speak the word with power. *16LtMs, Ms 4, 1901, par. 10*

To be able to speak correctly is the life and health of a speaker. In speaking, the strain of the work should not be put upon the throat and lungs. The abdominal muscles are to do the heaviest share of the labor, the throat being used as the channel. Many have died who might have lived had they in the schoolroom been taught that the voice is a precious talent and must be used with the greatest care. *16LtMs, Ms 4, 1901, par. 11*

No man should consider himself qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance. If he attempts to speak to the people without knowing how to use the talent of speech, half his influence is lost; for he has little power to hold the attention of a congregation. *16LtMs, Ms 4, 1901, par. 12*

Those who are engaged in mechanical lines of work will find it greatly to their advantage to cultivate the talent of speech. Thus they can make a success of their work, when, did they neglect to speak correctly, they would make a failure. *16LtMs, Ms 4, 1901, par. 13*

Those who are planning to engage in business lines need to learn how to control the voice, so that when they go forth into their work, they will not, if something goes wrong, speak in tones that will stir the worst passions of the human heart. Too often the speaker and the one spoken to, speak sharply and harshly. Sharp, dictatorial words, uttered in hard, rasping tones, have separated friends and

resulted in the loss of souls.*16LtMs, Ms 4, 1901, par. 14*

Instruction in vocal culture should be given in the home circle. Parents should teach their children to speak so plainly that those who are listening can understand every word that is said. They should teach them to read the Bible in <clear, distinct utterance> in a way that will honor God. And let not those who kneel round the family altar put their faces in their hands <and in their chair> when they address God. <Let them lift up their heads and, with holy awe and boldness, come to the throne of grace.>*16LtMs, Ms 4, 1901, par. 15*

Parents, train yourselves to speak in a way that will be a blessing to your children. Women need to be educated in this respect. There are many busy mothers who have never had time to go back and pick up the dropped stitches; but even these, if they will, can cultivate the talent of speech, and can teach their children to read and speak correctly. Let working men and working women remember that it is never too late for them to improve. God calls upon parents to bring all the perfection possible into the home circle.*16LtMs, Ms 4, 1901, par. 16*

In the social meeting there is especial need of clear, distinct utterance, that all may hear and be benefited by the testimonies borne. Difficulties are removed and help is given as God's people relate their experiences in social meeting. But too often the testimonies are borne with faulty, indistinct utterance; and it is impossible to gain a correct idea of what is said. The blessing is lost through a failure to use rightly the talent of speech.*16LtMs, Ms 4, 1901, par. 17*

We have given altogether too little attention to this subject. Let those who speak and those who pray pronounce their words properly and speak in plain, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate the precious treasures of truth to the people. But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible. Church members should be taught to speak and pray in a way that will properly represent the great truths they

possess. Let the testimonies borne and the prayers offered be clear and distinct. Then the social meeting will be a place where God will be glorified. *16LtMs, Ms 4, 1901, par. 18*

Let all make the most of the talent of speech, remembering that the voice has been given to them by God to be improved and used in His service. Let there be a reformation among us in regard to the way in which we use this talent. Let all take hold of this matter in earnest. God calls for a higher, more perfect ministry. He is dishonored by the imperfect service of the one who by painstaking effort could be an acceptable mouthpiece for Him. The truth is too often marred by the channel through which it passes. *16LtMs, Ms 4, 1901, par. 19*

The Lord calls upon all who are connected with His service to give proper attention to the cultivation of the voice, that they may utter acceptably the great and solemn truths He has entrusted to them. He calls upon them not to attempt to hold forth the word of life to others unless they can do this work in a way that will honor Him. Let them not mar the truth by defective utterance. Let not those who have neglected to cultivate the talent of speech suppose that they are qualified to minister, for they have yet to obtain the power to communicate. Let those who in the past have not felt it their duty to try to improve the voice, begin this work now, before any more time passes away. *16LtMs, Ms 4, 1901, par. 20*

When you speak, let every word be full and well rounded, every sentence clear and distinct, down to the very last word. Many, as they approach the end of the sentence, drop the voice, speaking so indistinctly, with such weakness of utterance, that the force of what they say is destroyed. Words that are worth speaking at all are worthy of being spoken in a clear, distinct voice, with emphasis and expression. But never search for words that will give the impression that you are learned. The greater your simplicity, the better will your words be understood. *16LtMs, Ms 4, 1901, par. 21*

Has God placed in your hearts, young men and young women, a desire to do service for Him? Then by all means cultivate the voice to the utmost of your ability, so that you can make plain to others the precious truth. Do not fall into the habit of praying so indistinctly



and in such a low tone that your prayers need an interpreter. Pray simply, but clearly and distinctly. To let the voice sink so low that it cannot be heard is no evidence of humility. *16LtMs, Ms 4, 1901, par. 22*

Learn how to offer up your intercessions in an acceptable manner. First consider your great need, and do not think it necessary to tell God a long list of things about yourself, as though He did not know. Come right to the point. In a voice of urgent entreaty, make known your great need. Be as earnest as a child is when asking its parents for something it very much desires. Mingle joyous thanksgiving with your requests. Thank the Lord for His great love and mercy toward His redeemed by the great sacrifice of the only begotten Son of God. Ask Him to help you to be His instrument in saving souls. Ask for wisdom and grace to know how to approach your fellow men. And let your heart always be filled with sincere gratitude for God's great gift, even the gift of His only begotten Son. Has not God given His Son to die for you? And with this gift has He not given all heaven? Contemplate this subject, and your heart will burn within you as you think of the infinite sacrifice made in your behalf. Oh, put your heart, all broken and subdued, into your petitions. Do not, when you approach your heavenly Father, to plead for the salvation of your own soul and the salvation of those around you, offer up a petition that is as prosy as a chapter of an uninteresting book. *16LtMs, Ms 4, 1901, par. 23*

All that is done in the service of God should be done with wholeheartedness. Let ministers and teachers pray with hearts overflowing with love for God. The people become weary of listening to prayers that are as dry, as destitute of moisture, as the hills of Gilboa were destitute of dew and rain. It is hard to imagine anything more icy, more devoid of fervor, than many of the prayers offered by ministers whose petitions ought to be warm with the fire of God's love. Tame, spiritless prayers are a sign of a Christless heart. He whose heart is softened and subdued by the love of God will pray with fervency and zeal. *16LtMs, Ms 4, 1901, par. 24*

But let no one try to make eloquent prayers. Such prayers God does not acknowledge. *16LtMs, Ms 4, 1901, par. 25*

Prayer is an expression of the needs of the soul. Our prayers should never be set and formal, but full of tenderness and love. Yearning for a deeper, broader realization of the Saviour's matchless love, we should cry to God for more wisdom. If there was ever need for soul-stirring prayers and discourses, it is now. The end of all things is at hand. Those who pray now should pray with sincerity and under the moving of the Holy Spirit. O that we could see as we should the necessity of seeking the Lord with all the heart. Then we should find Him. Our hearts need to be cleansed from all selfishness. So much of this great evil is cherished that the Lord cannot find room to enter. May the Lord teach His people how to pray. Let the teachers in our schools and the ministers in our churches learn daily in the school of Christ. Then they will pray with earnestness and fervor, and their prayers will be heard and answered, even as were the prayers of Daniel. Then the Word will be proclaimed with power. *16LtMs, Ms 4, 1901, par. 26*

Let us learn how to pray in the Spirit. Let there be no more formal prayers. Let us learn how to love God with heart, and soul, and mind, and strength; and our neighbor as ourselves. Let us read and practice the instruction contained in the *fifty-eighth chapter of Isaiah*. Then we shall offer prayers which will bear the evidence of God's inditing. And such prayers will be heard and answered. *16LtMs, Ms 4, 1901, par. 27*

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] *16LtMs, Ms 4, 1901, par. 28*

To those who are planning to enter God's work as ministers I would say, Strive with determination to be perfect in speech. Ask God to help you to accomplish this great object. When in the congregation you offer prayer, remember that you are addressing God, and that He desires you to speak so that all who are present can hear and can blend their supplications with yours. A prayer uttered so hurriedly that the words are jumbled together, does the hearers no good and is no honor to God. Let ministers and all who offer public prayer learn to pray in such a way that God will be glorified and the

hearers will be blessed. Let them speak slowly and distinctly and in tones loud enough to be heard by all, so that the people may unite in saying, Amen.<sup>16</sup>*LtMs, Ms 4, 1901, par. 29*

## Ms 5, 1901

### A Very Present Help

NP

January 15, 1901 [date typed]

Portions of this manuscript are published in *Ev 524*; *TDG 23*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

God desires His people to remember the message given to the church at Ephesus: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." [*Revelation 2:1-7*].*16LtMs, Ms 5, 1901, par. 1*

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:12-14*].*16LtMs, Ms 5, 1901, par. 2*

John was commanded to write this wonderful message for us. Why has it not more influence in our lives? Why are we satisfied with a

low standard, when such wonderful incentives are presented to lead us to reach the standard of perfection? Is not the reward held out sufficiently attractive to lead us to heed every word of God?*16LtMs, Ms 5, 1901, par. 3*

If those who enter the service of God would strive earnestly to increase in fervency and genuine love, what a powerful and convincing evidence in favor of the truth would be given to the world. Hearts would be knit together. The believers would search the Scriptures daily, as did the noble Bereans. Their faith would rest upon a sure foundation, even the tried stone, which sustains the whole structure of Christianity. Founded upon truth, their convictions would not be shaken by storm or tempest. They would not depend on feeling, knowing that feelings are changeable. Their faith would lay hold of eternal unchangeable truth.*16LtMs, Ms 5, 1901, par. 4*

When God gave Christ to our world, He endowed human beings with imperishable riches. John writes of Christ, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks. And in the midst of the seven golden candlesticks one like unto the Son of man, clothed with a garment down to his feet, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp, twoedged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches." [*Revelation 1:12-20.*]*16LtMs, Ms 5, 1901, par. 5*

This is the One who says to us today, "Him that cometh to me, I will

in no wise cast out.” [*John 6:37.*] Then cling to the mighty One. Do not, I beseech you, dishonor your Redeemer by turning from Him to seek help from human beings. Help those who are weak in faith by showing firm confidence in God. Do not encourage these souls to lean on any human prop. Do not insult the Saviour by turning from His promises, from the fullness of His love and assurance, to human resources. Trace not a word of doubt in the One who loves you, whose you are by creation and by redemption. Go not for help to those who are just as dependent as you. Christ has declared, “Without me ye can do nothing.” [*John 15:5.*] “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*] Christians, is not this promise of value? Had there been a surer way of finding rest, would not the Lord have pointed it out to His weary, fainting children? But He has told us of no way in which to find rest except by wearing His yoke. “Take my yoke upon you,” He says, “and learn of me, and ye shall find rest unto your souls.” And the dear Saviour adds, “My yoke is easy and my burden is light.” [*Verses 29, 30.*]*16LtMs, Ms 5, 1901, par. 6*

I wish to say to my friends here and in foreign countries, Do not waste time and money by writing to your friends for something with which to satisfy your soul-hunger. Christ says, “I am the bread of life.” [*John 6:35.*]*16LtMs, Ms 5, 1901, par. 7*

Read the record of how the Saviour fed the multitude with five loaves and two fishes. He took the bread, and when He had given thanks, He gave it to His disciples, bidding them distribute it among the people. The food taken from the hands of the Saviour was given to the people till all were satisfied. Then the command was given, “Gather up the fragments that remain, that nothing be lost.” [*Verse 12.*]*16LtMs, Ms 5, 1901, par. 8*

Jesus placed the provision in the hands of His disciples to give to those who had become faint with hunger. This merciful provision for temporal need helped to fasten in the minds of the people the gracious words of truth which He had spoken.*16LtMs, Ms 5, 1901, par. 9*

This miracle contains lessons of deep import, which, though they lie beneath the surface, will be discerned and appreciated by those

who have cultivated their perceptive faculties. This miracle is an object lesson for us. Thus God would teach us how to work. We are to receive from Him, not to hoard up for self-glorification, but to impart to others. And as we give to others, let us not suppose that we are to receive the glory. All the glory is to be given to the great Master worker. The disciples were not to receive glory for the miracle. They were only instruments used by the Lord to feed the people. *16LtMs, Ms 5, 1901, par. 10*

By this miracle Christ would teach us the truth of the words, "Without me ye can do nothing." [*John 15:5.*] He is the source of all power, the Giver of all temporal and spiritual blessings. He employs human beings as co-workers, giving them a part to act with Him as His helping hand. By the work of the disciples He illustrated the work His disciples are to do in all ages. They are to receive from Him the precious truth that they may give it to those who are fainting by the wayside. And as they empty their hands in giving to the hungry, Christ gives them more to impart. *16LtMs, Ms 5, 1901, par. 11*

In this miracle Christ has shown how medical missionary work is to be bound up with the ministry of the Word. His disciples are to take the bread of life and the water of salvation, and give it to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. Thus they do double service for the Master. The beauty and utility of the work we do for God consists in its symmetry and harmony and in its all-round adaptability and efficiency. *16LtMs, Ms 5, 1901, par. 12*

After this miracle the people who had been fed desired to make Jesus king, but sending the multitude away, and bidding His disciples take the boat and go across the lake, He went up into the mountain to pray. During the night a storm arose, and while the disciples were trying in vain to manage the tempest-tossed boat, Jesus appeared, walking through the darkness upon the white-capped billows. *16LtMs, Ms 5, 1901, par. 13*

"The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto the disciples were entered, and that Jesus went not with

his disciples into the boat, but that his disciples were gone away alone, ... they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.” [*John 6:22, 24-29.*]*16LtMs, Ms 5, 1901, par. 14*

“They said therefore unto him, What sign shewest thou, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the wilderness, as it is written, He gave them bread from heaven to eat.” [*Verses 30, 31.*] Christ understood that the people sought Him because they wished Him to provide for them that which would sustain physical life, and He said to them, “Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” [*Verses 32-35.*]*16LtMs, Ms 5, 1901, par. 15*

Some of those who had been fed by the miraculous power of God failed entirely to learn the lesson He desired to teach. Let us not fall into this error. Christ desires us to realize that the meat which perishes is of very little value when compared with that which endures to everlasting life.*16LtMs, Ms 5, 1901, par. 16*

All are invited to partake of the bread of life. It is for our present and eternal happiness to accept this invitation. When we are in need of help, let us go directly to the One who says, “I know thy works.” [*Revelation 2:2.*] He knows just how to assist poor, trembling souls. Do not turn from the loving, compassionate Redeemer to human friends, who though they give you the best they have, may lead you



into harm. Take all your troubles to Jesus. Cast your helpless soul upon Him who will not only take your burdens, but will receive you and strengthen and comfort you. He is the great Healer of all maladies. Then why do you not trust Him?*16LtMs, Ms 5, 1901, par. 17*

The Lord desires His children to act well their part, <and be> at peace with one another through Christ, the peace-giver. When Christ abides in the heart, the powers of the <whole body work in unity [and]> harmony. The <whole individual person's> reason and the affections, knowing how to act their parts, labor together unitedly. Like a king upon his throne, reason rules the working machinery.*16LtMs, Ms 5, 1901, par. 18*

It may be that much work needs to be done in your character building, that you are a rough stone which must be squared and polished before it is fit to fill a place in God's temple. You need not be surprised if with hammer and chisel God cuts away your defects of character, until you are prepared to fill the place He has ready for you. No human being can accomplish this work. Only by God can it be done. And be assured that He will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your infirmities, and works to restore, not to destroy.*16LtMs, Ms 5, 1901, par. 19*

Why do we turn from divine wisdom to human wisdom? God sees the dishonor we do Him. He knows that in humanity we shall find no solace for our woe, and He pities us because we are so needy, yet so unwilling to make Him our confidant, our burden-bearer. He sees human beings slighting the love and mercy provided for them, and He says sadly, "Ye will not come unto me that ye might have life." [*John 5:40.*]*16LtMs, Ms 5, 1901, par. 20*

Our distrust is an insult to the One who has done so much for us. He will never neglect those who come to Him. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*]*16LtMs, Ms 5, 1901, par. 21*

Christ desires to say of His people as He said of Israel of old, "Thy

renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.” [*Ezekiel 16:14.*]<sup>16</sup>*LtMs, Ms 5, 1901, par. 22*

## Ms 6, 1901

Words to Teachers

NP

January 16, 1901 [date typed]

Previously unpublished.

The teachers in our schools should give careful attention to the subject of how to make the studies most profitable for students who can only attend for one year. There are many whose circumstances will not allow them to remain in school longer than this. And though they may not, in this time, be able to gain a complete preparation for work in literary or business lines, yet they have received a start. If they will to do it, they can continually increase their knowledge by training the mental powers. *16LtMs, Ms 6, 1901, par. 1*

Our schools need practical men as teachers. Much depends on the teacher as he outlines the course of study which the student shall follow. The student should be advised to take those studies which will best prepare him for the work for which he is adapted. The education which he receives at the school should prepare him to make advancement without a teacher. If he can take away with him the fear of the Lord, which is the beginning of wisdom, he will make steady progress. In the Word of God he has a lesson book which will be to him as the leaves of the tree of life. If he taxes his perceptive faculties in an effort to understand the Scriptures, if he trains the mind to take up difficult problems and wrestle with them until they are mastered, the reasoning powers will be strengthened. The mental development made is always proportionate to the purity of the food given to the mind. *16LtMs, Ms 6, 1901, par. 2*

Teachers should never allow the student to take too many studies, even though the student himself and his unwise parents shall urge this. The studies students shall take and the hours they shall study each day are matters to be decided by the teachers after careful consideration with reference to the physical and mental health of the students. *16LtMs, Ms 6, 1901, par. 3*

During his stay at the school, the student should obtain knowledge which he can carry away with him to impart to others. Under the supervision of wise teachers, he should learn to impart to others. While in the school he should be given opportunity to instruct others less advanced than himself, while at the same time he himself is receiving instruction. Thus the student will learn far more than if he had nothing of this kind to do. This is an excellent mental discipline, and has important results. By it the faculties are awakened to action.<sup>16</sup>*LtMs, Ms 6, 1901, par. 4*

## Ms 7, 1901

### Camp-Meetings

NP

January 21, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

For many years light has been given that camp-meetings should be held yearly in places where the people have not a knowledge of the truth for this time. The tents should be pitched in the most healthful location, and on high ground, so that if heavy rains come, the campers will not be flooded out.*16LtMs, Ms 7, 1901, par. 1*

Our people should not exchange tents for rooms, because the very best impression is made upon those who visit the campground by the home life in the city of tents.*16LtMs, Ms 7, 1901, par. 2*

A large tent should be pitched as a tabernacle, where the people may assemble to be educated in regard to what saith the Lord.*16LtMs, Ms 7, 1901, par. 3*

The gospel invitation is to be given to all. The work is not to be confined to the lowest grades of society in our large cities. When the work is done in this way, it is impossible for it to advance in God's order. The light of the third angel's message is to spread from country to country and from city to city.*16LtMs, Ms 7, 1901, par. 4*

Thousands of people who could be reached in no other way will be drawn to a camp-meeting. And as the truth is presented in clear, straight lines, they are amazed at the wonderful things brought from the Word. At one meeting, as a lady was attempting to follow in her Bible the references given by the speaker, someone said to her, "It is of no use for you to try. The Seventh-day Adventist Bible is not like the Bible we have." Few of the listeners at our meetings had any idea before that the precious truths presented were in the

Bible. *16LtMs, Ms 7, 1901, par. 5*

For this reason we should make every exertion to keep up our camp-meetings, and to hold them in different places. In America, in order to save expense, camp-meetings have been held year after year in the same place. Thus cities which ought to have had the light have been deprived of an opportunity to hear the last message of mercy. This is an economy which means loss in the end. *16LtMs, Ms 7, 1901, par. 6*

God calls upon us to give to the world the light He has given us. "Think not that I am come to destroy the law or the prophets," Christ said, "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [*Matthew 5:17-19.*] This message is to be given to those nigh and afar off. *16LtMs, Ms 7, 1901, par. 7*

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." [*Verse 18.*] This statement, made by Him who is the Alpha and the Omega, will in the day of judgment confront every transgressor of the law of God. How shall they escape who neglect so great salvation? *16LtMs, Ms 7, 1901, par. 8*

We need to exalt God's memorial of creation at the very beginning of the camp-meeting. Let the message come with such startling abruptness that it will arouse those who otherwise would not be stirred. The impression made will deepen, and the meeting will assume a new significance. Be assured that the best way is to <present sacred, testing truth> with as much force as possible. Let the people see that it means something to them to receive or reject the truth. The people who attend our camp meetings expect something surprising. Give them the truth as it is in Daniel and Revelation. Let nothing take the place of the testing message for this time. *16LtMs, Ms 7, 1901, par. 9*

**Ms 8, 1901**

Re Elder Haskell

Refiled as *Ms 199, 1898*.

**Ms 9, 1901**

Diary/"We, Sara, W. C. White..."

Refiled as *Ms 174, 1898*.



## Ms 10, 1901

"We are sorry that ..."

St. Helena, California

January 4, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We are sorry that [A. R. Henry] is so tempted by the enemy to do great harm to God's institution. May the Lord give him power from the snare to go.<sup>16</sup>*LtMs, Ms 10, 1901, par. 1*

God has given decided instruction on this point in the *sixth chapter of first Corinthians*. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." [*Verses 1-8.*]<sup>16</sup>*LtMs, Ms 10, 1901, par. 2*

Thus the Lord hath spoken against His people going to law before the unjust. Christians should settle their differences among themselves. They should not appeal to civil tribunals. There are lawyers who are dishonest, who for gain would deal unjustly. And when those who have had great light depart from the faith, giving heed to seducing spirits, there is nothing to hinder them from going to great lengths in unrighteousness. They will link up with men who

are ready to help them oppress the people of God.*16LtMs, Ms 10, 1901, par. 3*

This is not a personal matter. It is not men who are being robbed. Finite human beings, influenced by Satanic agencies, are bringing confusion and distress upon those who as stewards in trust are guarding the interests of the work and treasure of God. It is not men that [Henry] has set himself against, but the God of heaven, He who gives human beings all they have, in order to test and try them.*16LtMs, Ms 10, 1901, par. 4*

Those who are serving in our institutions in any country are not dealing with their own property. They are not even owners of themselves; for God's Word declares, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [*Verses 19, 20.*] This great sacrifice was made to rescue men from the bondage of sin and Satan.*16LtMs, Ms 10, 1901, par. 5*

To every man is given a work. God has a position for each one to occupy. All are to honor Him, showing a faithful regard for the interests of His cause. They are to jealously guard these interests, faithfully discharging the duties laid upon them. All are to abide in God, working in union with Him. They are to labor in such a way that they will win His approbation and enjoy His favor.*16LtMs, Ms 10, 1901, par. 6*

But there are men who have lost all love for God out of their hearts. They have barred the door of the heart against all righteous principles. They will not be reasoned with. And in order to be revenged of some wrong men have done them, they set themselves, in their hatred, at variance with God. They are determined to co-operate with Satan in robbing, not individuals, but the treasury of God, taking from it the supply with which His work is to be sustained and His kingdom built up.*16LtMs, Ms 10, 1901, par. 7*

These things are to be carefully considered, and God's people are to withstand Satanic agencies as far as duty seems to indicate that they should. Let men esteemed by God take these matters to Him in prayer, asking for wisdom to know just what course to

pursue. *16LtMs, Ms 10, 1901, par. 8*

That which is to distinguish Christians from all others is their union with Christ. This union is their strength and their efficiency. It leads them to love Jesus, to pray to Him, and to honor Him by doing His commandments. The fruit of this union is seen in their love for one another. *16LtMs, Ms 10, 1901, par. 9*

I address words to you which are of consequence to you. Have you not, while professedly working for the advancement of the cause of God, linked up with persons whose hearts, filled with covetousness and selfishness, were estranged from God? A certain work was given them to do, but they moved from impulse and abused their trust. Their course of action weakened the influence of Seventh-day Adventists. By deception, unrighteous principles were carried out, and God's cause was losing its distinctive characteristics of self-denial and self-sacrifice. God sent warnings and appeals and entreaties, but these were disregarded. *16LtMs, Ms 10, 1901, par. 10*

Those who are governed by holy principles will overcome selfishness and covetousness. They will realize that they are under a most solemn obligation to fit themselves in body and mind for the best discharge of the duties they owe to God and to their fellow men. We are God's property, and He requires us to follow the sacred principles of honesty in all that we do, so that we shall not misrepresent Him. The business transactions in God's institutions are to be such that they will glorify Christ. Those who, while professedly working for God, plan and devise for their own selfish interests, place themselves under the control of the wily foe, who in the heavenly courts apostatized from God and was expelled from heaven. *16LtMs, Ms 10, 1901, par. 11*

Men who are working in an underhand manner, who suppose themselves to be sharp and keen, have been connected with the work of God when they were ignorant of themselves and of the results to which their course was tending. To serve certain ends they have been employed to do certain lines of work, and they were paid for doing this work, when at the same time they were carrying on their own underhand work. These men had opportunity to be

enlightened by the Spirit of God and healed of their errors. They could have united with the true, sincere believers in serving their Creator and Redeemer with full purpose of heart, regarding Him as their rightful proprietor and rendering Him the homage of their hearts. Oh that these men had remembered that their underhand work was of the same nature as the work of Satan when in the heavenly courts he plotted against God! Oh that they could have seen that the heavenly angels were watching them, making a record of every transaction! What terror would have filled their minds as they saw their guiltiness and its sure result.*16LtMs, Ms 10, 1901, par. 12*

In their blindness they decided that their actions were not wrong, that they would not injure themselves. But men are to look at their actions in the clear light of righteous principles. They are to study how these actions will affect others, remembering that in the great day of God they will be held accountable for a failure to inculcate pure, unselfish motives and to do unselfish deeds. They should work in such a way that each action will honor God. They should cherish the love which leads to self-denial for the sake of doing good to others.*16LtMs, Ms 10, 1901, par. 13*

Two men whom God loved were connected together to do a certain work for the prosperity and healthfulness and continual advancement of God's institutions. They could not fail to do unselfish work without sinning against God, who requires of a steward that he be found faithful. Satan tempted these men to carry the work so as to make a good thing for themselves. Thus God's cause was made to suffer. It was not man they were planning to outwit; it was God. And the details of every transaction in which they took part, and every word they uttered, are written in God's book of records.*16LtMs, Ms 10, 1901, par. 14*

Oh, how many ministers of the gospel have been wronged by these combined forces, who drew in other persons by their deceptive statements. They were working to distill suspicion and by false statements to divert means from God's treasury. Their decisions brought sadness to many hearts which should have been relieved and made glad. Those in whose favor these men were prejudiced were dealt with more favorably, but those for whom they had any

dislike were made to feel the weight of injustice.*16LtMs, Ms 10, 1901, par. 15*

“Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.” [1 *Corinthians 9:7-14.*]*16LtMs, Ms 10, 1901, par. 16*

The apostle presents these principles for the benefit of those who labor in spiritual things. For our sakes this is written, to show that it is the will of God that ministers of the gospel should receive support from those for whom they labor. All who preach the gospel, whether men or women, are entitled to a just reward for their services.*16LtMs, Ms 10, 1901, par. 17*

The Lord has been greatly dishonored by those who have been retained in positions of trust while proving themselves to be unfaithful stewards. Their consciences were not tender. By the introduction of wrong principles they sowed the seeds of evil. They did not do in righteousness the work for which they received wages. They did not do justly.*16LtMs, Ms 10, 1901, par. 18*

Let those who now make efforts to extort means from the treasury remember that they are robbing God. They are not dealing with men, but with God. It is God’s work they have hindered and made to suffer. If they could only see this as it is, they would make every

effort in their power to repent and be converted, and to build up that which they have tried to tear down. These men have an account to settle with God. Their work should now be to make restitution; for they have involved the cause of God in financial embarrassment. But they seek to deepen their sin by still further impoverishing the treasury. Those who have done this work and still continue to do it will not care to meet their record in the great day of final retribution. They professed to be friends of the cause. They were given positions of influence, but they followed their own pernicious ways, and by reason of them the truth has been evil spoken of. *16LtMs, Ms 10, 1901, par. 19*

## Ms 11, 1901

Words of Instruction to the Church at Healdsburg

St. Helena, California

February 5, 1901

Portions of this manuscript are published in *AH 37*; *6BC 1102*; *7BC 968*; *ML 341*; *1MR 323-324*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

In the wonderful prayer which Christ offered for His disciples and for us just before His crucifixion, He said, "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all thine are mine, and mine are thine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." [*John 17:6-11.*]*16LtMs, Ms 11, 1901, par. 1*

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [*Verse 3.*] These words are of the greatest importance to us. Every member of the church of God should manifest a deep, earnest anxiety to be like the Redeemer in character. Believers should dwell upon Christ and His character. Then they will be changed into His likeness. Let each examine himself critically, to see whether in the home, in the church, and in the world he is revealing the Christlikeness, so that the Saviour can say of him, "I am glorified in him."*16LtMs, Ms 11, 1901, par. 2*

"I pray not that thou shouldest take them out of the world," Christ continued, "but that thou shouldest keep them from the evil." [*Verse 15.*] Church members should exercise every ability God has given them to answer this prayer. They are to ask God earnestly and frequently to keep them from the evil that is in the world. Christ has charged His followers to pray without ceasing. Never fail to importune with God in private prayer. Never cease to intercede with Him; for when you fail to pray you are strengthless to resist Satan's temptations. *16LtMs, Ms 11, 1901, par. 3*

Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfilment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with the three great powers of heaven who are working in your behalf. Thus you will reveal to the world the principles of righteousness. *16LtMs, Ms 11, 1901, par. 4*

As we strive to represent Christ to the world we must exercise faith in Him. He says, "According to your faith be it unto you." [*Matthew 9:29.*] It was by faith that Enoch walked with God. Do not ask others to exercise faith in your behalf. You are yourself to obtain a daily experience in the things of God. You are yourself to realize the truth of the words, "All things are possible to him that believeth." [*Mark 9:23.*]*16LtMs, Ms 11, 1901, par. 5*

When you accept Christ, you are in one sense cut away from the world. You are dead to its ambitions, dead to its greed for advantage over your brethren and neighbors. God says, "Come out from among them, and be ye separate ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." [*2 Corinthians 6:17, 18.*] This is the pledge of the Father, the Son, and the Holy Spirit made to you if you will keep your baptismal vow, and touch not the unclean thing. You are to turn aside from all that would pervert the pure, sacred principles of truth. You are to enter into no intrigue. Sharp practice, with believer or unbeliever, is an offence in God's sight. It is a sin which places those who commit it in connection with the father of all sin. *16LtMs, Ms 11, 1901, par. 6*



It becomes every son and daughter of God to remember daily that a wrong done to a fellow being places the doer where he is a transgressor of the law. He needs to understand the words, "The law of the Lord is perfect, converting the soul," transforming the character from disobedience to obedience. [*Psalm 19:7.*]16LtMs, Ms 11, 1901, par. 7

Those who come out of the world in spirit and in all practice may regard themselves as sons and daughters of God. They may believe His word as a child believes every word of his parents. Every promise is sure to him that believes. Those who unite with the Father, the Son, and the Holy Spirit, who show by their lives that they are no longer following the course they followed before they united with these divine instrumentalities, will receive wisdom from above. They will not depend on human wisdom. In order to deal righteously with the world, as members of the royal family, children of the heavenly King, Christians must feel their need of a power which comes only from the heavenly agencies who have pledged themselves to work in their behalf. After we have formed a union with the great threefold power, we shall regard our duty toward the members of God's family with a much more sacred awe than we have ever done before. This is a phase of religious reform that very few appreciate. Those who seek to answer the prayer, "Thy will be done on earth, as it is in heaven" [*Matthew 6:10*], will seek by living pure, sanctified lives to show to the world how the will of God is done in heaven.16LtMs, Ms 11, 1901, par. 8

"Enoch walked with God; and he was not; for God took him." [*Genesis 5:24.*] And when God takes the members of His church to heaven, it will be because they have walked with Him here on this earth, receiving from above strength and wisdom which enables them to serve Him aright. Those who are taken to God will be men and women who now pray in humility and contrition, whose hearts are not lifted up unto vanity. In their dealing with believers and unbelievers they represent Christ. Those who dishonor God in the church, acting like those of the world, are one with the world. They will at the last great day be found among the number who knew their Lord's will and did it not. Full of evil in heart and practice, they readily discern defects in the course of others. They treat their own precious souls meanly. They have no real confidence in

themselves, and are therefore very quick to see the mistakes made by others. They make all the capital they possibly can out of the errors of their brethren. As they judge, so they will be judged.*16LtMs, Ms 11, 1901, par. 9*

The Father, the Son, and the Holy Spirit call upon those who have united with them, who have pledged themselves to die to the world and live unto God, to properly represent their profession of faith. If they are partakers of the divine nature, the principles of sacred brotherhood will be sacredly cherished by them. They will manifest tenderness, sympathy and compassion for the children and youth. They will treat them as the younger members of the Lord's family. With hearts filled with Christlike love they will come close to the children of believers and unbelievers. By patience, hope and persevering effort they will win them to Jesus Christ. They will treat those who have grown old in the faith with Christian politeness and courtesy. This will not be merely worldly politeness, but politeness after the divine similitude. They will reveal Christ's longing to receive the members of His family and to feed their hungry souls with the bread of life. It is as necessary that attention should be paid to the cry of the soul for spiritual food as that attention should be paid to the cry of a hungry child for temporal food.*16LtMs, Ms 11, 1901, par. 10*

It is God's desire that greater attention shall be paid to the spiritual necessities of the children and youth in the Healdsburg school and in all our schools. When the managers of our schools make up their minds to carry out the principles which for years God has been presenting to them, they will be far better prepared to give attention to the spiritual needs of the students. If in the past those in charge of the Healdsburg school had had spiritual foresight, they would have secured the land near the school home which is now occupied by houses. The failure to furnish the students with outdoor employment, in the cultivation of the soil, is making their advancement in spirituality very slow and imperfect. The result of this neglect should lead the teachers to be wise unto salvation. It is a mistake for so many dwelling-houses to be crowded close to the school home. This is working greatly to the disadvantage of the students. A lack of wisdom was shown by the failure to secure the land round the school home. This will make the work of preserving

order and maintaining discipline harder than it otherwise would be. But order must be preserved at any cost, and the workers in the school must plan how this shall be done most successfully. *16LtMs, Ms 11, 1901, par. 11*

The Lord will give all needed wisdom to those who ask Him aright. The teachers in our schools are to be pure and noble in character and disposition. They are to rise above all pettish impatience. In their lives they are to reveal the Christian graces. Their only safety is in daily walking humbly with God, faithfully doing His will. *16LtMs, Ms 11, 1901, par. 12*

Teachers, remember that as laborers together with God you must show your true relationship to Him by doing His will. Those who accept Christ, who believe in Him as the Lord their Righteousness, who delight to do His will, will never be disappointed when they ask for wisdom. They will find that Christ is a very present help in every time of need. Let us show more pure, living faith in Christ. It is a great astonishment to the heavenly universe that we place so little dependence upon Christ. Only those who walk with Christ will walk safely. It is only such who will not lift up their souls unto vanity. We are to live as seeing Him who is invisible. Nothing but the righteousness of Christ will entitle us to the blessings of the covenant of grace. *16LtMs, Ms 11, 1901, par. 13*

The Lord calls upon His people to unify. This is especially necessary in Healdsburg, because in that place there has been little understanding of this matter. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." [*John 3:19.*] The *first chapter of second Peter* contains so much precious instruction that those who do not place themselves where they can understand the difference between the principles of God's kingdom and the principles of the world, would be condemned if there were no other instruction in God's Word. The apostle says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus

Christ.” [Verses 5-8.] *16LtMs, Ms 11, 1901, par. 14*

Why do not men and women place themselves under the control of Christ? Many professing Christians know so little of practical godliness that in their business transactions they are on the side of the world rather than on the side of Christ. *16LtMs, Ms 11, 1901, par. 15*

The greatest events in this world’s history have hung upon apparently small things. The desire for a single gratification of appetite introduced sin into our world, with all its horrible consequences. Disobedience to God’s express command banished Adam and Eve from Paradise. Disobedience caused the old world to be destroyed by a flood. Our salvation depends upon our full and entire obedience. We need spiritual knowledge in order to obey, and this knowledge we can obtain only by studying the living oracles of God. Teachers must study this Word if they would have spiritual understanding. And in order to impart what they receive, they must take time to talk with the students. *16LtMs, Ms 11, 1901, par. 16*

Teachers, study the words, “Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.” [John 17:17-19.] Look back over the past showing, and do not repeat the mistakes that have been made. Let not wrong impressions be made upon the minds of the students. Keep in mind the words, “Neither pray I for these alone, but for them also which shall believe on me through their word.” [Verse 20.] The testimony that true Christians bear will bring many to a belief of the truth. *16LtMs, Ms 11, 1901, par. 17*

“That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” [Verse 21.] These words present the great result of unity. The believers are to be one in Christ. By their unity they bear witness to the world that Christ is the Sent of God. All true disciples will realize that this is the standard they must reach. They will strive continually to help one another. *16LtMs, Ms 11, 1901, par.*

Christ is the greatest Teacher the world has ever known. From Him teachers must learn what to teach, that by their lessons they may show that they are striving to answer His prayer. The fruits of His rich grace will appear as they receive His glory, or character. Their unity will be complete. Their lives, hid with Christ in God, will be made perfect in one. The excellence of the Father, the Son, and the Holy Spirit will appear in them as, in conformity with their baptismal vows, they give themselves to obedience to God's will. The Redeemer gives them the glory given to Him. The three great Instrumentalities of heaven co-operate for their complete and perfect unity, that the world may see in their lives the fruit of heaven and the excellence of the principles of truth.*16LtMs, Ms 11, 1901, par. 19*

Men may claim to believe the theory of truth, but unless they sanctify themselves, that through their example others may be sanctified, they fail as utterly as did ancient Israel of being God's light-bearers. It is by the exemplification of pure and undefiled religion that souls are won to Christ. An experimental knowledge of Him who is the Way, the Truth, and the Life is declared to be eternal life to the receiver, if he holds the beginning of his confidence firm unto the end.*16LtMs, Ms 11, 1901, par. 20*

Christ says, "I am the bread of life. ... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. ... It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [*John 6:35, 50, 54-57, 63.*] We have been given the opportunity of eating the flesh and drinking the blood of the Son of Man. Those who do this grow up into the full stature of men and women in Christ Jesus.*16LtMs, Ms 11, 1901, par. 21*

The soul needs spiritual food and drink. This is supplied in the

words of Christ. Those who receive Him as a personal Saviour, and look constantly to Him, receive nourishment sufficient for all the needs of the soul. Those who are united with Christ through the daily, hourly exercise of the faith which works by love and purifies the soul, receive the forgiveness of their sins, and are sanctified unto eternal life. *16LtMs, Ms 11, 1901, par. 22*

These are the great truths essential for this time. Let us walk in the light which is shining upon our pathway. Christ pronounced a terrible woe upon those cities in which many of His mighty works had been done, because though they had been given every opportunity and advantage, they made no change for the better. Their assent to the wonderful truths they heard wrought no change in them. They received Christ courteously, and listened to His words with apparent interest, but they did not hear with a living faith. It is possible for us to have the Bible and all the light God sends through the testimonies of His Spirit, and yet fail to reveal Christ in our lives. Today many are ignorant of the knowledge of God and Christ and of the manifestation of the Spirit which molds and fashions the character after the divine similitude. This is not because they are not warned, because they do not know how to gain eternal life, but because they encourage a combative spirit, and oppose all that does not harmonize with their unsanctified, unholy practices. Their eyes are blinded. The heart has lost its sensitiveness. It is not humble and contrite. They are controlled by self-indulgence and a desire to contend. They fight over the Scriptures when nothing but their own ideas is at stake. Through debating and cavilling they lose opportunities to receive precious jewels of truth, which would make them rich unto eternal life. *16LtMs, Ms 11, 1901, par. 23*

The way to heaven is through Jesus Christ. He is the light which lighteneth every man that cometh into the world. He has given us most precious truths. But there are many who have not a right appreciation of what it is essential for them to know and practice. Let not the people of God spend precious time on side issues which are of no importance. Let not the teachers in our schools introduce these side issues to the students. Let us instead strive to reveal to the world that love for Christ and the truth has knit our hearts together in unity and love, and that this leads us to obey God's

commandments. *16LtMs, Ms 11, 1901, par. 24*

The only question asked in the judgment will be, "Are they obedient to My commandments?" The petty strife and contention over questions of no importance is an education which our people do not need. Let them seek instead to answer the prayer <of Christ>, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." [*John 17:21.*] *16LtMs, Ms 11, 1901, par. 25*

"And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*Verses 22, 23.*] Then why are not men afraid to place themselves on the enemy's side by their contentions and bickerings over questions which are of no profit? A knowledge of God and of Jesus Christ, this is what all need to obtain by practical experience. *16LtMs, Ms 11, 1901, par. 26*

"I pray for them; I pray not for the world, but for them which thou hast given me." [*Verse 9.*] They are on My side. They stand under My banner. By receiving Me as their personal Saviour they have pledged themselves to keep My holy law, to reveal Me in all their transactions in the church and in the world. I have purchased them by My manifestation in their behalf of My power and love. I have sanctified Myself in their behalf to the work Thou hast appointed Me, that they also may be sanctified to the work Thou hast appointed them, that by their union with Me and with one another they may reveal to the world that Thou didst send Me into the world to save sinners. *16LtMs, Ms 11, 1901, par. 27*

It is the duty of those who have received a knowledge of the truth to seek to realize the grave responsibility resting upon them to impart the truth to those in their families, line upon line, precept upon precept, here a little and there a little. The first work of Christians is to be united in the family. Then the work is to extend to their neighbors nigh and afar off. Those who have received light are to let the light shine forth in clear rays. Their words, fragrant with the love of Christ, are to be a savor of life unto life. *16LtMs, Ms 11,*

Please take to heart that which God has given me to say to you. There are many things to be set in order, not only in the Healdsburg church, but in the churches throughout California. Missionary work is to be carried forward in all its purity. It is to enter every family and be carried into every church. Christ is the greatest physician, of the body as well as the soul, that the world has ever known. He came to give health to diseased Christians. I am instructed to say that our institutions in California need this precious healing in all its fulness. The remedies that heaven has provided are sufficient. The church must rely upon the great Physician. They have not in the past taken the prescription given in the Word of God, or else they have counteracted its effect by their neglect to do the work God has given them. They have opened the windows of the soul earthward when they should have opened them heavenward.*16LtMs, Ms 11, 1901, par. 29*

When the church is purified from all evil speaking, there will be a growth in grace. If the soul is nourished by an intelligent belief of the truth, if it makes a personal appropriation of the principles of truth, it will reveal before the family, the church, and the world the effect of these principles on the life.*16LtMs, Ms 11, 1901, par. 30*

In Paul's epistle to Titus, the Holy Spirit has given important instruction to the church. The apostle writes, "A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able both to exhort and to convince the gainsayers. For there are many unruly and vain talkers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." [*Titus 1:7-11.*]*16LtMs, Ms 11, 1901, par. 31*

The members of the church in Healdsburg are to strive continually for improvement, that in this place, where our school is located, spiritual healthfulness may be seen. The souls of the church members are to be sanctified through the truth. The practice of the



pure truth of God's word never degrades; it always elevates and refines. God calls upon the Healdsburg church to get ready for the coming of Christ. There are many who, should they be suddenly called to meet death, would not be ready to close their earthly history. In the great day of judgment they would be weighed in the balances and found wanting. God forbid that they should by their evil practices continue to pervert His Word.*16LtMs, Ms 11, 1901, par. 32*

The world needs to see a correct presentation of the principles of the gospel. As the people of God, it is our solemn duty to show by our unity that the principles of truth are uplifting and sanctifying. We have a great work to do, and oh, we need so much to close the windows of the soul earthward, and open them heavenward. God will keep the current of His grace flowing earthward to those who will become channels of light.*16LtMs, Ms 11, 1901, par. 33*

Will the church in Healdsburg dig deeper and make their foundation sure, riveting their souls to the eternal Rock? As they strive to love God supremely, they will learn what it means to love their neighbor as themselves. Rich blessing will flow to them from the throne of God. All will labor for the souls ready to perish. Brother Leininger will be fairly dealt with.*16LtMs, Ms 11, 1901, par. 34*

In regard to the case of Brother Leininger, I have been cited to the history of David. He had almost reached the close of his long reign, but he felt that he could not lie down in the grave without making an appeal in behalf of the sanctuary which was to be built for the Lord. After telling the people what was needed, he said, "Who then is willing to consecrate his service this day unto the Lord?" [*1 Chronicles 29:5.*]*16LtMs, Ms 11, 1901, par. 35*

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds with the rulers of the king's work, offered willingly." [*Verse 6.*] The people answered David's call as a band of devoted warriors would respond to the trumpet peal of loyalty.*16LtMs, Ms 11, 1901, par. 36*

That was a good day for Israel. Songs of praise and thanksgiving echoed through the congregation. David's heart was made glad as he saw the evidence of the people's willingness to give. He knew

that God was impressing their hearts to return to Him His own, and to God he gave all the glory. He praised God, saying, "Now, therefore, our God, we thank thee, and praise thy glorious name." [Verse 13.] *16LtMs, Ms 11, 1901, par. 37*

God's people in Healdsburg would have received great blessing if they had shown less selfishness and greater love for their brethren. God is not glorified by their delinquencies. They should now redeem the past by repentance and confession. When they are sanctified through the truth, they will show a willingness to give back to Him a portion of what He has given them, saying with David, "All things come of thee, and of thine own have we given thee." [Verse 14.] *16LtMs, Ms 11, 1901, par. 38*

If one man gives to another, he ceases to have any claim on what he has given. But when a man gives to God's cause, and is afterward reduced to poverty, having no means of making a livelihood, his brethren should relieve his necessity, remembering that he is the Lord's child. They should say, He is our brother, and we must divide with him the blessings our Father has left in our possession. Our brother has made many gifts to the work of God. We will now return to him a portion of the benefits we have received through his gift. *16LtMs, Ms 11, 1901, par. 39*

Thus the people of God did after the Spirit had descended upon them on the day of Pentecost. "Neither said any of them that ought of the things which he possessed was his own." [Acts 4:32.] *16LtMs, Ms 11, 1901, par. 40*

Those who give to the cause of God belong to God, and He is displeased when He looks down from heaven and sees that one who has given liberally to His work in a time of necessity has been allowed to fall into poverty, while his brethren have permitted him to descend step after step in humiliation without doing anything to help. Will our brethren make the case of Brother Leininger their own? Will they act toward him as they would wish their brethren to act toward them were they in his place? *16LtMs, Ms 11, 1901, par. 41*

## Ms 12, 1901

### The Living Water

NP

February 7, 1901

Portions of this manuscript are published in *Ev* 267-268; *UL* 52; *3MR* 431-433. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. ... Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.” [*John* 4:6, 7, 9-14.]16LtMs, Ms 12, 1901, par. 1

While the woman was extolling Jacob’s well, Christ was speaking to her of the water of everlasting life. “He who drinks of the water of Jacob’s well shall thirst again,” He said; “but he who drinks of the water that I shall give him shall never thirst.” [*Verses* 13, 14.]16LtMs, Ms 12, 1901, par. 2

Instead of disparaging Jacob’s well, Christ presented something infinitely better. “If thou knewest the gift of God,” He said, “and who

it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” [*Verse 10.*] He turned the conversation to the treasure He had to bestow, the living water, which will satisfy the craving of mind and heart. He offered the woman something better than anything she possessed, even living water, the joy and hope of the gospel of His kingdom. *16LtMs, Ms 12, 1901, par. 3*

This is an illustration of the way in which we are to work. It is of little use for us to go to pleasure-lovers, theatre-goers, horse-racers, drunkards, gamblers, and scathingly rebuke them for their sins. This will do no good. We must offer them something better than that which they have, even the peace of Christ, which passeth all understanding. We must make it as plain as possible to them that the law of God is binding upon all human beings, and that this law is a transcript of His character, an expression of what He wants men and women to become. Tell them that Christ has said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” [*Luke 10:27.*] Tell them of Christ’s love for sinners. *16LtMs, Ms 12, 1901, par. 4*

These poor souls are engaged in a wild chase after worldly pleasure and earthly riches. They have no knowledge of anything more desirable. But games, theatres, horse-races, will not satisfy the soul. Human beings were not created to be satisfied in this way, to spend their money for that which is not bread. Show them how infinitely superior to the fleeting joys and pleasures of the world is the imperishable glory of heaven. Seek to convince them of the freedom and hope and rest and peace there is in the gospel. “Whosoever drinketh of the water that I shall give him shall never thirst,” Christ declared. [*John 4:14.*] *16LtMs, Ms 12, 1901, par. 5*

God’s people, young and old, are to lift up Jesus, crying, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] He alone can satisfy the restless craving of the human heart and give repose to the mind. Wealth cannot do this. Intoxicating drink cannot do it. Worldly pleasure cannot do it. Title, rank, learning, power, all are worthless unless the name is enrolled in the Lamb’s book of life. *16LtMs, Ms 12, 1901, par. 6*

In the prayer which Christ offered to His Father just before His crucifixion, He said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] Only the religion that comes from God will lead to God. "He that believeth on the Son hath everlasting life." [*John 3:36.*] There is in his heart a well of living water, the influence of which is felt by all with whom he is associated. *16LtMs, Ms 12, 1901, par. 7*

To the weary and heavy laden, Christ says, "Come unto me, ... and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Restless, craving, exhausted heart, think of the Saviour's words, "Whosoever drinketh of this water that I shall give him shall never thirst." Drink from the wells of worldly pleasure, and you will thirst again. Drink of the water of life, and you will be satisfied and refreshed. It will be in you "a well of water, springing up into everlasting life." [*John 4:14.*] Love and light and truth and life are found in the everlasting gospel. Come, ye who labor and are heavy laden, come to the living water. "Let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:17.*] *16LtMs, Ms 12, 1901, par. 8*

"Search the Scriptures." *16LtMs, Ms 12, 1901, par. 9*

This is the Word which comes to us from Christ. If it had been essential for us to search the Fathers, Christ would have told us so. But the Fathers do not all speak the same thing. Which of them shall we choose as a guide? There is no need for us to trust to uncertainty. We pass by the Fathers to learn of God out of His Word. This is life eternal, to know God. Oh, how thankful we should be that the Bible is the inspired Word of God. Holy men of old wrote this Word as they were moved by the Spirit. God did not leave His Word to be preserved in the memories of men and handed down from generation to generation by oral transmission and traditional unfolding. Had He done this, the Word would gradually have been added to by men. We would have been asked to receive that which is not inspired. Let us thank God for His written Word. *16LtMs, Ms 12, 1901, par. 10*

The commentaries written about the Word do not all agree. Often they come into collision with one another. God does not ask us to be guided by them. It is His Word with which we have to deal. All can search this Word for themselves. And they may know that the teaching of this precious book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The Word of God is from everlasting to everlasting.<sup>16</sup>*LtMs, Ms 12, 1901, par. 11*

The Bible was not given only for ministers and learned men. Every man, woman, and child should read the Scriptures for himself or herself. Do not depend on the minister to read it for you. The Bible is God's word to you. The poor man needs it as much as the rich man, the unlearned as much as the learned. And Christ has made this Word so plain that in reading it no one need stumble. Let the humble cottager read and understand the Word given by the wisest Teacher the world has ever known; and among kings, governors, statesmen, and the world's most highly educated men, there is none greater than He.<sup>16</sup>*LtMs, Ms 12, 1901, par. 12*

"Search the Scriptures; for in them ye think ye have eternal life." [*John 5:39.*] To search means to look diligently for something which has been lost. Search yourself for the hidden treasure. Do not leave this work to the minister. You cannot afford to be ignorant of the Word of God. Study the difficult passages, comparing verse with verse, and you will find that Scripture is the key which unlocks Scripture. Those who prayerfully study the Scriptures go from their study wiser than when they opened the Bible. Some of their difficulties have been solved; for the Holy Spirit has done the work spoken of in the *fourteenth chapter of John*: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*Verse 26.*]<sup>16</sup>*LtMs, Ms 12, 1901, par. 13*

Nothing worth having is obtained without earnest, persevering effort. In business life, only those men who have a will to do see successful results. Christians cannot expect to obtain a knowledge of spiritual things without earnest toil. Those who obtain the jewels of truth must dig for them as a miner digs for the precious ore

hidden in the earth. Those who work indifferently and half-heartedly will never succeed. Young and old should read the Word of God; and not only should they read it, they should study it with diligent earnestness, praying, believing, and searching. Thus they will find the hidden treasure; for the Lord will quicken the understanding. *16LtMs, Ms 12, 1901, par. 14*

“It is expedient for you that I go away,” Christ said; “for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” [*John 16:7.*] Christ’s ascension to heaven was the time which, in the order of heaven, it had been arranged that His representative, the Holy Spirit, should come to this world. This was the plan of the divine government. Thus the Redeemer designed to show His union with the Father and with men. *16LtMs, Ms 12, 1901, par. 15*

“He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” [*John 14:21, 23.*] “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” [*John 15:10, 11.*] *16LtMs, Ms 12, 1901, par. 16*

Lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you search the Scriptures to vindicate your own ideas. Leave these at the door, and with a contrite heart go in to hear what God has to say to you. As the humble seeker for truth sits at Christ’s feet and learns of Him, the Word gives him understanding. To those who are too wise in their own conceit to study the Word, Christ says, You must become meek and lowly in heart if you desire to become wise unto salvation. *16LtMs, Ms 12, 1901, par. 17*

Do not carry your creed to the Bible and read the Word in the light of your former opinions. Do not try to make everything agree with your creed. Search the Word carefully and prayerfully, with a mind

free from prejudice. If as you read, conviction comes, and you see that your most cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Make your opinions fit the Word. Do not allow what you have believed or practiced in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the law. Find out what is written, and then plant your feet on the eternal Rock. *16LtMs, Ms 12, 1901, par. 18*

Our salvation depends upon our knowledge of God's will as it is contained in His Word. Never cease asking and searching for truth. You need to know what is truth. You need to know your duty. You need to know what you shall do in order to be saved. And it is God's will that you should know what He has said to you. But you must exercise faith. As you search God's Word, you must believe that He is, and that He is a rewarder of those that diligently seek Him. *16LtMs, Ms 12, 1901, par. 19*

Search, search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you. Christ says to you, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye shall ask anything in my name, I will do it." [*John 14:13; 15:7; 14:14.*] *16LtMs, Ms 12, 1901, par. 20*

\*\*\*\*\*

The Lord has given to the school in Cooranbong the labors of Brother and Sister Haskell. They have been teaching His Word, and thus great light has been received. But in this work others must co-operate with them. The Lord does not design that one man's mind and one man's ideas and one man's presentation of the Word shall always control, even if the talents of others are not so valuable in the understanding of the Scriptures. He would have different minds mingle with the students. Men of a different mold should be given an opportunity to teach the Word in the school, to give to the students the impressions the Lord has given them. There is need of



a union of different minds in the school, that the students may receive the strength of the varied talents. *16LtMs, Ms 12, 1901, par. 21*

Daniel and Revelation should be prepared to be placed in the hands of the people. These books should be small, such as can be used after a tent effort. They should contain the precious light that has been given to the students, that afterward they may refresh their minds. *16LtMs, Ms 12, 1901, par. 22*

The Lord has a work for Brother Haskell to do in our large meetings. He is not to take the whole burden, but is to stand in his lot and place in connection with his ministering brethren. In the Lord's work there is a diversity of gifts. All minds are not of the same mold, neither do they present the same truths in the same way. One man's method is not to be regarded as the method which all men shall follow. Different minds compose the body of believers. All God's workers have not been given the same talents. *16LtMs, Ms 12, 1901, par. 23*

In the *fourth chapter of Ephesians* we are shown that one man is not to be looked upon as a complete whole. This chapter contains instruction which we need to understand. "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Verses 11-16.] *16LtMs, Ms 12, 1901, par. 24*

This is the Lord's arrangement for the work of those who have united in church capacity. He has given apostles, prophets,

evangelists, pastors, and teachers. These are to work in fellowship with one another. The Lord has committed to them talents according to their several ability, that they may stand in their lot and place as laborers together with God. *16LtMs, Ms 12, 1901, par. 25*

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of goodness, able also to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.” [*Romans 15:13-15.*] *16LtMs, Ms 12, 1901, par. 26*

## Ms 12a, 1901

To Those Who Are Worried Over Minor Matters

St. Helena, California

February 12, 1901

Portions of this manuscript are published in *5MR 343*.

To those who are worried over minor matters—

Christ says, “I am that bread of life. ... This is the bread which cometh down from heaven, that a man may eat thereof and not die. ... Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. ... It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” *John 6:48-63*. We have been given the opportunity of eating the flesh and drinking the blood of the Son of man. Those who do this grow up into the full stature of men and women in Christ Jesus. *16LtMs, Ms 12a, 1901, par. 1*

The soul needs spiritual food and drink. This is supplied in the words of Christ. Those who receive Him as a personal Saviour, and look constantly to Him, receive nourishment sufficient for all the needs of the soul. Those who are united with Christ through the daily, hourly exercise of the faith which works by love and purifies the soul, receive the forgiveness of their sins and are sanctified unto eternal life. These are the great truths essential for this time. Let us walk in the light which is shining upon our pathway. *16LtMs, Ms 12a, 1901, par. 2*

Christ pronounced a terrible woe upon those cities in which many of His mighty works had been done because, though they had been given every opportunity and advantage, they made no change for the better. It is possible for us to have the Bible and all the light God sends through the testimonies of His Spirit, and yet fail to reveal

Christ in our lives. Today many are ignorant of the knowledge of God and of the manifestation of the Spirit which molds and fashions the character after the divine similitude. This is not because they are not warned, not because they do not know how to gain eternal life, but because they encourage a combative spirit, and oppose all that does not harmonize with their unsanctified, unholy practices. Their eyes are blinded. The heart has lost its sensitiveness. It is not humble and contrite. They are controlled by self-indulgence and a desire to contend. They fight over the Scriptures when nothing but their own ideas are at stake. Through debating and cavilling, they lose opportunities to receive precious jewels of truth, which would make them rich unto eternal life. *16LtMs, Ms 12a, 1901, par. 3*

The way to heaven is through Jesus Christ. He is the light which lighteth every man that cometh into the world. He has given us most precious truths. But there are many who have not a right appreciation of what is essential for them to know and practice. Let not the people of God spend precious time on side issues which are of no importance. Let them instead strive to reveal that love for Christ and the truth [that] has knit their hearts together in unity and love, and that leads them to obey God's commandments. *16LtMs, Ms 12a, 1901, par. 4*

The only question asked in the judgment will be, "Are they obedient to My commandments?" The petty strife and contention over questions of no importance is an education which our people do not need. Let them seek instead to answer the prayer, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." *16LtMs, Ms 12a, 1901, par. 5*

"And the glory which Thou gavest Me I have given them; that they may be one, even as We are One: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hath loved them as Thou hast loved Me." *John 17:21-23. 16LtMs, Ms 12a, 1901, par. 6*

Why are not men afraid to place themselves on the enemy's side by their contentions and bickerings over questions which are of no profit? A knowledge of God and of Jesus Christ, this is what all

need to obtain by practical experience.<sup>16</sup>*LtMs, Ms 12a, 1901, par.*  
7

**Ms 13, 1901**

Diary/Medical Missionary Work & the Minister

Refiled as *Ms 175, 1898*.

## Ms 14, 1901

Diary/"The Lord has appointed his work ..."

NP

February 21, 1901

Portions of this manuscript are published in *2SM 158-160; CD 271; Te 245-246; 6BC 1078; 2MR 41-42; 1NL 62*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Lord has appointed His work to go forward in missionary lines in such a way as to extend the knowledge of the truth for these last days. A deception has certainly been on those who ought to have been wide awake to see the great, grand work to be done by the people who bear God's sign as represented in *Exodus 31:12-18.16LtMs, Ms 14, 1901, par. 1*

The Lord desires faithful stewards to measure the fields to be worked, and then use wisely His means in advancing the work in these fields. God has a people, and a ministry, who are to co-operate with Him. The judgment of the Lord's ministers has been set aside as unworthy of notice. The Lord will not allow these things to go as they have been going in the past. The promised outpouring of God's life-giving Spirit has been and is still, the great hope of God's people. It is the hope and glory of Zion. In this time of spiritual declension, God's ministry is to stand in dignity, efficiency, and power. Wickedness and opposition are seen on every side. God does not direct His work in such a way that those whom He has appointed as His stewards shall link up with men who do not bear the sign of obedience, who walk and work in a way that dishonors God.*16LtMs, Ms 14, 1901, par. 2*

I cannot sleep. My mind is not at rest. I awake at eleven o'clock with a warning given me. I am warned, Thus saith the Lord: "Tell My people that they must be cautious. The enemy will control minds that are not subdued by the grace of God. In times of test and trial there will be those who will walk and work in strange paths. Every

sentinel must now be wide awake; for many have closed their eyes, lest they should see, and be converted, and I should heal them. If in these times of declension those whom I have in the past sustained as My instruments in doing My work, do not choose to carry out My purposes or to be freed from their delusions, make no compromise with them. Warn My people. Tell them that what they are handling is not their own creation, but is My property." The skill and tact God has given for the benefit of His people in special emergencies is not to be selfishly retained by those to whom they have been entrusted, and they are not to be used as men shall please.*16LtMs, Ms 14, 1901, par. 3*

"He to whom I have given skill is My servant as long as he will serve Me, co-operating with Me in helping My people. When he takes the Lord's inventions as his own, when he claims as his own the skill and wisdom I have given him, he is practicing robbery toward God, and is making his fellow men amenable to a finite man who has received God's gifts to impart to others."*16LtMs, Ms 14, 1901, par. 4*

The question was asked, "What have My agents that they have not received at My hand? Will they take their endowments and use them for their own advantage, as though they were not a gift? This is the way of the Gentiles, but not the way of the Lord."*16LtMs, Ms 14, 1901, par. 5*

The Lord is continually blessing His people. He has given certain ones special qualifications for doing certain lines of work. He fits them to accomplish that which will be a blessing to His people. He says, "I have placed no patent right upon the endowment of skill for the manufacture of certain goods; and neither are those to whom I have entrusted this line of work to do this. I designed that this work should be a blessing to those who would receive it as such."*16LtMs, Ms 14, 1901, par. 6*

Thus it was with the manna given to the children of Israel as they journeyed through the wilderness. Man did eat angels' food. And the strangers connected with the Israelites, who complied with the conditions, who did not profane God's Sabbath, were to share the goods of heaven.*16LtMs, Ms 14, 1901, par. 7*



The light God has given is for the benefit of all who will receive and act upon the light. God will not bless any institution or any human agents who deprive humanity of foods that would be a blessing to them.*16LtMs, Ms 14, 1901, par. 8*

The production of foods is not the work of one mind. Many minds have been wrought upon to produce healthful food, so that God's people, by discarding the flesh and fat and all that pertains to animal food, might not be exposed to the diseases which are upon the unbelieving world.*16LtMs, Ms 14, 1901, par. 9*

The food question has not yet reached perfection. There is still much to learn in this line. The Lord desires the minds of His people all over the world to be in such a condition that they can receive His impressions regarding the combining of certain articles in the production of foods which will be a necessity, but are not yet produced.*16LtMs, Ms 14, 1901, par. 10*

One man is not to suppose that by himself, by different experiments, he has originated the food question. There has been a gathering of ideas, and then experiments have been made which have placed the food question upon the basis on which it now stands. And the Lord has much more for those who will use the knowledge He shall give. The Lord will give understanding to many minds. No man, after receiving knowledge from God, is to put a price upon that knowledge, and so bind the movements of his fellow men that he himself will receive the benefit. This is the world's way.*16LtMs, Ms 14, 1901, par. 11*

I have been instructed that our institutions are to be left as free to experiment upon the food question as Dr. Kellogg has been, but they are to be guarded. They are not to put a price upon the knowledge which comes from God to be used for the benefit of suffering humanity. As famine and want and distress shall increase more and more in the world, the production of the health foods will be greatly simplified. Those who are engaged in this work should learn constantly of the great Teacher, who loves His people, and keeps their good ever in view.*16LtMs, Ms 14, 1901, par. 12*

God calls upon His servants to be clothed with His salvation, to arise and shine, to reveal to all men that their God is a good and

merciful God, who hates oppression. His servants are not to allow themselves to be intimidated by threatenings or overcome by despondency. They are to seek from God the working of the Holy Spirit. With repentance, obedience, and earnest intercession this great gift is to be sought. God will hear the prayers of His people as He heard the prayers of Daniel, and will come to their deliverance and make known to them as He did to Daniel the things which are shortly to take place. *16LtMs, Ms 14, 1901, par. 13*

It cannot now be said to the Lord's servants as it was to Daniel, "And the time of the fulfilment of the vision was long." [*Daniel 10:1.*] It is now but a short time till the witnesses of God will have done their work in preparing the way of the Lord. God calls upon them to arise and shine. *16LtMs, Ms 14, 1901, par. 14*

The impartation of Christ's righteousness is the sum of all blessings. Christ invites all to come to Him, to link themselves up with Him, to receive His justifying righteousness, which at a great cost to Himself He has provided to be given without money and without price to men and women. It fills every heart that will receive it with thanksgiving and praise. The Lord has the richest blessings in store for His faithful witnesses. The whole earth is to be filled with the glory of God as the waters cover the sea. The praise and thanksgiving that will go forth from human lips will be a sign that whose who keep the commandments are chosen and precious in the sight of God. *16LtMs, Ms 14, 1901, par. 15*

The progress of the kingdom of God in our world is a continual sign of His infinite wisdom and power. "I am the Lord, and there is none else, there is no God beside me. I girded thee, when thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the Lord have created it." [*Isaiah 45:5-8.*] *16LtMs, Ms 14, 1901, par. 16*

We have a great work to do in our world. If ministers and doctors

will work in God's lines, He will work with them. But they must change, decidedly change, in spirit and character. They must remember that they are not the only ones to whom the Lord will give wisdom. If His people will not follow in His way, the Lord will employ heathen princes to do His will. *16LtMs, Ms 14, 1901, par. 17*

Man's ability to reason concerning God and His works and ways comes from Him who is the source of all knowledge. The knowledge of heavenly things is not opened to the ambitious and the proud, but to the poor in spirit. God takes notice of those who have a kind and thankful heart. He is mighty, and He will not withhold anything from those who will conscientiously do righteousness, following in His ways, cutting away from their work all selfishness and all sense of superiority. *16LtMs, Ms 14, 1901, par. 18*

The talent of means is to be looked upon as sacred, to be used in helping God's children. Money wisely used is a golden link which binds man more closely to God and his fellow men. The Lord's money is not to be lavishly expended by a few, to exalt their ambitious plans. All comes from God, and all is to be returned to God. Man is not to seek for the glory or to seek to lord it over God's heritage. The Lord desires His ministers to advocate right principles. One is not to be exalted, while his brother ministers are humbled in the dust in poverty and suffering, carrying heavy loads, yet unappreciated. *16LtMs, Ms 14, 1901, par. 19*

Those who are ambitious to be distinguished would draw upon God's money to build monuments to distinguish themselves. God reads every purpose of the heart. He knows every thought that comes into the mind of man; therefore let us be careful to deal justly. Let us not do anything that God does not require. Oh, can I by any means present this as it really exists? There are those who are called upon at a great sacrifice to help the medical missionary work. But the souls of the children of God are more precious in His sight than those who, once possessing talent and intelligence, have ruined themselves by self-indulgence, who have corrupted themselves, soul, body, and spirit. The Lord does not pass over His faithful ones, who choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. *16LtMs, Ms*

The Lord has given the counsel, Do good. "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." [*Galatians 6:4-10.*]*16LtMs, Ms 14, 1901, par. 21*

By an offer of gratuitous pardon God calls the members of the sinful human family to Himself, to be bound up with Him. He will not sanction the least lifting up of man above his fellow men. "I am God," He says. "I will speak and reprove and correct in judgment. But wherein is man to be accounted; for he hath received everything at My hand. Does he think that it is his privilege to lift up and cast down? Man's devises. In his ambitious mind he fashions a thing that I have not directed, and it becomes his idol. He worships the work of his own hands."*16LtMs, Ms 14, 1901, par. 22*

The good and evil actions of men are so under God's control that He accomplishes His purposes and wise counsels by making plain the contrast between righteousness and unrighteousness. No man is forced to be righteous. God permits men to pursue a course which will reveal the spirit which controls their actions. All are amenable to God. By Him all will be called upon to give an account of their actions.*16LtMs, Ms 14, 1901, par. 23*

Why cannot man see that he is only a finite being, possessing capabilities and gifts that are to be used to the glory of God's name? Oh, how inconsistent it is for men to contend against God's dealings with them, as if they could sit in judgment upon God, and say, "Why do ye so?" God possesses absolute and supreme authority over the hearts and minds of all men, and He will exercise His authority throughout eternity. Those human beings, who use the

powers of the mind on the wrong side, do this to their sure destruction. God has pledged Himself to humble every human being who oppresses His people. When men think they are secure, then it is that they are in the greatest peril. *16LtMs, Ms 14, 1901, par. 24*

The *forty-eighth chapter of Isaiah* is an illustration of the experience of the publishing institutions. "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. ... I, even I, have spoken; yea, I have called him; I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and his Spirit hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadest thee by the way that thou shouldest go. O that thou hadst hearkened unto my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." [*Verses 12, 15-18.*] *16LtMs, Ms 14, 1901, par. 25*

The Lord desires His people to understand that their prosperity is hid with Him in Christ, and that it is dependent on their humility and meekness, their wholehearted obedience and devotion to Him. But nothing is so difficult for the human agent to learn as this <lesson>. When the Lord does great things for a man, that man then supposes that he is necessary to the Lord, that God must have his abilities. He forgets that he was once purged from his old sins. He is blind and cannot see afar off. *16LtMs, Ms 14, 1901, par. 26*

The Lord will work for His people if they will submit to be worked by the Holy Spirit, not thinking that they must work the Spirit. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. ... The Lord your God is a God of gods, the Lord of

lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward; He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.”  
[Deuteronomy 10:12-15, 17-21.]16LtMs, Ms 14, 1901, par. 27

God’s commandments express His will and man’s duty. Those whose hearts are softened and subdued by the Holy Spirit will place themselves under God’s control. They will see that the fierce passion they have manifested in the past is a grievous sin. God is no respecter of persons. He knows of the course men pursue, whether they serve Him in truth and righteousness, or act in opposition to His will. Men are accounted holy because they are stewards in trust, not because of any outward distinction or profession. God judges according to incorruptible principles, principles that cannot be bought or sold.16LtMs, Ms 14, 1901, par. 28

In His law God has made known His will, to lead human beings to be righteous in thought, word, and deed. God’s ministers have a most solemn, sacred work to do in our world. The end is near. The message of truth must go. As faithful shepherds of the flock, God’s servants are to bear a clear, sharp testimony. There is to be no perverting of the truth. Divine grace never leads away from mercy and the love of God. It is the power of Satan that does this. When Christ preached, His message was like a sharp, two-edged sword, piercing the consciences of men, and revealing their inmost thoughts. The work that Christ did, His faithful messengers will have to do. In simplicity, purity, and the strictest integrity, they are to preach the Word. Those who labor in word and doctrine are to be faithful to their charge. They are to watch for souls as they that must give an account. Never are they to clothe a “Thus saith the Lord” with enticing words of man’s wisdom. Thus they destroy its living energy, making it weak and powerless, so that it fails to convict of sin. Every word spoken by the direction of the Holy Spirit will be full of the deepest solicitude for the salvation of souls.16LtMs, Ms 14,

The minister's acceptance with God depends not on outward show, but on his faithful discharge of duty. Christ's road to exaltation lay through the deepest humiliation. Those who are partakers with Christ in His sufferings, who follow cheerfully in His footsteps, will be partakers with Him in His glory. *16LtMs, Ms 14, 1901, par. 30*

It has been the continual endeavor of the enemy to introduce into the church persons who assent to much that is truth, but who are not converted. Professed Christians who are false to their trust are channels through whom Satan works. He can use unconverted church members to advance his own ideas and retard the work of God. Their influence is always on the side of wrong. They place criticism and doubt as stumbling blocks in the way of reform. They introduce unbelief because they have closed their eyes to the righteousness of Christ and have not the glory of the Lord as their reward. *16LtMs, Ms 14, 1901, par. 31*

Unity is the strength of the church. Satan knows this, and he employs his whole force to bring in dissension. He desires to see a lack of harmony among the members of the church of God. Greater attention should be given to the subject of unity. What is the recipe for the cure of the leprosy of strife and dissension? Obedience to the commandments of God. *16LtMs, Ms 14, 1901, par. 32*

This morning, June, 1900, God has been teaching me that we are not to dwell upon the differences which weaken the church. He prescribes a remedy for strife. By keeping His Sabbath holy we are to show that we are His people. His word declares the Sabbath to be a sign by which to distinguish the commandment-keeping people. Thus God's people are to preserve among them a knowledge of Him as their Creator. Those who keep the law of God will be one with Him in the great controversy commenced in heaven between Satan and God. Disloyalty to God means contention and strife against the principles of God's law. *16LtMs, Ms 14, 1901, par. 33*

Everything connected with the cause of God is sacred and is to be thus regarded by His people. The councils that have any reference to the cause of God are sacred. Christ gave His life to bring a sinful

world to repentance. Those who are imbued with the Spirit that dwelt in Christ will work as God's husbandmen in caring for His vineyard. They will not merely work in spots which they may choose. They are to be wise managers and faithful workers, making it their highest aim to fulfill the commission which Christ has given. Just before His ascension, the Saviour told His disciples that beginning at Jerusalem they must go to all nations, kindreds, tongues, and peoples. And He added, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*]*16LtMs, Ms 14, 1901, par. 34*

\*\*\*\*\*

I am much burdened in regard to the way in which the work is being swayed in Battle Creek. The chief physician in any of our sanitariums is not to have his mind occupied with a variety of business. He should not have so many things <loaded upon him> to absorb his attention that many things are not done as they ought to be done. If he allows his mind to be taken off his work to answer calls from various places, to speak to the people and create an interest in the health question, his influence is not <always> where it should be. <This is a good work, but he needs to remember that the Lord is to say where His children shall work. There is a large field to be worked, and all our movements must be made in wisdom.>*16LtMs, Ms 14, 1901, par. 35*

We have this difficulty to meet in Australia. Dr. Caro supposes that he must go here and there to superintend the work of the whole field. But this is not his work. He is not fitted to establish sanitariums or to gather money for sanitariums. His work is to build up the interests of the sanitarium where he is located. He should prepare the way for the patients to have ministerial advantages. He should not think that he can supply all that the patients need in this line. <There is need of missionary work being done by men of the Lord's appointment.> There should be those who can speak to them upon temperance from a Bible standpoint, and other subjects with which Dr. Caro is not thoroughly acquainted. A much wider field will thus be opened before the patients than if Dr. Caro were to do all the work in this line. Much good that might have been done has not been done because Dr. Caro has assumed responsibilities which



he was not fitted to carry. The talks of others are needed just as much as his own talks. Here a mistake has been made. Dr. Caro has his work to do, but he must make room for the ministers to whom the Lord has been giving light, who have just as great an interest in the health of the soul as he has in the health of the body.*16LtMs, Ms 14, 1901, par. 36*

In spiritual lines our sanitariums are not to be under the control of the physicians. This work needs men of thought, men of tact, men who have a broad acquaintance with Bible subjects. Such men should be brought in connection with our sanitariums, which have not had the benefit they should have had from gospel ministers. The institutions have needed these men, but a way has not been made for them. Why are our sanitariums established? Over and over again the reason has been given—to relieve suffering humanity, and to bring men and women to a knowledge of the truth for this time. Dr. Caro should <use his influence to> bring into connection with the Sanitarium in Australia men with varied spiritual gifts, through whom the Lord will work to make the truth a blessing to many minds. Dr. Caro needs to remember that he has not yet proved himself capable of conducting a sanitarium as it should be conducted. Therefore in his spiritual inexperience, he should exercise the greatest caution. He should have a humble opinion of his own efficiency. He should remember that he is on trial before the heavenly universe, before the church, and before the world. Now is his opportunity to be taught by God. He needs to read the Sermon on the Mount, and practice the instruction it contains. The course he pursued after the Maitland camp-meeting shows that in a crisis he could not be depended on to conduct matters wisely. He is in danger of depending on his own wisdom. Thus he will hurt his own influence and will misrepresent the work of Seventh-day Adventists.*16LtMs, Ms 14, 1901, par. 37*

The light given me is that the course pursued by Dr. Caro after the Maitland camp-meeting and later at Parramatta and Sydney <was a mistake and> must not be repeated. This course of action showed the wisdom of Dr. Caro, not the wisdom of God. These erratic movements have a deleterious influence upon the cause.*16LtMs, Ms 14, 1901, par. 38*

The Lord has a place and work for thousands of men in connection with His cause. But when men feel that they can go on a warfare at their own charges, the Lord is left on one side, and they exhibit themselves. What is the result? A failure; for Christ says, "Without me ye can do nothing." [*John 15:5.*] When a minister or a physician feels that by his smartness and tact he can represent the cause of God, he leaves the side of Christ and runs ahead of Him. He will learn to his sorrow that the divine presence and power is wanting in his work, that without the Lord Jesus his labors are worthless. *16LtMs, Ms 14, 1901, par. 39*

Dr. Caro should indeed feel that he has lessons to learn, lessons which he has supposed were not essential. Precious truth will bear away the victory. When a man accepts the truth only as a makeshift, and then takes himself into his own hands and yokes up with men who have no interest in the truth, seeking for human influence, he exchanges the presence and companionship of Christ for an influence that will retard, that will never help him as he needs to be helped. But when the truth is stamped upon the soul, it makes its impress upon the whole being. *16LtMs, Ms 14, 1901, par. 40*

These things must be spoken, to my great sorrow. Things have occurred which have hurt us as a people. Wounds have been made which will never be healed. From the light given me, there is too much at stake to thus endanger the principles of truth. *16LtMs, Ms 14, 1901, par. 41*

I have been given instruction that in our sanitariums our ministers, who labor in word and doctrine, should give short talks upon the principles of temperance, showing that the body is the temple of the Holy Spirit, and bringing to the minds of the people the responsibility resting upon them as God's purchased possession to make the body a holy temple, fit for the indwelling of the Holy Spirit. As this instruction is given, the people will become interested in Bible doctrine. There must also be presented the moral pestilence that is making the inhabitants of the world today like the inhabitants of the world before the flood, bold, blasphemous, intemperate, corrupted. The sins that are practiced are making this earth a lazar house of corruption. These sins must be sternly rebuked. Those who preach must uplift the standard of temperance from a Christian

standpoint. As temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquor. Total abstinence is the only platform on which God's people can conscientiously stand.*16LtMs, Ms 14, 1901, par. 42*

May the Lord help His physicians, who are exposed to temptations, to abstain from the very appearance of evil. May he help the ministers also, who preach the gospel, to be careful of their words, their deportment, their actions. The ministers of the gospel and the physicians in our institutions are to practice the truth <of health reform> on every point. Let them remember their human weakness, and that there are two kinds of human agencies who will be tested and tried, whose true value will be proved in the furnace of trial, in the battle of Christian life—those who serve God with all the heart because they know Him whom to know aright is life eternal, and they who are seeking with all the heart for a knowledge of God, realizing that they do not know Him. Those who are saved must have a revelation of Christ, a daily experience which harmonizes with His teaching. Truth must be planted in the heart if it controls the life and forms a character that shall speak to the world of Christ.*16LtMs, Ms 14, 1901, par. 43*

All who are partakers of the divine nature will realize that the Holy Spirit works with them, taking the truth from the sacred Word, where Christ has placed it, and stamping it upon the soul. But we are in great peril of keeping the truth in the outer court, neglecting to bring it into the sanctuary of the soul. Earnestly and solemnly we should prepare ourselves for the cleansing of the soul-temple, remembering that we are a spectacle to the world, to angels, and to men. This work, when thoroughly done, will cleanse the heart from all disunion, all strife, all desire for the supremacy. Contention, strife, evil thinking and evil speaking are the enemy's tares, which he plants in the human heart to spring up and bear a baleful crop. An evil work always follows selfish superiority.*16LtMs, Ms 14, 1901, par. 44*

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many

shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.” [*Daniel 12:8-10.*] This is the work that is to be done for this time. Let ministers and physicians remember that their only safety is in being bound up together with Christ in God. They are to do their work by the Lord’s appointment, and both occupy the same field. *16LtMs, Ms 14, 1901, par. 45*

Christ was the foundation of the whole Jewish economy. In the service of the Jewish priesthood we are continually reminded of the sacrifice and intercession of Christ. All who come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent of their sins and receive pardon and mercy and grace. Our need of Christ’s intercession is constant. Day by day, morning and evening, the humble heart needs to offer up prayers to which will be returned answers of grace and peace and joy. “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifice God is well pleased.” [*Hebrews 13:15, 16.*] *16LtMs, Ms 14, 1901, par. 46*

## Ms 15, 1901

Diary/"Last night in a meeting ..."

NP

May, 1900

Portions of this manuscript are published in *12MR 150*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Last night in a meeting matters were presented to me which have taxed my strength and taken my courage. I am weak and astonished.*16LtMs, Ms 15, 1901, par. 1*

The Spirit of the Lord is grieved, and I am given a message to bear to you. The Lord is looking upon every movement you make. You stand in a position where, unless you are guarded, you can and will be worked in a way that will bring harm instead of blessing to the cause of God.*16LtMs, Ms 15, 1901, par. 2*

One year ago you caught a glimpse of yourself. This was in accordance with God's purpose. He desired you to make an entire change in your course of action. But you have set aside the testimony as untrue.*16LtMs, Ms 15, 1901, par. 3*

Christ said to Nicodemus, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." [*John 3:3*.] This is the experience you need to gain. You have had warnings; you have had the counsel of God; but you have put your own construction upon these testimonies, and of late you have made the testimonies of the Spirit of God of none effect by your traditions. Notwithstanding the view given you by the Lord concerning yourself, you have refused to be instructed by His word. To you the counsel of God has been as an idle tale.*16LtMs, Ms 15, 1901, par.*

4

It is not the message of Sister White which you have warped and misconstrued, mingling common and sacred fire, but the messages

of God. These messages have been coming to you for years, and have saved you from making great mistakes, but now, because they do not endorse the way in which you have carried the work, you refuse their instruction. *16LtMs, Ms 15, 1901, par. 5*

The Lord does not endorse any such transactions as have been carried out in this meeting. He hates robbery and unjust dealing. As surely as this work has been done by those who know not God or Jesus Christ, so surely will the Lord punish because of it. Take back that work; take it back. Other work similar to this has been done. Take it all back; for your soul's sake, take it back. God will not permit such transactions to be woven into the work as a representation of <cooperation with> Him. These transactions will be brought to naught. God's hand will be stretched out to bring low all the pride and self-exaltation of man. He is prepared to come out of His place to punish the inhabitants of the world for their iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. *16LtMs, Ms 15, 1901, par. 6*

It is by drawing threads of selfishness into the web that the figure is spoiled. Such a web the Lord will not accept. He discards everything which bears the devices and conceptions of those who work contrary to His commandments. *16LtMs, Ms 15, 1901, par. 7*

Every school organized among us should labor to bring in principles untainted by selfishness and to reveal pure, noble, sanctified work, which will bear the test of trial. *16LtMs, Ms 15, 1901, par. 8*

The Old Testament Scriptures are not acted upon because they are not carefully and prayerfully studied. From the pillar of cloud our Redeemer gave directions to Moses to be given to the people, and these principles should be followed now as strictly as in the day when the divine, invisible Leader gave them to Israel. It is because those in our institutions have not heeded these principles that prosperity has not attended the work. God's people have not given to the world the representation He designed them to give. Heavenly angels have not been able to work in union with those who have stood in responsible places, <for the Lord sees beneath the surface; He will not endorse any wrong actions>. *16LtMs, Ms 15, 1901, par.*

No one will enter the mansion above who does not bring into his business dealing the principles God has given, principles which are light and life and holiness. *16LtMs, Ms 15, 1901, par. 10*

God is deferring the bringing of His judgment upon the earth in order that those who are supposed to be His people, but who have been bringing in the very things He has condemned <in ancient Israel>, working according to methods He will not accept, may get ready to meet Him in peace. Those who have been <devising and bringing in> selfish, covetous principles, and taking credit to themselves for their sharpness, will never see the kingdom of God, unless they are decidedly changed in character; for selfishness is an abomination in the sight of the Lord, and is a dishonor to Christ, their Creator and Redeemer, whose name they claim. God says, "I will thoroughly purge my floor of all chaff. I will sift my people as in a sieve. Those who name my name must be thoroughly cleansed from all false and corrupting principles. Those whom I claim as my heritage will even now be wondered at as a peculiar people, cleansed from all fraud, all injustice. Those who enter the city of God will here have worked righteousness, revealing to the world the principles of heaven." *16LtMs, Ms 15, 1901, par. 11*

The spirit of levity, of mockery, of sarcasm, brought into this meeting, has hurt Christ, and made Him ashamed to call those manifesting it His brethren. <Those who lost self-control and spoke accusing words, showing a harsh spirit, dishonored God.> Those who here continue to reveal such a spirit can never enter heaven. <Anything savoring of such a spirit is not of God. Wrong has been shown on both sides by those who have borne down and condemned.> *16LtMs, Ms 15, 1901, par. 12*

One turned to J. H. Kellogg, saying, "I gave you talents of ability. I gave you honor, not for your sake, but for the glory of My name. But you have lifted up your soul unto vanity, and have put forth the finger to oppress. Will I not judge for these things?" *16LtMs, Ms 15, 1901, par. 13*

God has permitted this action to be revealed as one of many similar actions which have been done, but not in such a distinct, pronounced manner. *16LtMs, Ms 15, 1901, par. 14*

God has not given to His people the work of showing the greatest sympathy for the wicked, closing their hearts and minds to mercy, justice, and the love of God <toward His own agents>.16*LtMs, Ms 15, 1901, par. 15*

I have many <more> things to say, things which have been presented to me, but I cannot say them now; for my strength is small, and such things as this wrench my soul as though it were in the agonies of death. <I cannot endure the scenes presented before me—the result of the devisings of men.>16*LtMs, Ms 15, 1901, par. 16*

I have light that I must give, <but not now>, which was presented to me on another occasion. Because the ministers did not take up the line of work in which Dr. Kellogg was engaged, he has spoken of them in a criticizing, condemnatory manner. But God did not give Dr. Kellogg this line of work <to do in all its phases>, neither has His Spirit led him to conduct it as it has been conducted. Words have been spoken on public occasions against the Lord's delegated ministers. The influence of these ministers has not always been perfect <or wise>. Because of the difficulties created through the various phases of the so-called medical missionary work, they have not known how to manage matters. This work has brought upon the cause of God burdens which never should have existed. <Medical missionary work is a sacred work, which is to be carried forward in Christ's lines. God will not justify the least act of oppression toward His workers.> God pities His people who are trying to carry on the work in its different lines, while the medical missionary work is conducted in the way in which it is, <which is not, in all respects, God's way>. They cannot bind up with it, for God does not intend that they should.16*LtMs, Ms 15, 1901, par. 17*

A work has been carried forward which has consumed much means. There are fields which have long waited to be worked. And in some places God's servants have lost their lives by over-exertion in endeavoring to start the work with insufficient facilities. Their prayers, their tears, their perplexity, their physical and mental suffering, have come up before God. Is He glorified by the way in which His money has been appropriated? No; no! Could the curtain be rolled back and <all> the results be seen which have come as a



consequence of the money expended contrary to God's order, while fields all ready for the harvest were ignored, changes of such a decided character would be made that God would accept the reformation. Such a reformation will have to come before some are brought to their senses. They act like blind men, who cannot study from cause to effect. *16LtMs, Ms 15, 1901, par. 18*

The Lord has given instruction that medical missionary organizations are never to become an oppressive power, but a helping hand to the gospel. The Lord makes not man His teacher. As God, He is to educate and direct man. Christ is the true Teacher, the true Leader. We must follow in His footsteps and listen to His words. He who has the fullest knowledge of Jesus Christ will have the most complete acquaintance with human and divine character. Christ can give men knowledge of how to treat their fellow men under all circumstances. Under His discipline, and through the impartation of His grace, we can become complete in Him. He will reward every man according to his works. We are not called upon to render obedience to man, but to God's Word, which is to be received into the soul, as verily as the food we eat is received into the physical system. Then we shall be doers of the Word, not hearers only. *16LtMs, Ms 15, 1901, par. 19*

Those who have influence over their fellow men are never to feel that they are to rule, to exercise authority. "All ye are brethren." [*Matthew 23:8.*] Our churches and our institutions are not to be conducted according to the ideas and plans of men, but according to the directions and principles God has given in His Word. *16LtMs, Ms 15, 1901, par. 20*

The characters of God's people are to be formed after the divine similitude, in accordance with the example left us in the life of Christ. The direction given Moses to give to the children of Israel was that all things were to be made according to the pattern shown them in the mount. Study closely the directions given by Christ to Moses to give to the people. Compare the teachings of Christ in the New Testament with the instructions given by Him in the Old Testament in regard to the two great principles of the law—supreme love to God and unselfish love for our neighbor. Upon these two great arms hang all the law and the prophets. *16LtMs, Ms 15, 1901,*

*par. 21*

“The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I am holy. ... When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. ... Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor; I am the Lord. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.” [*Leviticus 19:1, 2, 9, 10, 15-18.*]*16LtMs, Ms 15, 1901, par. 22*

Remember that Christ our Saviour, the One who at the fall took the position of Redeemer of the fallen race, is the speaker of these words.*16LtMs, Ms 15, 1901, par. 23*

Those who love God supremely will love their fellow men as themselves, because “God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” [*John 3:16.*] And Christ says to us, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [*John 13:34, 35.*]*16LtMs, Ms 15, 1901, par. 24*

Christ’s love for His people is as unchanging as His character. The new commandment which He gave His disciples was in every sense new in its application to their practice as Christians. As yet they did not seem to understand the wonderful love shown for them. But after the resurrection they were better able to measure the love which led Christ to suffer and die for them and for all the world. As the Holy Spirit came to them, bringing to their remembrance all

things which He had spoken unto them, they were better able to understand the instruction He had given them. *16LtMs, Ms 15, 1901, par. 25*

Unless men are purified from selfishness and love of the world, they will, like Judas, prove false to their Master. We prove the sincerity of our discipleship by following in word and deed the example of Christ, by practicing His lessons, by revealing His humility, His condescension, His love for human beings. The manifestation of Christlike love will bind our hearts up with the Saviour. Those who love one another as He has loved them, have His mind. They believe His words and show their faith by their works. Self is dethroned. Christ is made first and last and best in everything. They reveal their trust in Him by bearing witness to all with whom they come in contact that they have taken His yoke upon them and have brought the will into subjection to His will. They represent Him by obeying His commandments. They refuse to be led by Satan into the broad path of disobedience. The life they now live they live by faith in the Son of God. Keeping the commandments, they experience the blessedness of learning daily the meekness and lowliness of Christ. They are partakers with Him of the love which He expressed for the human race. No selfish pride or ambitious projects, well clothed with Satan's specious artifice, draw them into the path of transgression. Christ died to save the world, and as they take His yoke upon them, they love one another as Christ has loved them. By their actions they show that their love is genuine. *16LtMs, Ms 15, 1901, par. 26*

The love that brethren in the faith are to show for one another has been revealed by Christ. Those who have this love will work in union with Christ and with one another. The Saviour is deeply grieved when His followers fail of being a help to one another, when they are suspicious, jealous, fault-finding, and unsympathetic. They make themselves channels through which Satan pours his spirit. By their perversity, their wrong influence, they hurt the souls for whom Christ has died. In the place of being a help, a strength, a comfort, examples of true godliness, they are stumbling blocks. They bring reproach upon the truth, and crucify afresh Him who is the light and life of the world. They fail of revealing the Christlikeness by unselfish dealing, truthfulness, and courtesy. *16LtMs, Ms 15, 1901,*

*par. 27*

The greatest evidence a man can give of true conversion is love for his brethren. He who is truly converted will not draw apart from his brethren in the faith, but will love them, and will show his love for them by unselfish, benevolent actions. If he happens to be placed where he has the advantage, he will not oppress or intimidate in word or deed.<sup>16</sup>*LtMs, Ms 15, 1901, par. 28*

“As I have loved you, that ye also love one another.” [*Verse 34.*] Wonderful statement; but oh, how poorly practiced!<sup>16</sup>*LtMs, Ms 15, 1901, par. 29*

## Ms 16, 1901

### Testimony to the Battle Creek Church

NP

February 25, 1901

Portions of this manuscript are published in *1SM 112-115; UL 70; ChL 15*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The church in Battle Creek has become very large. The Lord is not pleased to have it thus. When the spirit of self-denial and self-sacrifice shall come into the church, when the Holy Spirit is received, there will be seen decided reforms.*16LtMs, Ms 16, 1901, par. 1*

A spirit of criticism regarding health reform has entered the Battle Creek church. The members, though living right at the heart of the work, have not received the light on this subject. They have made the work of those conducting the medical missionary work exceedingly hard, notwithstanding they have professed to believe the testimonies in regard to the reformatory work which must be carried forward in all lines of the work. The Spirit of the Lord has been grieved by the position many have maintained.*16LtMs, Ms 16, 1901, par. 2*

Had the school been moved away from Battle Creek years ago, the temptation to move into Battle Creek would not have been ever at work with families. The school could have been moved away from the rush and crowd and many other things which have been unfavorable to its spiritual advancement. But one excuse after another was urged against moving the school, and these excuses controlled matters.*16LtMs, Ms 16, 1901, par. 3*

Had the Battle Creek school been divided and located in different sections, where the students could have been given opportunity to cultivate the soil and to gain an education in other practical lines of work, they would have had far less temptation to meet. There would

have been fewer members in the Battle Creek church to look after. And plants would have been made in several places. This would have been more in the order of the Lord than the course which has been followed.*16LtMs, Ms 16, 1901, par. 4*

Every student should pay a reasonable sum for his tuition. The managers of the school should not allow debts to accumulate. In the school he who gives instruction on the Scriptures should be paid from the tithe; for his labor is in every way as essential as that of the minister. The laborer is worthy of his hire.*16LtMs, Ms 16, 1901, par. 5*

For his own benefit and for the benefit of the students, the Bible teacher should engage in physical labor. This will help him physically and mentally, and will enable him to encourage the students and teach them how to put forth their powers to good advantage.*16LtMs, Ms 16, 1901, par. 6*

The great trouble in the Battle Creek school for some years was that health reform was not taken up as it should have been. The diet question was not managed in accordance with the principles of health reform. Had all the teachers been taught by God, things would have been different, but there was a lack of unity among the teachers. The difference of their views on minor matters brought in more or less division, as circumstances revealed the sentiments of different ones.*16LtMs, Ms 16, 1901, par. 7*

All held one Lord and one baptism, but on the different lines of study and on the diet question the teachers were not in harmony. The principles of health reform were neglected at a time when Dr. Kellogg was making every effort possible to educate students regarding these principles.*16LtMs, Ms 16, 1901, par. 8*

There was not a burden of soul regarding the difference of opinion on the vital points which called for decided unity and earnest missionary effort. The variety of ideas cherished brought in a spirit of opposition. This did not tend to unite teachers and students, but instead brought in a spirit of repulsion, dividing teachers and students. Some said, I am of Paul; others, I am of Apollos; others, I am of Cephas. Had the hearts of all been submitted to Christ, these differences would have disappeared as down before wind.*16LtMs,*

At times there would be seen a drawing together and unifying. Then some little matter would again give rise to criticism and variance.*16LtMs, Ms 16, 1901, par. 10*

The Bible was opened to the students, but the teachers needed to wear the yoke of Christ, to do His will and His way, to learn in His school meekness and lowliness of heart. Had they done this, selfishness, jealousy, and evil-surmising would have been given up as expensive lines of goods, unprofitable to trade upon. Had they complied with the invitation, "Take my yoke upon you, and learn of me" [*Matthew 11:29*], they would during the school term have gained an experience of the highest value. While wearing the yoke of Christ and lifting His burdens, laboring together with Him, they would have lost themselves in Him. Seeking to strengthen and bless and uplift one another, they would have forgotten their supposed differences. Trying to exert a right influence upon one another, they would have brought to the foundation not hay, wood, and stubble—differences and selfishness—but gold, silver, and precious stones—Christlike words and deeds—which will stand the test of fire, for they are imperishable.*16LtMs, Ms 16, 1901, par. 11*

If in word and work the teachers had expressed the love shown by Christ, what a different showing there would now be. But God's hand is not yet withdrawn. It is stretched out still, bearing the brightest beams of His glory, the marks of the crucifixion. In the short period of time left in which to repent and be converted, He desires those who claim to be His children to take His outstretched hand, saying, "In my hands no price I bring; simply to thy cross I cling." Then a great work will be done among God's people. Those in our institutions will bow unreasonable, untamable self before the Desire of Ages. There is a deeper experience to be gained, an experience which leads to the words, "All of Christ and none of self." The Saviour desires those who claim to be His servants to carry out His will.*16LtMs, Ms 16, 1901, par. 12*

Christ was the great Medical Missionary to our world. He calls for volunteers who will co-operate with Him in the great work of sowing the world with truth. God's workers are to plant the standard of the

truth in every place to which they can gain access. The world needs restoring. It is lying in wickedness and in the greatest peril. God's work for those out of Christ should broaden and extend. God calls upon His people to labor diligently for Him, so that Christian efficiency shall become widespread. His kingdom is to be enlarged. Memorials for Him are to be raised in America and in foreign countries. *16LtMs, Ms 16, 1901, par. 13*

The work of health reform, connected with the present truth for this time, is a power for good. It is the right hand of the gospel, and often opens fields for the entrance of the gospel. But let it ever be remembered that the work must move solidly and in complete harmony with God's plan of organization. Churches are to be organized, and in no case are these churches to divorce themselves from the medical missionary work. Neither is the medical missionary work to be divorced from the gospel ministry. When this is done, both are one-sided. Neither is a complete whole. *16LtMs, Ms 16, 1901, par. 14*

The work for this time is to appeal to the Christian's mind as the most important work that can be done. It is the question of cultivating the Lord's vineyard. In this vineyard every man has a lot and a place which the Lord has assigned him. And the success of each depends on his individual relationship to the one divine Head. *16LtMs, Ms 16, 1901, par. 15*

The grace and love of our Lord Jesus Christ and His tender relationship to His church on earth are to be revealed by the growth of His work and the evangelization of people in many places. The heavenly principles of truth and righteousness are to be seen more and still more plainly in the lives of Christ's followers. More unselfishness and uncovetousness is to be seen in business transactions than has been seen in the churches since the pouring out of the Holy Spirit on the day of Pentecost. Not a vestige of the influence of selfish, worldly monopolies is to make the slightest impression on the people who are watching and working and praying for the second coming of our Lord and Saviour Jesus Christ in the clouds of heaven with power and great glory. *16LtMs, Ms 16, 1901, par. 16*



As a people we are not ready for the Lord's appearing. If we would close the windows of the soul earthward and open them heavenward, every institution established would be a bright and shining light in the world. Each member of the church, if he lived the great, elevated, ennobling truths for this time, would be a bright, <shining> light. God's people cannot please Him unless they are surcharged with the Holy Spirit's efficiency. So pure and true is to be their relationship to one another that by their words, their affections, their attributes, they will show that they are one with Christ. They are to be as signs and wonders in our world, carrying forward intelligently every line of the work. And the different parts of the work are to be so harmoniously related to one another that all will move like well-regulated machinery. Then will the joy of Christ's salvation be understood. There will then be none of the representation now made by those who have been given the light of truth to communicate, but who have not revealed the principles of truth in their association with one another, who have not done the Lord's work in a way that glorifies Him. *16LtMs, Ms 16, 1901, par. 17*

It is professed believers who need converting. God calls upon those who stand in responsible positions in our institutions to represent the principles of truth in every business transaction. In all their dealings with those connected with them they are to show in word and deed and spirit that they esteem others better than themselves. They are to come down from their self-bestowed exaltation, so that in practical life they may live out the words, "All ye are brethren." [*Matthew 23:8.*] When, like the apostles on the day of Pentecost, they are all of one accord, the glory of the Lord will be revealed. Of the experience of the apostles at that time we read: "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." [*Acts 2:1-4.*]*16LtMs, Ms 16, 1901, par. 18*

After Christ rose from the dead, He proclaimed over the sepulcher, "I am the resurrection and the life." [*John 11:25.*] Christ, the risen Saviour, is our life. As Christ becomes the life of the soul, the

change is felt, but language cannot describe it. All claims to knowledge, to influence, to power are worthless without the perfume of Christ's character. Christ must be the very life of the soul, as the blood is the life of the body. *16LtMs, Ms 16, 1901, par. 19*

The apostle Peter writes, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 *Peter 1:2-11.*]*16LtMs, Ms 16, 1901, par. 20*

Working on the plan of addition here outlined, we are to make constant improvement. There is no time to be lost.*16LtMs, Ms 16, 1901, par. 21*

The standard of character which Christ has made it possible for us to reach can be compared with nothing else. It is a perfect standard. In trying to measure [up to] it, the senses become confused. The question is asked, "Who by searching can find out God?" [*Job 11:7.*] Yet He has made it possible for us to become like Him in character. Oh, what will impress men and women with their need of that transformation which will enable them to reflect the divine image?*16LtMs, Ms 16, 1901, par. 22*

Many who claim to follow Christ present to the world an inferior representation of Christianity because they do not reach the standard which makes them the elect of God. He who fails to keep constantly before him the standard of God's holy law creates a standard of his own. He becomes destitute of the life-giving principles of the gospel. He is an unprofitable servant, for he lives and works on a low plane of action. Christ's presence does not sustain him, and his spiritual representations are deformed. His life is a farce. He does not draw the higher life from God, and is unfitted to become a member of the royal family, a child of the heavenly King. Spiritually he is dead, for he does not assimilate into his own life the life which Christ has provided. He does not grasp the power which heaven has provided to enable him to be an overcomer.*16LtMs, Ms 16, 1901, par. 23*

No one can take to heaven his natural and cultivated traits of character. He who has carried these traits with him through his period of probation has misrepresented Christ by acting upon principles which God cannot endorse. The principles of true spiritual life are not understood by those who know the truth, but fail to practice it.*16LtMs, Ms 16, 1901, par. 24*

The Lord calls for reforms, marked, distinct reforms. Those in whose hearts Christ dwells will reveal His presence in their dealings with their fellow men. But the principles of some have been so long perverted that they have lost their discernment, and the arrow seldom reaches its mark. How can this be cured? Only by heeding Christ's prayer, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. [And for their sakes I sanctify myself,] that they also might be sanctified through the truth." [*John 17:17-19.*] There is no roundabout way in which the work of sanctification can take place.*16LtMs, Ms 16, 1901, par. 25*

I tell you in the name of the Lord that Israel has sinned. Those handling sacred responsibilities have done strange things. The Lord has not been able to send the dew and showers of His grace; for before He can do this, there must be a change of principles and actions. The Lord longs to see reformatory repentance and good works, that He may send showers of grace to bless His work in

every place. He has sent the message, "O Israel, return thou unto the Lord thy God." [*Hosea 14:1.*] He does not want to send His judgments. He wants to descend as the gentle showers and refreshing dew, that He may revive the spiritual life of His people. *16LtMs, Ms 16, 1901, par. 26*

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously, so will we render the calves of our lips. ... I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. ... They that dwell under his shadow shall return; they shall revive as the corn and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols; I have heard him, and observed him; I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." [*Verses 1, 2, 4, 5, 7-9.*] *16LtMs, Ms 16, 1901, par. 27*

Heed this instruction, and be wise. *16LtMs, Ms 16, 1901, par. 28*

"Neither pray I for these alone, but for them also which shall believe on me through their word." [*John 17:20.*] O precious, blessed Saviour, I thank Thee for Thy Word. I praise Thy holy name. We are all included in that prayer. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." [*Verse 21.*] This is the purpose which God wishes to see fulfilled. All heaven is longing to see men turning from their unrighteousness, their crooked ways, and seeking grace from the Spirit of Jesus Christ, that each may work from pure, unselfish motives. Love for God and the Redeemer, and tender regard for one another, which leads to unselfish effort to help and bless, these are the credentials Christians are to bear to the world that God sent His Son to this earth that all might believe in Him and be saved. *16LtMs, Ms 16, 1901, par. 29*

Let us remember that variance and sharp dealing never serve the

cause or enrich God's institutions. By His providences God takes away the money gained by sharp devices. By sharp practice dissatisfaction and disunion are created. Lack of confidence comes in. There is a constant impression that someone is trying to get the best of someone else in trade. There are those who try to make terms that are not just and righteous, because they think they can do this <and they will do it>. Let the wrong principles which have been coming in for years now be cut out by the roots. Let brotherly love prevail. Those who think by sharp practice and worldly policy to get gain for the cause do not glorify God. He will not accept a jot or tittle of such offerings. <God hates all such demonstrations.> *16LtMs, Ms 16, 1901, par. 30*

Holiness to the Lord means having Christ enthroned in the soul, His life circulating through the being just as the blood circulates through the veins. When the Saviour reigns in the hearts of His professed followers, there will be no sharpers in the church. The Lord has no need of these. Let none suppose that they are co-operating with God when in any way they take the least advantage of their brethren. Remember that God will not vindicate the least selfishness toward your brethren. Remember that in all your dealing with your brethren, you are dealing with Christ in the person of His saints. Every block placed in the way of their success is a block placed in the way of Christ. *16LtMs, Ms 16, 1901, par. 31*

True love for God and for one another is that which distinguishes true Christianity from the false sentiments and false sympathies which are by some called good works. The lump must be holy if the evidences appear which show that gold, silver, and precious stones are being brought to the foundation. *16LtMs, Ms 16, 1901, par. 32*

It is a life and death question which is before us. The way in which we settle this question will decide our eternal destiny. God help us, by our unity with Christ and with one another, to present to the world unmistakable evidence that God has wrought a miracle in our lives, removing from them all guile, all hypocrisy, all evil work. *16LtMs, Ms 16, 1901, par. 33*

"And the glory which thou gavest me I have given them; that they may be one, even as we are one." This is the standard—to reveal

the oneness which exists between the Father and the Son. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*Verses 22, 23.*] Who will now seek to reform in character, to answer the prayer of Christ by being made perfect in one, that by this tender, Christlike union the world may be assured of the miracle-working power of Him whom God sent into the world? *16LtMs, Ms 16, 1901, par. 34*

In this work of transformation, all our institutions should act their part, now, just now, making no excuse. They should see that by their lack of unity and Christlike love they are encouraging positive unbelief. Shall not this hindrance to the advancement and upbuilding of Christ's kingdom be removed at once? Will not men, women, and youth repent and be converted, that their sins may be blotted out, and that they may begin to live an elevated, spiritual life, in harmony with Christ's standard? *16LtMs, Ms 16, 1901, par. 35*

We have no time, not a moment, to consider self. God calls for proof of a change of heart. There has been such a departure from Christlike sympathy and tenderness, and so much conformity to worldly policy and selfish principles that the high standard of righteousness has been lowered. The members of the church have so long neglected to eat the bread of heaven that many of them have lost all relish for the celestial food. By their actions they say, "Our soul loatheth this light bread." [*Numbers 21:5.*] The food is provided from the Lord's own table, but they have no desire for it; because depraved appetite clamors for the gratification of unholy practices. *16LtMs, Ms 16, 1901, par. 36*

Will you study your Bibles? The principles of heaven are unchangeable. Our safety lies in studying the Word of God. Eat it; digest it; for it is as the leaves of the Tree of Life. It is the life of the soul, but it is this only as its teachings are practiced. The Bible furnishes us with intellectual and spiritual feasts as we bring its sacred, elevating treasures into the soul-temple. *16LtMs, Ms 16, 1901, par. 37*

Faith is the clasping of the hand of Christ in every place, in every emergency. "Let him take hold of my strength, that he may make

peace with me, and he shall make peace with me.” [*Isaiah 27:5.*] Every soul may take hold of the efficiency of Christ. The Saviour will never disappoint the one who trusts in Him. Those who are renewed unto righteousness will always bear good fruit, the fruit of the Spirit—good words and works. But before the fruit can be good the tree must be made good. The fruit of righteousness is shown forth by pleasant words, true courtesy, unselfish actions. Thus the character is made fragrant. The life is freed from all signs of overbearing and oppression. *16LtMs, Ms 16, 1901, par. 38*

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law” to bring them into bondage. “And they that are Christ’s have crucified the flesh with the affections and lusts.” This is the evidence of true conversion. “If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” [*Galatians 5:22-26.*] *16LtMs, Ms 16, 1901, par. 39*

Good works! How much we need to understand what constitutes good works! These can only proceed from a heart under the control of the Holy Spirit. They spring from a living faith in the Word of God. They are the evidence of transformation of character. *16LtMs, Ms 16, 1901, par. 40*

Many fail to practice the Word of God because it bars the way of their ambitious plans and projects. They refuse to work for the glory of God, and take upon themselves the responsibility of being their own judge in matters which they propose to carry forward. This may appear right in their own eyes. They may have strong faith in their own methods. But saving faith will never lead men to do evil that good may come. A pure faith, clothed with the righteousness of Christ, works by love and sanctifies the soul. Under its influence every action is performed for the advancement of the kingdom of God in accordance with the divine thoughts and plans. The faith that is sanctified by Christ never places her delicate feet upon questionable ground. Man must have a conscientious faith, proceeding from a good conscience, a faith which works for justification and sanctification, before he can perform good works with an eye single to the glory of God. *16LtMs, Ms 16, 1901, par. 41*

The man who makes the standard of the world his pattern may be in many respects outwardly fair, but his inward principles will not stand the test of the judgment. When his motives are scrutinized by the One who sees not as man sees, he will appear as he really is. As the heavens are higher than the earth, so is the Lord's standard of character higher than man's standard of character. *16LtMs, Ms 16, 1901, par. 42*

Those who are connected with the service of God must be purified from every thread of selfishness. All is to be done in accordance with the injunction, "Whatsoever ye do, in word or deed, do all to the glory of God." [*1 Corinthians 10:31; Colossians 3:17.*] God's laws of justice and equity must be strictly obeyed in the transactions between neighbor and neighbor, brother and brother. We are to seek for perfect order and perfect righteousness after God's own similitude. On these grounds alone will our works bear the test of the judgment. In Christ Jesus neither circumcision nor uncircumcision avail anything, but a faith which works by love and purifies the soul from all earthliness. *16LtMs, Ms 16, 1901, par. 43*

There is a work to be done, for God is in earnest with us. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon. For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [*Isaiah 55:6-9.*] *16LtMs, Ms 16, 1901, par. 44*

Christianity is the revealing of the tenderest affection for one another. The Christian life is made up of Christian duties and Christian privileges. Christ in His wisdom gave to His church in its infancy a system of sacrifices and offerings, of which He Himself was the foundation, and by which His death was prefigured. Every sacrifice pointed to Him as the Lamb slain from the foundation of the world, that all might understand that the wages of sin is death. In Him was no sin, yet He died for our sins. *16LtMs, Ms 16, 1901, par. 45*



The symbolic system of ceremonies worked to one end—the vindication of the law of God, that all who believe in Christ might come “in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [*Ephesians 4:13.*] In Christian work there is ample room for the activity of all the gifts God has given. All are to be united in carrying out God’s requirements, revealing at every advance step that faith which works by love and purifies the soul. *16LtMs, Ms 16, 1901, par. 46*

Christ is to receive supreme love from the beings He has created. And He requires also that man shall cherish a sacred regard for His fellow beings. Every soul saved will be saved through love, which begins with God. True conversion is a change from selfishness to sanctified affection for God and for one another. Will Seventh-day Adventists now make a thorough reformation, that their sin-stained souls may be cleansed from the leprosy of selfishness? *16LtMs, Ms 16, 1901, par. 47*

I must speak the truth to all. Those who have accepted the light from God’s Word are never, never to leave an impression upon human minds that God will serve with their sins. His Word defines sin as the transgression of the law. *16LtMs, Ms 16, 1901, par. 48*

“Behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said, Thou hast answered right; this do, and thou shalt live.” [*Luke 10:25-28.*] *16LtMs, Ms 16, 1901, par. 49*

As a people, many <who claim to believe the truth> are transgressing the law of God. Many to whom God has entrusted great responsibilities have ventured to become a law unto themselves. Those who strive to keep the commandments of God in deed and in truth will find that they have lessons to learn in regard to their attitude toward their fellow men of which they never dreamed. The high and holy One, who inhabiteth eternity, recognizes as His representatives those who bow before Him in

humility and contrition. But He will show displeasure against those who in word and action have been indifferent to their fellow men, working to hurt, and destroy, and tear down. God calls for repentance and conversion. *16LtMs, Ms 16, 1901, par. 50*

In one of His last lessons, Christ said to His disciples, "A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." [*John 13:34, 35.*] Might we not better without delay realize that we have fallen far short of loving one another as Christ has loved us? *16LtMs, Ms 16, 1901, par. 51*

## Ms 17, 1901

### Testimony to the Battle Creek Church

NP

February 26, 1901

Portions of this manuscript are published in *UL 71*; *WM 255*; *8MR 302*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

#### **Testimony to the Battle Creek Church. Neglected Duties.**

The light of truth must shine forth to the world. Those who love God and keep His commandments are called to aggressive warfare, not against one another, but against the armies of the invisible foe. There is to be no such thing as laying off the armor. At no time are those who claim to be Christ's disciples to feel at ease in their church capacity, content to do nothing to rescue fallen human beings, and bring them back to their loyalty. *16LtMs, Ms 17, 1901, par. 1*

Heavenly angels are constantly ascending and descending between heaven and earth, engaged in unselfish service for the building up of the kingdom of Christ. Where are the men and women who will unite with these heavenly messengers? Where are those who will use their abilities in co-operation with divine power? *16LtMs, Ms 17, 1901, par. 2*

Think of what God has done for you. When you were perishing out of Christ, did not the warning message come to you, convincing you of sin and arousing you to repentance? Did not Christ reveal Himself to you as a sin-pardoning Saviour? And in the light and glory of your first love, were you not full of unselfish love to impart to others the grace which gave you newness of life in Christ? *16LtMs, Ms 17, 1901, par. 3*

Do not allow your zeal for Christ to decrease. Now that you have

become the helping hand of Christ, you are to work earnestly for those who before your conversion you looked upon with indifference. Remember that they are in as favorable a condition as you were to be brought to repentance, and that their salvation may be of higher value to the church than yours was. Grudge not earnest, tender words and kindly deeds. Draw those around you to the cross of Calvary. Be so greatly in love with the truth that you will daily receive fresh grace to impart. Open the windows of the soul heavenward, that the bright beams of the Sun of Righteousness may shine into your hearts. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*] *16LtMs, Ms 17, 1901, par. 4*

Truth, precious, essential truth will open before all who will keep their souls in the love of God. Duty and sacrifice will be precious to them, because of their love for the purchase of the blood of Christ. Human beings upon whom they would once scarcely look now assume a preciousness in their eyes. Once they had no interest in them; now they are united with Christ, and they are bound up in love with His heritage. The heart once frozen by icy selfishness is now melted by the influence of the Spirit. They rejoice that these poor souls are accepted in the Beloved. *16LtMs, Ms 17, 1901, par. 5*

The time of the end is crowded with successive scenes in process of fulfillment, all working to bring about that great day when Christ shall be revealed in the clouds of heaven with power and great glory. Every brain and every voice is to be enlisted in this work. The trumpet is to give a certain sound, summoning all to that work in which those who are connected with Christ will engage. *16LtMs, Ms 17, 1901, par. 6*

Let the soldiers in Christ's army remember that while they are under His banner, they can never be conquered; for angels from the heavenly courts are fighting beside them. And remember, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:12.*] What are our orders? "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth,

and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [*Verses 13-18.*]*16LtMs, Ms 17, 1901, par. 7*

This is the work to which you are called. It is not for you to sit and listen to discourse after discourse, feeling content to do nothing, making no use of the Word you hear, and often criticizing the ministers. Close the windows of the soul earthward, and open them heavenward. Go to work, helping on the right hand and on the left. Visit your neighbors in a friendly way, and become acquainted with them. Use every favorable opportunity, in co-operation with the heavenly agencies, to draw them under Christ's banner. *16LtMs, Ms 17, 1901, par. 8*

Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticize, and condemn their own brethren. *16LtMs, Ms 17, 1901, par. 9*

The Lord has a work for every one to do. Every stone in His building is to be instinct with life. As God's people act their part with faithfulness, the light will shine forth, extending farther and farther, from neighborhood to neighborhood. In places nigh and afar off there will be revivals and conversions. The light and power of the message will be seen and felt. *16LtMs, Ms 17, 1901, par. 10*

The Lord designs that the churches and sanitariums established among us shall unite in His work, strengthening one another. All heaven is waiting for this. The Lord calls for men and women, with hearts softened by the Holy Spirit, to do a work similar to the work done when the medical missionary work was first entered upon. This work was proffered to the church, but they were in the position represented by those who have lost their first love. They have not kept step with the message and work for the present time. Many have lost their first love, and therefore have manifested a spirit of

cold indifference. The message of the *second chapter of Revelation* is applicable to the church as she has stood for years. Read the warning given by Him who is the Alpha and the Omega. Notwithstanding that some have excellent qualifications, He says, "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Verses 4, 5.*]*16LtMs, Ms 17, 1901, par. 11*

Instruction was given me that every church should be wide-awake to co-operate with Dr. Kellogg upon health reform. But there has been little co-operation with Dr. Kellogg. Many have been as indifferent regarding the important question of diet as though no message had come to them. But thank the Lord, some have been true and faithful. Those who have been so unwilling to receive the light upon health reform have displeased the Lord. Their untrue, unchristian influence is the cause of so great a lack of spiritual discernment.*16LtMs, Ms 17, 1901, par. 12*

Cautions and warnings have been given on the right hand and on the left. Instruction was given that a work was to be done by the church in medical missionary lines in accordance with the Lord's plans. But there has been so large a number who have not been a help, but a hindrance, to the doctor, that he has had no confidence that they would take hold in earnest to do anything. Dr. Kellogg is human, and he has felt deeply and keenly his disappointment in his ministering brethren. Certainly some advancement has been made, but instead of one or two places receiving all the labor, the work should have been established in many places. Throughout all her borders the church should have done the work given her by the Lord.*16LtMs, Ms 17, 1901, par. 13*

Many things have been presented to me. I was shown that there is a work to be done for the most depraved class, but that this matter must be most carefully guarded, so that the labor put forth shall not be in vain. Young men and young women should not be exposed, as many have been, in meeting the abandoned classes. Decided restraints are to be made, for there are positive dangers to be met. There is need of sacredly guarding the work.*16LtMs, Ms 17, 1901,*

*par. 14*

In the work for the lower class, the strongest precautions should be observed. There are many who should not go into the large cities to work for the most depraved. There is a work to be done not after the order of the work which has been done. Medical missionary work will become diseased if left to run to such lengths as it has been carried in some places. *16LtMs, Ms 17, 1901, par. 15*

And work for the outcasts is not the only work that is to be done. It is not the Lord's will that the greatest amount of labor shall be put forth for those who all their lives have been abusing their physical, mental, and moral powers, till they have injured themselves almost beyond recovery. They have been piling upon the foundation wood, hay, and stubble, which will all be consumed; and if they themselves are saved, it will be as by fire. *16LtMs, Ms 17, 1901, par. 16*

In many places, too little work is being done for a class that the work of God needs, who will stand right royally for the truth. The Lord will not approve of passing carelessly over His vineyard, leaving unharvested the most promising crops. There are fields all ripe for the harvest. Camp-meetings are to be held in different localities. In this way people are to be reached who will give influence to the work for this time. *16LtMs, Ms 17, 1901, par. 17*

The Lord has presented things to me which I can interpret, and which those who have the mind of Christ can understand. Education is essential—that kind of education which is not perverted. There are strong traits of character which under the control of the Spirit of God bear good fruit. But when self is considered, when appetite is indulged, when the inclination to evil is not restrained by moral and religious principles—which lead men to look beyond present, transitory gratification and momentary indulgence to the future—the battle is lost. Wood, hay, and stubble are brought to the foundation. And although at times there may be flashes of goodness, they pass away quickly like the morning dew. *16LtMs, Ms 17, 1901, par. 18*

The religion of Christ never degrades the receiver. It never makes him coarse or rough or uncourteous. It leads him to prepare for the

heaven he is trying to win, which, if he is faithful, will be his dwelling place. In word and deed he tries to represent his Redeemer. As he receives the wisdom of God, he is enabled to advance onward and upward. The heart beats with new hopes and with heavenly warmth.*16LtMs, Ms 17, 1901, par. 19*

Those who receive the knowledge of God and Jesus Christ become as humble as a little child. They are softened and subdued. Heavenly love and benevolence expand heart and mind. Those who are truly converted are eager to communicate the knowledge of God. They feel the strength of the cords which connect humanity with humanity, and bind men and women to Christ in loving, faithful service.*16LtMs, Ms 17, 1901, par. 20*

There should now be no indifference, for we are living amid the perils of the last day. Each must act his part in extending and enlarging the knowledge of God. Every effort made by the human agent to co-operate with the Holy Spirit prepares him to accomplish the work God has been fitting him through His grace to do. God desires His people to use all their talents in His service. He wants them with humble minds to do all-round work for Him. He wants them to seek for and labor for those in the churches. Christ wants them to improve their capabilities, that they may become wise unto salvation, and by contemplating their duty to Him and to their fellow men, learn how to help others. Workers are to be raised up who will, in their turn, help and educate others. Thus will the good work be extended, and whole communities will be blessed. Men and women will be brought into the fold at the eleventh hour, and if they are in earnest, the Lord will accept them and work through them. As they put on Christ, their minds are enlarged by the higher education. They give to others the treasures of heavenly truth, to be given to still others. And in the parable they are represented as being paid as much as those who first entered the field.*16LtMs, Ms 17, 1901, par. 21*



## Ms 18, 1901

### Canvassing for *Christ's Object Lessons*

NP

February 27, 1901

Portions of this manuscript are published in *OHC* 306; *UL* 72; *8MR* 263.

I am very much pleased with the way in which *Christ's Object Lessons* is being handled. It gives me great satisfaction to see the earnest efforts which are being made to free our schools from debt. This is according to the Lord's plan. Much is being accomplished in this effort. Those engaged in it are learning how to push the canvassing work. I read the reports regarding this effort with great joy, because I know that in the experience the workers are gaining, they are receiving an education in canvassing. Those who will do their best as the Lord's helping hand to circulate *Christ's Object Lessons* will obtain an experience which will enable them to handle our larger books, which the people need so much. Many are gaining an experience which will be of great value to them. *16LtMs, Ms 18, 1901, par. 1*

And at the same time, the best reading matter is being placed in the hands of a large number who, if this effort had not been made, would never have seen *Christ's Object Lessons*. I know these will be blessed in reading the book. *16LtMs, Ms 18, 1901, par. 2*

In the work of canvassing for *Christ's Object Lessons*, as field after field is entered by those who are selling the book, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. Souls will be converted, and money will come in. The workers find waste places of the Lord's vineyard lying beside fields that have been worked. Every field shows new places to win for the Lord. All that is done shows how much more still remains to be done. *16LtMs, Ms 18, 1901, par. 3*

The Lord will give favor and blessing and success to those who will

handle this book. He will inspire them with new thoughts, and will open their eyes to see what to do next. The Lord calls for young men and young women to enter His service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the spirit of self-sacrifice, they will not be satisfied unless they are learning constantly of the great Teacher. The Lord will open ways before those who will engage in His service. They will give the facilities, and He will work with them, giving them power and success.*16LtMs, Ms 18, 1901, par. 4*

As we work in connection with the great Teacher, our experience improves. The faculties of the mind are enlarged. The conscience is under divine guidance. Christ takes the entire being under His control. We are safe only as we allow Him to do this; for there is another close by, watching for an opportunity to come in and begin his destructive, ensnaring work. Then, as we enter the service of God, let Him take possession of the whole being, body, soul, and spirit. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians 6:19, 20.*]*16LtMs, Ms 18, 1901, par. 5*

No one can be truly united to Christ, practicing His lessons, submitting to His yoke of restraint, without realizing that which he can never express in words. New, rich thoughts come to him. Light is given to the intellect, determination to the will, tenderness to the conscience, purity to the imagination. In the life there is seen that which no words can express—true, faithful, loving devotion of heart, mind, soul, and strength to the service of the Master.*16LtMs, Ms 18, 1901, par. 6*

From the success of the effort made to sell *Christ's Object Lessons*, we see that we might just as well obey the requirements of God today as to wait for what we think would be a more favorable opportunity. First, we are to make an unreserved surrender to God. Then we are to pray without ceasing, and we are always to live our prayers. We are to be born of faith, and thus we are to live the spiritual life. Faith will greatly increase by exercise. Faith is the substance of things hoped for, the evidence of things not seen. It reaches out to grasp the hand of Christ, knowing that He will hold more firmly than it is possible for the human hand to hold, and that

He will never let go. While the human agent is willing to be led, Christ will lead him. *16LtMs, Ms 18, 1901, par. 7*

Will those who are canvassing for *Christ's Object Lessons* learn the lessons taught in the book for which they are working? Remember that you have been given a most precious opportunity to do good to souls by the faithful exercise of your God-given capabilities. Learn of Christ. Have faith in His power to help and save you. Faith is the very life-blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence. The life of Christ in the soul is as a well of water, springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces and to a kindly submission in all things to the Lord. It enables us to reveal that Christ is abiding in the soul. *16LtMs, Ms 18, 1901, par. 8*

I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book which is now doing its errand of mercy. Exemplify in the life the lessons given by Christ in His Sermon on the Mount. This will have a more lasting influence and will make a deeper impression upon minds than the sermons given from the pulpit. You may not be able to speak eloquently to the souls you desire to help, but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit, and Christ, with whom you are co-operating, will make an impression on human hearts. *16LtMs, Ms 18, 1901, par. 9*

Exercise that faith which works by love and sanctifies the soul. Then you will certainly advance in the knowledge of God and in the knowledge of the best way in which to reach the people. Let all who possibly can join the workers who are already selling *Christ's Object Lessons*. You will have many opportunities to contend for the faith once delivered to the saints. As you help and comfort those who are suffering from sickness, you will learn better than you have ever done before how to approach God in and through the faith of Christ. *16LtMs, Ms 18, 1901, par. 10*

The handling of the book placed in your hands by the Lord is to be your educator. The lamp is in your hand. Let its light shine forth brightly. Never let your interest flag. Let it rather increase, until

every institution is free from the curse of debt. And even then do not give up the work. Keep at it; for a fund should be raised to send to school those who are desirous to fit themselves for service in the Lord's work, but are unable to pay their own way. Let there be money in hand to be used for this purpose. *16LtMs, Ms 18, 1901, par. 11*

It is the Lord's design that *Christ's Object Lessons*, with its precious instruction, shall unify the believers. There is a great work before us, and we hope and pray that it will be taken up in all countries. We greatly desire that the publishing house in Australia shall make liberal terms in the publication of *Christ's Object Lessons*, and that there will be no tardiness in the work of circulating this book. Let our people ever bear in mind that the Lord has designated *Christ's Object Lessons* as a book which is to prove a great blessing to our institutions. The Echo Office, if it co-operates with God, will be as greatly blessed as our institutions in America. But if our people in Australia hold back from acting their part in this matter, they will deprive themselves of the rich blessings which the Lord will give them if they will yoke up with Him. *16LtMs, Ms 18, 1901, par. 12*

I am waiting and longing to hear what our people in Australia will do in the work of freeing the school from debt by the sale of the book which the Lord has provided for this purpose. The Echo Office, of course, will take up the work nobly, and act its part. The Lord has greatly blessed this institution, and it should present to Him a thank offering by making no stinted donation to help in the work of freeing the school from debt. *16LtMs, Ms 18, 1901, par. 13*

Move out in this work, my brethren in Australia. Faith is the substance of things hoped for, the evidence of things not seen. Have we not proved this in the past as we have moved out in faith to produce the things now seen. God has said that the school in New South Wales should be an object lesson to our people in all other parts of the world. Discouraging, faithless words regarding the poverty of the location which we had chosen for our school and the barrenness of the land, echoed from some in Australia to our brethren in America and Africa; yet we went straight ahead. The Lord said, "They have borne false witness against the land. But be not intimidated. Have faith in Me. Go forward in faith. I can set a

table in the wilderness.” *16LtMs, Ms 18, 1901, par. 14*

As this word, spoken to us in the darkest hour and under the most discouraging circumstances, has been obeyed in faith, have we not seen results? Things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has indeed fulfilled every word He has spoken. The evidence we have of the fulfilment of His word should check every word of unbelief. It is a sin to doubt, and we do not believe that our brethren in Australia will be guilty of such wickedness. *16LtMs, Ms 18, 1901, par. 15*

Do not, by a lack of faith, let the enemy obtain the victory. The Lord has done much for you all through your borders. Come up to His help. Lift up your heads and look on the fields which are white for the harvest. Remember that the Lord has honored the faith of every one who has worked with unquestioning belief in the words, “Faith is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1.*] Shall not our people in Australia have faith in God? Did not faith bring victory to us who labored so hard under difficulties, our work made harder by the false reports sent from Australia to Europe, Africa, and America, reports which weakened those who as God’s helping hand should have sustained us? Those who have been connected with us in the work in Australia should praise God that His word has been verified beyond all their conception of the unseen. The reality is before them. But the vision, in its height and depth and breadth, is not yet in substance standing out before us. The knowledge, wisdom, grace, and joy of the Lord are to be greatly enlarged. Great events may be expected, and how these events will affect the commandment-keeping people of God will depend upon their sincere, implicit faith in God. *16LtMs, Ms 18, 1901, par. 16*

Faith is not only to look forward to things unseen; it is to be confirmed by looking at past experience, at tangible results, the verification of God’s word. I would say to our people in Australia, Thank God that you can see the fulfilment of His word. Would it not be a great sin for any one now to begin to talk unbelief? Let the printing press groan under its burden of producing the book which the Lord has designated as His means of freeing our schools and

institutions from debt. Let our people all through Australia have faith in God and move forward. Your faith needs to be strengthened. Brethren and sisters, pray, Lord, increase my faith. Faith quickens the senses to work diligently to produce results. Faith elevates and ennobles the powers of the soul, enabling it to lay hold upon the unseen.*16LtMs, Ms 18, 1901, par. 17*

I call upon our people to enter earnestly and interestedly upon the work of freeing the school from debt. Do all you possibly can to make the sale of *Christ's Object Lessons* a success. God will bless you in this work. If you will restrain words of unbelief, and by hopeful words and prompt movements strengthen your own faith and the faith of others, your vision will grow clearer. The pure atmosphere of heaven will surround your souls.*16LtMs, Ms 18, 1901, par. 18*

Notwithstanding the unbelief of some, God has given the work in Australia prosperity far beyond the expectation. Let none now make the Lord ashamed of them because of their unbelief. Sloth and despondency will accomplish nothing. Entanglements in secular business are sometimes permitted by God to stir the sluggish faculties to more than common action, that he may honor faith by the bestowal of rich blessings. This is a means of advancing His work. But those who are without faith will never learn. By unbelief they dishonor their Lord. Unless they are converted, they will make shipwreck of their faith. They stand in the way of advancement, and this the Lord will not tolerate. He desires His people, even in the darkest shadow, to trust in Him. Satan is permitted to throw his shadow across their pathway, that their dormant faith may be aroused to pierce the cloud and find light and courage and life beyond. Those who do not do this choose darkness instead of light. Constantly they weave unbelief into the web. They do nothing to recommend the religion of Christ, for they have no light or peace or joy in the Lord. Their spiritual light is dim, and life grows darker and darker. They talk darkness. They pour out the flood of their unbelief, and chill themselves to death. They give up the faith, and then blame others for their ruin. But in the books of heaven it is written, "Thou hast destroyed thyself." [*Hosea 13:9.*]*16LtMs, Ms 18, 1901, par. 19*

Can we wonder that they are swept away by temptation, that like some of the Saviour's followers, they become offended at the plain words of truth, and turn away from Christ, to walk no more with Him?*16LtMs, Ms 18, 1901, par. 20*

Let it not be thus with any of us. Looking unto Jesus, not only as our Example, but as the Author and Finisher of our faith, let us go forward, having confidence that He will supply us with all the strength that is needed for every duty.*16LtMs, Ms 18, 1901, par. 21*

Eternal life is presented to us. Let us do all in our power to gain it. To us has been given the privilege of co-operating with Jesus in His work of saving lost souls. Those who do this work with self-denial and self-sacrifice are the elect of God. From Him they will one day receive the benediction, "Enter thou into the joy of thy Lord."*[Matthew 25:21.]16LtMs, Ms 18, 1901, par. 22*

## Ms 18a, 1901

"I have been instructed that all ..."

NP

ND

Portions of this manuscript are published in *CM 89*.

I have been instructed that all should appreciate *Christ's Object Lessons*, for it is the very book needed by the people everywhere. When the debts are lifted from our institutions, do not fold your hands and think that there is no call for further effort. Press forward in the work. Do not fail nor be discouraged. Continue the work, remembering that facilities will be needed. Many enterprises will call for money. Work, yes, work; and the Lord will work with you.*16LtMs, Ms 18a, 1901, par. 1*

To those who are handling *Christ's Object Lessons*—ministers, teachers, students, fathers, mothers, young men and young women—I would say, Lose not your interest. Parents and children, give heed to the lessons contained in this book; for they are as the leaves of the tree of life. Young men, you who have thoughts of entering the ministry, take up the work before you. Help in the circulation of *Christ's Object Lessons*. Thus you will obtain a valuable discipline. You can be a great blessing to the families with whom you come in contact. Remember that you are doing service for the Lord. And there is no objection to your canvassing at the same time for our larger works, *Daniel and the Revelation*, *Great Controversy*, *Patriarchs and Prophets*, and *Desire of Ages*.*16LtMs, Ms 18a, 1901, par. 2*

God is calling you to enter His service. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict all must enter, a conflict which will grow more and more severe as we approach the closing struggle.*16LtMs, Ms 18a, 1901, par. 3*



Young men need wisdom. Wisdom is indeed an ornament for hoary heads, but for young men and young women it is a crown of glory. Paul addressed Timothy, saying: "Thou therefore, my son, be strong in the grace that is in the Lord Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." *2 Timothy 2:1, 2*. Here is a thought that we would do well to ponder. Timothy was to make the very best use of his powers in hearing the words of Paul, which he was to faithfully preserve to be entrusted to men who would be able to give these principles of truth to others. *16LtMs, Ms 18a, 1901, par. 4*

"Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." *2 Timothy 2:22-26. 16LtMs, Ms 18a, 1901, par. 5*

"Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." *Titus 2:6-8. 16LtMs, Ms 18a, 1901, par. 6*

These words have been recorded for the benefit of every youth. Young men, be sober minded. Remember that you have been bought with a price, and that you are therefore to glorify God in your body and in your spirit, which are His. You are to be co-workers with Christ. Faith triumphs when it recognizes a new and respected authority. God calls upon every youth to yield obedience to Him. *16LtMs, Ms 18a, 1901, par. 7*

Canvassers should be sent out two and two. Then they can converse together and study the Word of life together, praying with and for one another. Inexperienced canvassers should be sent out

with those of more experience who can help them. They can pray together, and both the elder and the younger Christian can receive the blessing of God. *16LtMs, Ms 18a, 1901, par. 8*

You have no time to lose. You need to strive continually for perfection of character. And when you obtain a victory, when the blessing of God rests upon you, when you have an interesting experience, write a report of it for our papers, that others may be encouraged. *16LtMs, Ms 18a, 1901, par. 9*

May God strengthen every worker, and crown their efforts with success. All the resources of heaven are open to the humble, believing youth. Having chosen God as your portion, His Word abides in you. This Word is quick and powerful, and will give you strength and knowledge and understanding. Then move forward. Sow the seeds of truth. And at the same time as you sow, you may lift up your eyes and see fields all ripe for the harvest. *16LtMs, Ms 18a, 1901, par. 10*

In every place that you visit, you will find the sick and suffering. Relieve them if possible, even if by so doing, you are detained some little time. If you have been instructed as all our canvassers should be instructed, you can give relief to those who would have been sick for a much longer time if you had not known what to do for them. The use of simple means in the treatment of the sick would be an object lesson. If at all consistent, pray for the sick one. God may raise him up, and this will be a witness for the truth. Tell the families you visit what they must do to keep well. Take with you some pamphlets bearing on health reform, and leave them with the people. Thus you can sow the seeds of truth. *16LtMs, Ms 18a, 1901, par. 11*

In your diet, stand firmly by the principles of health reform. Touch not flesh meat of any kind. Tell those with whom you stay that you are a health reformer. You can do this modestly and yet firmly. *16LtMs, Ms 18a, 1901, par. 12*

## Ms 19, 1901

Help for Our Scandinavian Institutions

NP

February 27, 1901

Previously unpublished.

Help for Our Scandinavian Institutions. *16LtMs, Ms 19, 1901, par. 1*

I appeal to our people in the name of the Lord. Let there be a consecrated, united effort made to lift our institutions in Scandinavia out of the difficulty into which they have fallen. Let all rally to this work. Let all that is done be done in faith. Do not allow the name of Christ to be reproached. Do not begin to censure and condemn. God's institutions are in peril, and all who can should act their part without delay in delivering them. Those who do this work with faithfulness will be among the number to whom the words apply, "Every one that is of the truth heareth my words." [*John 18:37.*] Christ's life was a life of pure, disinterested benevolence. He assumed our human nature for no other purpose than to display the glory of God in the happiness of man. To accomplish this, He gave His life. *16LtMs, Ms 19, 1901, par. 2*

The Lord will certainly be dishonored if our institutions are allowed to fall into decay for want of the money which He has entrusted to His stewards. All Christ is, He is to the true believers. All Christ has, He has for us. We are heirs of God and joint-heirs with Christ. Therefore those who have means should at once return to the Lord His own to help the institutions out of their embarrassment. God calls upon His people to use for His glory the goods He has lent them. *16LtMs, Ms 19, 1901, par. 3*

Let all try to do something. Delay not for a day or an hour. Look over your affairs and see what you can do to co-operate with the Lord in helping His suffering institutions. These institutions call for your help. Will you give it to them? There are those who have little faith, who with some flimsy excuse, will try to discourage others from doing anything. It only needs a discouraging word to raise and

strengthen selfishness in the soul. Do not listen to those who would tempt you. Do what you can now to help those who need help. Waive the questions that will arise as to how the difficulty has come about. It is sufficient for us to know that distress has come upon our brethren, in whom we have confidence as the Lord's servants. Act toward them as you would act toward Christ. Large sums are needed for the relief of the institutions. But if you can only give a small sum, remember that the Lord will accept your gift. Remember that you are placing this money in the hands of Christ in the person of His afflicted brethren. Thus God regards it.*16LtMs, Ms 19, 1901, par. 4*

My brethren, the Lord is soon to come, and every talent He has entrusted to us is to be returned to Him with usury. There is a great work to be done for Him in Europe. The cause of God there is not to become a stone of stumbling or a rock of offence to unbelievers. The institutions there are not to be closed up or given into the hands of those not of our faith. The Lord's servants in Europe are to rally to recover what has been lost, and the Lord will work with them. And I call upon our people in America to co-operate with their brethren in Europe in this effort. We can and should work with heart and mind and soul to preserve our institutions in Scandinavia.*16LtMs, Ms 19, 1901, par. 5*

Promptness of decision and action is necessary in this work. At the Week of Prayer there should have been a clear understanding of this matter in every church, and with the appeal before them the people should have given their offerings to the place where holy interests are imperilled. Why are not our ministers and church members prompt in their decisions in regard to the subject of the greatest need? When the Lord places before us an appeal to be responded to, just at the time when offerings are made by our people, let the ministers and church officers take up the matter earnestly and vigorously. Let them as stewards of God decide what is to be done, and then do it. This is absolutely necessary when our institutions are in absolute peril.*16LtMs, Ms 19, 1901, par. 6*

Let all who love the Lord now act their part. Let those in responsible positions set a right example. Let the people of God think of the eternal consequence of rightly employing their property. Let them

bring their means to the Lord, saying, Lord, we who have been entrusted with Thy goods freely give Thee of Thine own. Thus we show that we realize that our brethren in Europe will be sorely tried if their facilities are cut off. *16LtMs, Ms 19, 1901, par. 7*

The embarrassment of the Scandinavian institutions should have been thoroughly understood. Prompt measures should have been taken to relieve these institutions, which are just as sacred in the sight of the Lord as our institutions in America. The hands of those connected with these institutions should not be weakened because of their embarrassment. Let all take hold and do what they can, and the difficulty will soon be in the past, no more to harass the cause of God. I hope and pray that everything that can be done will be done. Every noble, Christian instinct in the men in responsible positions should lead them to devise and plan with greater earnestness for the relief of our institutions in Europe than if their own property were at stake. *16LtMs, Ms 19, 1901, par. 8*

Those who love and serve the Lord should feel the deepest interest in all that concerns the glory of His name. Who could bear to see the institutions where the truth has been magnified, where the Lord has often revealed His presence, where instruction has been given by the messengers of God, where the truth has been sent forth in publications which have accomplished great good, passing into the hands of worldlings to be used as common? Should this happen, men would say that it was because the Lord was not able to prevent it. *16LtMs, Ms 19, 1901, par. 9*

These things mean much to our brethren and sisters in Scandinavia. Let us make an effort to prevent them from falling into discouragement and depression. The Lord will not give His glory to another, or His praise to graven images. *16LtMs, Ms 19, 1901, par. 10*

We often fail of doing things in the way that the Lord has planned because we insist on carrying out some whim of our own. I pray that the Lord will fill our hearts with an intense desire to know His will and to carry out His will. From unfeigned lips let the prayer go forth, "Let it be known this day that thou art God in Israel." [*1 Kings 18:36.*] God's purpose will be accomplished if men and women will

act their part in His great plan. Let us now be God's helping hand,  
and as such, relieve our institutions in Scandinavia.<sup>16</sup>*LtMs, Ms 19,*  
*1901, par. 11*

**Ms 20, 1901**

“The canvassing work is one of...”

Refiled as *Ms 174, 1899*.

## Ms 21, 1901

Diary/"I am awakened this morning ..."

NP

March 3, 1901

Portions of this manuscript are published in *1SM 43-45*. +<sup>Note</sup>One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I am awakened this morning at one o'clock with a message to bear to my brethren in America. I seemed to be in a meeting where there were a large number of ministers. The Spirit of the Lord came upon me, and I said, I have a message from the Lord to you. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 *Timothy 4:1-5*.] *16LtMs, Ms 21, 1901, par. 1*

Men who are not established and settled in the present truth, who, having a superficial understanding of God's Word, are ready to feed on fables, will work among the churches. They will present to the people a mass of rubbish, which would never proceed from the minds of those possessing a knowledge of Jesus Christ. I have received letters expressing great anxiety. Someone has been teaching those in our churches that men and women with grey hair cannot be saved—[along] with other foolish theories. It seems singular that those who have their Bibles do not have a decided message for those who teach these fables. *16LtMs, Ms 21, 1901, par. 2*



Such teachers are described in Paul's words, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The apostle says, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; ... All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 *Timothy* 3:13, 14, 16, 17.] If our minds are open to receive the truth, we shall not be misled by the false messages which come to us.*16LtMs, Ms 21, 1901, par. 3*

One man, Nelson by name, came all the way from Michigan with a special message for Sister White. He said that Sister White had been appointed by God to occupy the position occupied by Moses, and that he, Nelson, was to occupy the position of Joshua. Thus the work was to be carried forward. Sister White's work was to be united with his work, and we were to proclaim the truth with power.*16LtMs, Ms 21, 1901, par. 4*

This man took the liberty, as many others have done, to mingle a great deal of Scripture with his message, quoting passages which he applied to Seventh-day Adventists. During my connection with the work, many such men have arisen. They have selected and arranged Scriptures which they made applicable to the people of God. Mr. Nelson read with a loud, strong voice the passages he had selected, declaring them to be applicable to us as a people. He said that I must see that he was right, for was it not the Bible he was reading?*16LtMs, Ms 21, 1901, par. 5*

"Yes," I said, "you have selected and put these Scriptures together, but like many who have arisen as you have, you are wresting the Scriptures, interpreting them to mean thus and so, when I know they do not apply as you have applied them. You, or any other deluded person, could <and have> arranged certain Scriptures of great force, and apply them according to your own ideas. Any man could misinterpret and misapply God's Word, denouncing people and things, and then take the position that those who refused to receive his message had rejected the message of God and decided their destiny for eternity."*16LtMs, Ms 21, 1901, par. 6*

Again, this man <stated that he had a special message> to give Sister White a message from \_\_\_\_\_ that she was hard upon her workers. God had sent him, he said, in behalf of this poor soul, to tell me that I had done wrong to my workers.*16LtMs, Ms 21, 1901, par. 7*

Had I been in the least inclined to receive the man's message, this charge would have decided against it. I told him that if I had been in any doubt before as to the character of his message, the charge that I was hard upon my workers would have been sufficient to convince me that his message was not true. I would leave my workers to testify at a proper time against his charge. When a man claims to have a message to set Sister White in order, and then speaks words which he has received from one whom I sincerely pity, but whose representations are entirely false, all his burden is of human invention. God has not sent him.*16LtMs, Ms 21, 1901, par. 8*

I would not make reference to this man and his message did I not know that it is now time to do so, that the minds which he has deceived may be disabused. I know that God has not sent Brother Nelson with the message he claims to have received. Any man can take words of Scripture, and say, This belongs to a certain class. But it is only human judgment that makes this application. God has not given any such message. We know that the time has now come to say, Wherever Brother Nelson may attempt to bring in his message, receive him not; for God has not sent him. I feel very sorry for this poor brother, for he is certainly not in his right mind. God has not given him a message for the churches. He is deceived. We know that there is much chaff among the wheat, and that there are those claiming to believe the truth who do not practice the truth. These do injury to the cause of God.*16LtMs, Ms 21, 1901, par. 9*

I hope the Lord will give understanding to His people in every place where this man may go, so that they may understand that he misinterprets the Scriptures, applying them where they do not apply at all. He denounces persons and things, thinking in his deluded mind that he has been sent by the Lord to bring about a great reformation. I have received letters from those who sustain him in his delusion. To all honest, deceived souls I would say, Believe not

that God has given Brother Nelson his message, for I know that he is not in his right mind. His message is not from God. Believe him not.*16LtMs, Ms 21, 1901, par. 10*

From the various letters which have come to me, I see that when such men as Nelson, claiming to be sent by God, go to those who are more or less isolated from our people, these souls are ready to grasp anything that purports to be of heavenly origin. Letters come to me entreating an answer; for <I know that many> men take the testimonies the Lord has given, and apply them as they suppose they should be applied, picking out a sentence here and there, taking it from its proper connection, and applying it according to their idea. Thus poor souls become bewildered when, could they read in order all that has been given, they would see the true application and would not become confused. Much that purports to be a message from Sister White serves the purpose of misrepresenting Sister White, making her testify in favor of things that are not in accordance with her mind or judgment. This makes her work very trying. Reports fly from one to another regarding what Sister White has said. Each time the report is repeated, it grows larger. If Sister White has anything to say, leave her to say it. No one is called upon to be a mouthpiece for Sister White.*16LtMs, Ms 21, 1901, par. 11*

I scarcely dare hold a conversation with my ministerial friends; for my words are reported in a way that does harm, leaving a false impression on minds. Then letters come to me, asking me if I have said so and so, and I have to take the burden of stating the matter correctly. Will my brethren be more zealous to keep their tongues as with a bridle? Will they think of the great mischief that is done by unadvised words?*16LtMs, Ms 21, 1901, par. 12*

My friends must not be surprised if I refuse to engage in private conversation with them, for I know not what interpretation will be put upon my words. It is not safe for me or for the cause which I am striving with all my powers to advance. The cause of God is sacred to me. When my ministering brethren or the lay members of the church, in order to carry a point, select a few sentences from words I have spoken or from a letter I have written, and use these sentences out of their connection, they are doing me injustice.

Please let Sister White bear her own message. It will come with a better grace from her than from the one who reports her. *16LtMs, Ms 21, 1901, par. 13*

I am obliged to say that I do not think I am safe even in writing to my brethren and must cut off this source of danger, so that my words shall not be misapplied. I do not wish one jot of my influence to be used to the injury of souls. For my brethren to catch a word or expression that I may make, and translate it to mean something I never meant, hurts my soul most cruelly. How do they suppose I can fulfil the mission given me by God when they interpose between the work God has given me and the souls I desire to help. Silence is eloquence. *16LtMs, Ms 21, 1901, par. 14*

I now wish to say to my brethren, I shall not feel at liberty to express either in council meetings or in private conversations that which I would be glad to say. I must not give the least chance for my words to be misinterpreted and used as a whip to hurt some of my brethren. I think, my brethren, that a live coal from off the altar should touch your lips. Then pure, sanctified, unselfish words would be spoken, words bearing the approval of God. Let us all seek the Lord, and He will help us and strengthen in us right principles and purposes. Let us pray more and talk less. *16LtMs, Ms 21, 1901, par. 15*

“The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil; who are taken captive by him at his will.” [2 Timothy 2:24-26.] *16LtMs, Ms 21, 1901, par. 16*

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” [Titus 2:11-14.] *16LtMs, Ms 21, 1901, par. 17*

## Ms 22, 1901

Diary/"I thank my heavenly Father that ..."

NP

March 3, 1901 [typed]

Portions of this manuscript are published in *Ev* 516-517; *UL* 76.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I thank my heavenly Father that I was greatly blessed and refreshed by being enabled to sleep till half past three this morning. After offering up my thanksgiving to God and my request that His grace and love may abide in my heart today, I commence writing at four o'clock. *16LtMs, Ms 22, 1901, par. 1*

I am burdened as a cart beneath sheaves. I read: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." [*Isaiah 60:1, 2.*] *16LtMs, Ms 22, 1901, par. 2*

There is a work to be done in our world, but there is danger of this work being one-sided. It has already become this. The Lord only can work in behalf of His people in America. Many duties are left undone in the Southern field, and a great deal is being done for the outcasts in the large cities. The work must move forward more solidly, occupying higher ground. The Lord will work with and through every one who will give up his own will and way, submitting to the Holy Spirit. *16LtMs, Ms 22, 1901, par. 3*

Restitution must be made to the Southern field, not only of the money which was withheld, but of the sympathy which was due to every worker in that most unpromising portion of the Lord's vineyard. Because of unreasonable, unwarrantable prejudice, the Southern field seems at the present time to be closed, but there is work enough to be done by those who will take hold of the work. It is with deep regret that I think of the way in which this field has

been neglected, and of the failure of our brethren to give sympathy and encouragement to the workers whom God accepted by giving them success beyond their expectation. They needed your sympathy, they needed your prayers, they needed the help of your means. *16LtMs, Ms 22, 1901, par. 4*

Friday, June 16, 1899

During the past night I have been blessed with sleep. I will bring to the Lord my gratitude offering of praise and thanksgiving for the goodness and love He has shown me. I have much writing to do today. *16LtMs, Ms 22, 1901, par. 5*

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” [*Revelation 14:6-10.*] *16LtMs, Ms 22, 1901, par. 6*

This is the message of present truth. The first, second, and third angels’ messages are to be proclaimed at this time. These messages are not to be eclipsed by any other fancied specialties. Their force and efficiency are to continue as long as time is given for repentance. *16LtMs, Ms 22, 1901, par. 7*

Our Lord is soon to come, and I see so little missionary work being done as unworked fields are laid out before me. All whose eyes are open must see that a work should be done which is not being done. Ministers are devoting time to church members who ought to have root and life in themselves. God’s servants should go into new places to proclaim the message. What answer will the church give

to the Lord in that great day when her neglected work stands forth to reproach her for her slothfulness and her silence, when she knew how much was at stake?*16LtMs, Ms 22, 1901, par. 8*

The *fifty-eighth chapter of Isaiah* contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message and sealed with the seal of God.*16LtMs, Ms 22, 1901, par. 9*

The Lord speaks to those who turn away their feet from the Sabbath. This is the Sabbath spoken of in the *thirty-first chapter of Exodus*, which God declares is a sign between Him and His people. By keeping this day holy, we show to the world that we recognize God as the One who created the world in six days, and rested on the seventh. Earnestly and untiringly we are to bear the message given us, lest time shall pass and people be left unwarned.*16LtMs, Ms 22, 1901, par. 10*

My heart aches almost to breaking as I see so much left undone that ought to be done. God's ambassadors are to maintain a living connection with Him. They are to enlarge their borders and extend their labors. Their lives are to be made pure, holy, ready for the great day soon to come upon the world. When they are imbued with the Spirit of the Master, they will see all around them souls, for whom Christ gave His life, perishing in sin; and they will make every effort to save those nigh—even in their own households—and those afar off. Earnest, consecrated effort for those who are out of the fold leaves no time for criticism or questioning.*16LtMs, Ms 22, 1901, par. 11*

There must be no compromise with selfishness, for selfishness leads to idolatry. Minds that are in the darkness of ignorance in regard to the truth of the Word of God must be enlightened. A breach has been made in the law of God by the transgression of the fourth commandment. The Sabbath command is to be given its rightful position in the law of God, and by those who see and realize its importance, it is to be presented to the world. Those who work

unitedly, who act faithfully their part in raising the foundation of many generations with patient, persevering effort will be called Repairers of the breach, Restorers of paths to dwell in.*16LtMs, Ms 22, 1901, par. 12*

There is no excuse for those who have the light of present truth, and yet fail to impart this light to others. God calls for workers. We have a great work to do in co-operating with Him as His helping hand and helping voice. Satan is casting his hellish shadow across the pathway of every soul, seeking to eclipse the testing truths for these last days. We are to sound the message of warning to a guilty race. We are to present to men the binding claims of God's law, so that when Christ comes they will not be found in disloyalty, on the side of the Apostate. We must now prepare the way of the Lord. We must make plain in the desert a highway for our God.*16LtMs, Ms 22, 1901, par. 13*

God calls not only for the voice, but for helping human hands. He calls upon His people to bring zeal into His work, using the faculties He has given them in an effort to place the standard of truth in every place. Much more honor must be given to the Sabbath than is now revealed, if God's people wish the experience spoken of in Isaiah brought into their lives as a reality.*16LtMs, Ms 22, 1901, par. 14*

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Verses 12-17.]*16LtMs, Ms 22, 1901, par. 15*



**Ms 23, 1901**

Diary/"I slept until half past two..."

Refiled as *Ms 172, 1899*.

## Ms 24, 1901

"This afternoon I had a conversation ..."

NP

March 4, 1901

Portions of this manuscript are published in *1MCP 327-328*; *OHC 106*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

This afternoon I had a conversation with Brother Taylor in regard to the work that has been done in Healdsburg. I thank the Lord that in His great mercy and love He has visited the Healdsburg church. We sincerely hope that the members will not now settle down and make no advance movements, supposing that all has been done that can be done. The work has but just begun. It is to be carried on from victory to victory. Remember that Christ is the author and the finisher of our faith.*16LtMs, Ms 24, 1901, par. 1*

I feel very sorry that Brother McElhaney has not done thorough work. He will not stand justified before God until he sees his error, confesses his wrong, and does all in his power to make restitution. In connection with Brother Bond, in his work as real estate agent, he has done that which he will not wish to meet in the judgment. Brother Leininger has stood before his brethren, those who have done him a great wrong, striving by the hardest kind of work to support his family. He has stood before them as a Christian man whom God loves, who, through the untruthful course of his brethren, lost his all. Of these men the words are written clearly and distinctly in the books of heaven, Unfaithful stewards. Will they allow time to pass until it is too late for wrongs to be righted? God help them, while mercy's sweet voice is still heard, to see their error and do thorough work in restitution.*16LtMs, Ms 24, 1901, par. 2*

As Brother McElhaney now stands, he is not accepted of God, neither can he be while he utterly ignores his past course of action. God says, "Inasmuch as ye have done it unto one of the least of

these my brethren, ye have done it unto me.” [Matthew 25:40.] If Brother McElhaney had cleansed the soul-temple, his course would not now be as it is represented to be, disapproved by God. If he continues in the business in which he is now engaged, he will be drawn into temptation, and his understanding of the truth will be perverted. In principle he is not a Bible Christian. Measured by worldly policy he will pass, but let him look into the mirror of God’s law, the transcript of God’s character, and he will see how far short he falls of meeting the requirements of God. Unless he repents, he will be weighed in the balances and found wanting. *16LtMs, Ms 24, 1901, par. 3*

From the light given me, I know that Brother McElhaney has looked into the mirror and has read there the words, “Weighed in the balances of the sanctuary and found wanting.” [Daniel 5:27.] He has been deeply convicted. He has seen that the laws of worldly policy are not to be the criterion of the people of God, unless these laws are in strict conformity with the law of God. But he has gone on in his own way, forgetting what manner of man he was. *16LtMs, Ms 24, 1901, par. 4*

Will our brother, holding a position in the church and in the Sabbath school, continue to set such an example before the church and the world? *16LtMs, Ms 24, 1901, par. 5*

“What shall I do to inherit eternal life?” a lawyer asked Christ. There were a large number of Pharisees present waiting to hear how Christ would answer this important question. They hoped to hear Him say something which they might construe to hurt His influence or destroy His life. Christ understood the situation, and He put the burden of the answer upon the one who asked the question. “What is written in the law? how readest thou?” He asked. The lawyer answered, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” “Thou hast answered right,” Christ said. “This do, and thou shalt live.” [Luke 10:25-28.] *16LtMs, Ms 24, 1901, par. 6*

This question has been answered for all time and will decide the case of everyone who in the last great day will stand before the bar

of God. The law of Jehovah, not human policy and human inventions, will decide the destiny of men and women. *16LtMs, Ms 24, 1901, par. 7*

John writes, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." [*Revelation 20:11, 12.*] *16LtMs, Ms 24, 1901, par. 8*

"Behold, I come quickly," unexpectedly, Christ says, "and my reward is with me, to give every man according as his works shall be." [*Revelation 22:12.*] The books of heaven bear the record of every life. Men will be judged by the way in which they have treated their fellow men and the way in which they have treated God, whose they are by creation and by redemption. Unless man keeps his heart with all diligence, he will rob God of His rightful claims. He will keep the Lord's portion, the tithe, upon which the Lord has laid His hand, saying, It is mine. The tithe is the Lord's money, by which He designs to sustain His work in the world. Those who keep back the tithe are robbing God of that which He has declared to be His, to be used in advancing His work. *16LtMs, Ms 24, 1901, par. 9*

All the world is under tribute to God. He supplies man with all that he enjoys. By returning to Him the portion which He has specified as His own, we are to acknowledge His claims upon us. Those who are dishonest in their dealing with God will one day be called upon to give an account for their unfaithful stewardship. *16LtMs, Ms 24, 1901, par. 10*

We are familiar with the prayer, "Thy will be done in earth, as it is done in heaven." [*Matthew 6:10.*] Do we individually try to act so that the Lord's will may be done in earth as it is done in heaven? How does the *third chapter of Malachi* present itself to the minds of the members of the Healdsburg church? Do you all pay a faithful tithe, that the work of proclaiming the gospel message may go forward with power? Thus you may do the will of God on earth as it is done in heaven. *16LtMs, Ms 24, 1901, par. 11*

Let the whole of this chapter be read slowly, solemnly, and with proper emphasis, in the Healdsburg church. The terms which God makes with His people are positive and clearly defined. All who disobey will be without excuse. God's claims are clearly stated. The result of dealing falsely with God and with one another is plainly pointed out. God says, I who know your selfishness and your covetousness, which is idolatry, "will come near you to judgment; and I will be a swift witness against the sorcerers and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me. ... For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." [*Verses 5, 6.*]*16LtMs, Ms 24, 1901, par. 12*

What does this mean? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] It was God's decision that a probation should be granted to men, in which they would be tested and tried. Thus He would prove whether they would choose to live the life of Christ.*16LtMs, Ms 24, 1901, par. 13*

Will fallen man avail himself of the opportunities and privileges granted him? By complete obedience to God's requirements, man shows that he has accepted the life of Christ. Through faith in His power and grace, he may resist the temptations of the enemy and overcome his hereditary and cultivated tendencies to evil. Looking to Jesus, beholding His character, seeking by faith to work the works of Christ, he becomes a partaker of the divine nature, having overcome the corruption that is in the world through lust. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." [*Hebrews 12:1, 2.*] A lack of faith in Christ as our sufficiency is the sin which so often and so easily besets us, causing the fall of many.*16LtMs, Ms 24, 1901, par. 14*

The longsuffering of God, expressed in the words, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed," means a great deal to us. [*Malachi 3:6.*] The Lord is slow to anger,

and great in power, and will not at all acquit the wicked. The longsuffering of God is wonderful, because it means that God puts a constraint upon His own attributes. It is Omnipotence exerted over Omnipotence. Do we realize that it is owing to God's divine forbearance that our lives are prolonged? Had the Lord acted toward us as we have acted toward one another, what would have become of us? God is to be honored and glorified, in that He has not cut us asunder and appointed us our portion with the hypocrites and unbelievers. *16LtMs, Ms 24, 1901, par. 15*

But there is in human nature a tendency to be unappreciative of the longsuffering of God. Men show this lack of appreciation by continuing in sin, by not hating the awful thing that made it necessary for Christ to offer Himself as a sacrifice. He died to save the sinner, not in transgression, but from transgression. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [*Ecclesiastes 8:11.*] "The wicked will do wickedly, and none of the wicked shall understand." [*Daniel 12:10.*] *16LtMs, Ms 24, 1901, par. 16*

There are limits even to the forbearance of God. It is possible to so far presume upon His mercy as to exhaust it, and then His protecting care is removed. *16LtMs, Ms 24, 1901, par. 17*

If sin were immediately punished, there would be a change in the moral government of God. Instantaneous retribution would produce a fear of the sure consequences; but God delays the punishment of sin, because He would give the sinner ample time to turn from sin and seek righteousness. In His great mercy God does not at once consume the transgressor, yet punishment is no less certain to fall upon the impenitent. *16LtMs, Ms 24, 1901, par. 18*

David said, "It is time, O Lord, for thee to work; for they have made void thy law." [*Psalms 119:126.*] The world refuses to receive the law of God as a rule of life, and the same spirit has entered the church. There are in the churches wheat and tares. *16LtMs, Ms 24, 1901, par. 19*

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will

return unto you.” He does not leave them hopeless and discouraged. “Return unto me, and I will return unto you, saith the Lord of hosts.” [*Malachi 3:7.*] *16LtMs, Ms 24, 1901, par. 20*

“But ye said, Wherein shall we return?” [*Verse 8.*] Blind in regard to spiritual things, they vindicate their course as though there were no need of such language being addressed to them. They are righteous in their own estimation. *16LtMs, Ms 24, 1901, par. 21*

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?” Had they read the Scriptures, they would have known where they were robbing God. When they asked, “Wherein have we robbed thee?” God answered, “In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts.” [*Verses 8-12.*] *16LtMs, Ms 24, 1901, par. 22*

O what beautiful words, and how encouraging! *16LtMs, Ms 24, 1901, par. 23*

“Your words have been stout against me, saith the Lord, yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? Yea, now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” [*Verses 13-15.*] *16LtMs, Ms 24, 1901, par. 24*

Those who are robbing God do not receive His favor, because they are not walking honestly before Him. They fail to return to the Lord His specified portion, and then murmur and complain because He does not recognize them as they think He should. But the Lord sees in them nothing of good works, of self-denial, of love. They do not work as His helping hand in ministering to the needy. They are not

rich in good works. Constantly they draw into the pattern they are weaving the threads of their own selfish thoughts and plans. They close their hearts and minds against those they should help and bless. *16LtMs, Ms 24, 1901, par. 25*

The Lord looks beneath the surface. He reads every purpose of the mind, and He says to these delinquents, who are robbing Him and neglecting the work of mercy He has given them, "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied Him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them, or, Where is the God of judgment?" "I will come near to you in judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." [*Malachi 2:17; 3:5.*] *16LtMs, Ms 24, 1901, par. 26*

At this very time, in contrast to the picture of those whose hearts and minds are blinded by selfishness, a more pleasant picture is presented. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." [*Verses 16, 17.*] *16LtMs, Ms 24, 1901, par. 27*

When this takes place, the difference between the two parties in our world is made manifest. That which many cannot now see or understand is made plain. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [*Verse 18.*] *16LtMs, Ms 24, 1901, par. 28*

We need to pray earnestly for the purifying, refining influence of the Spirit of God. The Jews had long been waiting for the Messiah, but when He came, they rejected Him, as prophecy had foretold. They had become unfaithful, and they would not be brought to true repentance. They would not confess their wrongs. They could not



endure the searching purity of the Saviour's doctrines, and they crucified Him. *16LtMs, Ms 24, 1901, par. 29*

Many today claim to be standing in a position of exalted righteousness. They pray for the revealing of Christ's presence, but when He sends messages to them, they are unwilling to have their sins pointed out, and they continue to work in accordance with the principles condemned by the Word of God. If they will not repent and confess their sins, and be converted, they will be a hindrance to the outpouring of the Spirit of God. O, it would be for the good of the church in Healdsburg if those who have long believed the Word would cut away all selfishness from their hearts, no longer retaining their objectionable traits of character. If they would receive the Holy Spirit and make a radical change in the life-practice, I know that many souls would be converted. *16LtMs, Ms 24, 1901, par. 30*

It is God's plan to have a spiritual priesthood, who can bring to the Lord an offering in righteousness. A solemn responsibility rests upon those who have been long in the truth. By their piety, their unselfishness, their good works, they are to be object lessons to others. It makes every difference to the church whether they do good or evil. If they are unfaithful in regard to the tithe, they give those newly come to the truth an excuse for being unfaithful. *16LtMs, Ms 24, 1901, par. 31*

If those who profess to believe the truth enter into the real estate business, buying and selling for worldly gain, they place themselves in positions where they are tempted to mislead and prevaricate. They are not true to God or to their fellow men. They call evil good and good evil. They are on the losing side for time and for eternity. *16LtMs, Ms 24, 1901, par. 32*

Those of our brethren who are engaged in this business should give it up, and thus close the door firmly against temptation. Then the truth will triumph. They are doing their part in the work of saving their own souls. *16LtMs, Ms 24, 1901, par. 33*

God says, "Work out your own salvation with fear and trembling." [*Philippians 2:12.*] This work needs to be done by the members of the Healdsburg church. When their spiritual discernment is revived, they will fear and tremble as they see that they were standing on

the brink of perdition, ready to perish. For years I have seen their danger, and I pray that the Lord will open their eyes before it is everlastingly too late. Do thorough work in purifying the soul; “for it is God which worketh in you, both to will and to do of his good pleasure.” [Verse 13.] “Ye are God’s husbandry; ye are God’s building.” [1 Corinthians 3:9.] *16LtMs, Ms 24, 1901, par. 34*

Every room in the soul temple has become more or less defiled and needs cleansing. The cobwebbed closet of conscience is to be entered. The windows of the soul are to be closed earthward, and thrown wide open heavenward, that the bright beams of the Sun of Righteousness may have free access. The memory is to be refreshed by Bible principles. The mind is to be kept clear and pure, that it may distinguish between good and evil. As you repeat the prayer Christ taught His disciples, and then strive to answer it in the daily life, the Holy Spirit will renew the mind and heart, and will give you strength to carry out high and holy purposes. *16LtMs, Ms 24, 1901, par. 35*

The rubbish of questionable principles and practices is to be swept away. The Lord desires the mind to be renovated, and the heart filled with the treasures of truth. He can and will give His people sanctified memories, that they may work to His honor and glory. But how can He work with those whose spiritual perceptions are so beclouded that they cannot see the duties so plainly stated in the *third chapter of Malachi*? *16LtMs, Ms 24, 1901, par. 36*

The Lord is in earnest with us. We must carefully study His Word, lest we turn aside from His express commands. The mind must be well stored with sacred counsel, that the instruction given may combine to make a complete whole. *16LtMs, Ms 24, 1901, par. 37*

God’s people must follow holy, uplifting principles. The education of the intellect and of the heart must be combined to make a perfect character. *16LtMs, Ms 24, 1901, par. 38*

Much has been said about the college and the church standing distinct and separate. This cannot be. The same education is necessary in the church as in the school. The gospel preached in the sanctuary is to be the gospel taught in the school. Those who attend the school are to be fitted for service in the church. *16LtMs,*

The church is not to stand aloof from the school as a separate affair. When God sees fit to establish a church and a school in the same part of His vineyard, it means that great light is to shine forth from that place. The school and the church are to uplift each other. They are not to militate against one another; for they both worship in the same temple, where God meets with His people. In the church and in the school there are young men and young women who are to be educated to act as missionaries at home and abroad.*16LtMs, Ms 24, 1901, par. 40*

With the school should be connected different lines of mechanical work, such as blacksmithing and carpentering. And the medical education is to be given a place of honor in the school.*16LtMs, Ms 24, 1901, par. 41*

In many schools the playground is a place where children learn lessons which have results which are far from good. There wicked things are done. Crooked principles are practiced. The children learn to cheat and deceive, and their hearts become fixed in deception. Wrong traits of character are developed. The twig of evil develop firm fibers of great strength, till it is almost impossible to bend it. Habits formed during school life remain through manhood and womanhood.*16LtMs, Ms 24, 1901, par. 42*

Let teachers remember that a sacred responsibility rests upon them. They are to so mold the habits of the students that they will form characters that will influence others for good. This world is God's school for His people, and it is His design that families shall locate where their children shall be under saving, reformatory influences. The work of the teacher is made very difficult when parents do not co-operate with them in their work. Let parents remember that they are educating their children for eternal bliss or for eternal death. The parents residing in Healdsburg can, by their indifference and want of spirituality, work on Satan's side of the question. By injudicious words, by criticizing and questioning, they can destroy the confidence of their children in their teachers. They can do much harm by taking sides with certain talkative ones, of whom—were the apostle in Healdsburg—he would say, "Whose

mouths must be stopped.” [Titus 1:11.] *16LtMs, Ms 24, 1901, par. 43*

The church and the school in Healdsburg are to be bound together, working earnestly to glorify God. They are to reach the high standard of perfection in Christ. Let the history of the past never be repeated. By devotion and spirituality the church should help the school and the school should help the church. The members of the school faculty should show by their lives what it means to follow Jesus. *16LtMs, Ms 24, 1901, par. 44*

The members of the church must reach a higher grade in strength of mind, soul, and body. Those in the school should constantly improve. They are to be bound together. Their hearts are to be knit together in the bonds of love for Christ and for perishing souls. Children and teachers are to be bound together, bringing love and fellowship into every line of their work. *16LtMs, Ms 24, 1901, par. 45*

In all humility of mind the stronger must support the weaker. Each must work in holy Christian love for the good of the other. Then the fruit of good words, fitly spoken, will be seen. *16LtMs, Ms 24, 1901, par. 46*

If parents felt more travail of soul for the salvation of their children, they would have more of the Lord's blessing. My brethren and sisters, This is the best opportunity you could have to seek for the straying lambs. Rest not until every child is brought into the fold. Begin with your own little flock. Take special pains to make the home pleasant and cheerful. May the Lord help fathers and mothers to understand that they are dealing with their children for time and for eternity. *16LtMs, Ms 24, 1901, par. 47*

The world is the Lord's photograph office. Every day your likeness is taken in the books of heaven. If you have been walking apart from God, this is plainly shown in His books. If during the entire lifetime the character has been deformed by crooked works, the crooked lines can never be made straight. Some repent, but the crooked lines of a God-dishonoring lifetime can never be straightened. Every man will be judged according to his works. Christ is ready to pardon the sincere, repentant sinner, even though he has but a few more hours to live, but who is willing to run the risk? He who knew his Lord's will, and did it not, will be beaten with

many stripes. *16LtMs, Ms 24, 1901, par. 48*

Remember that by your course of action many souls will be blessed or injured. In the judgment those who are now fretful and accusing, who strive for preference and supremacy, will appear just as they are. Let all remember that they are working for eternity. Let the prayer daily ascend, "Create in me a clean heart, O God, and renew a right spirit within me." [*Psalm 51:10.*] Seek earnestly for that repentance that needeth not to be repented of. The only safe way is to keep all crookedness out of every business transaction. Let not Satan make his marks upon your character. Learn the lesson, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." [*Matthew 7:12.*] Christ's disciples must be honest men, men who are determined to make the most of themselves for Christ's sake. Their business transactions must show that they are in harmony with the principles of that law which is a transcript of the law of Jehovah. *16LtMs, Ms 24, 1901, par. 49*

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be free or bond. And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him. Finally, my brethren, be strong in the Lord, and in the power of his might." [*Ephesians 6:4-10.*] *16LtMs, Ms 24, 1901, par. 50*

**Ms 25, 1901**

Diary/"Dealing in mining stocks..."

Refiled as *Ms 26, 1890*.

## Ms 26, 1901

### The Canvassing Work and the Scandinavian

NP

March 5, 1901

Portions of this manuscript are published in *CM* 31, 32, 47; *LDE* 76; *1SM* 174-175; *7MR* 315-316. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Canvassing Work and the Scandinavian Institutions.*16LtMs, Ms 26, 1901, par. 1*

I have had special light in regard to the canvassing work, and the impression and burden does not leave me. This work is a means of education. It is an excellent school for those who are qualifying themselves to enter the ministry. Those who take up this work as they should, place themselves where they learn of Christ and follow His example. Angels are commissioned to go forth with those who take up this work in true humility. *16LtMs, Ms 26, 1901, par. 2*

Those who engage in the canvassing work should first give themselves wholly and unreservedly to God. Christ has invited them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*]*16LtMs, Ms 26, 1901, par. 3*

It is a mistake to send young and inexperienced men to labor among the churches. Thus they are placed in a hard position, as though standing on exhibition to be criticized. This will spoil young men who are filled with conceit and spiritual pride. *16LtMs, Ms 26, 1901, par. 4*

Conscientious young men, who are truly converted, will feel a burden of soul to impart that which they have received. They will be given ability to speak upon Bible subjects, because they feel a

desire to help those who have not a knowledge of the truth. Drink deeply of the precious water of life. Study the Word of God, that it may be in you a well of water, springing up unto everlasting life. Act your part as a humble servant of the Master. Seek to do good to those around you. Place yourselves where there are hearts to be won. Then you will see good accomplished by your efforts. The Lord has instructed me that the time will come when men, women, and youth will be imbued with the spirit of the last message of mercy to be given to our world. *16LtMs, Ms 26, 1901, par. 5*

Many of those who have had the advantage of an education in our schools have not increased in spirituality and soul-culture because they have been indolent. Many missionary enterprises have been crippled by the work of slothful servants. This is the judgment recorded in the books of heaven. Oh, there are many men and women whom the Lord would use if they would enter His vineyard with a sincere desire to do Him service. But they are do-nothings. They ignore all personal responsibility, because of the inconvenience of carrying it. Their record, as far as regards their work for God, is a mournful blank. They are fruitless trees, darkening by their unproductive branches, ground which should be occupied by fruit-bearing trees. They know the truth, but practice it not. The Lord passes them by because they do not draw from Him the nourishment which would enable them to bear good fruit. Let all beware of the evil heart <of unbelief>. *16LtMs, Ms 26, 1901, par. 6*

God has given to every man his work. He passes by those who have had His choice gifts, but have failed to improve them, and accepts those who have not had so many advantages, but who have been willing to do what they could in co-operating with Christ as His helping hand. They may feel that they are doing very little, but as they earnestly and honestly do what they can, God will help them. No one can co-operate with Christ without receiving wisdom and understanding. *16LtMs, Ms 26, 1901, par. 7*

I write these particulars for the Scandinavian field especially. My brethren, will you take hold of the work God has given you? Will you labor to the utmost of your ability to relieve the embarrassed institutions in your field? Do not look on in despair, saying, "We can do nothing." Take hold, where you are. Do you remember when



Sister White was with you at \_\_\_\_\_, in the meeting held at that place, how often it was repeated, "We cannot sell books. We cannot canvass as they do in America"? My interpreter sat by my side and repeated to me every word that was spoken. As soon as all others had spoken, I rose and said, "But you can sell books. It is not right for you to talk unbelief, and thus close the door of faith. Close the windows of the soul earthward, and open them heavenward, that the light of heaven may shine in." Thus through my interpreter I spoke to you. *16LtMs, Ms 26, 1901, par. 8*

Have you not entered into covenant relation with God? Did you not, at your baptism, make an entire surrender to Him? Were you not baptized in the name of the Father, the Son, and the Holy Spirit? Did not all heaven hear your vows as you died to the world and were buried with Christ? Were you not raised to walk in newness of life? Is not your life hid with Christ in God? Then show to the world that you are living men, that you have a duty to perform, a work to do that will redound to the glory of God and minister to the enlightenment of your fellow men. *16LtMs, Ms 26, 1901, par. 9*

Elder Matteson, who now sleeps in Jesus, united with the Saviour as His helping hand, and organized a school. And under his direction the students worked nobly. What a work has been done! What a <multitude> of books were sold! And how many there were who united with the church! *16LtMs, Ms 26, 1901, par. 10*

Cease now to talk discouragement. Take hold of the arm of infinite Power. Remember that we at this end of the line are taking hold with you. We assure you that we will lift with you. Do not fail or be discouraged. The Lord is your helper. He will uphold the workers in Scandinavia if they will act their part in faith, in prayer, in hopefulness, doing all they can to advance His cause and hasten His coming. *16LtMs, Ms 26, 1901, par. 11*

Remember that the nearer we approach Christ's coming, the more earnestly and firmly we are to work; for the whole synagogue of Satan is opposed to us. We do not need feverish excitement, but that faith and courage which is born of genuine faith. *16LtMs, Ms 26, 1901, par. 12*

The opportunity for helping the work in Scandinavia at the last

Week of Prayer in America should have been improved, and it would have been, had the men in positions of responsibility been wide awake to place the situation clearly before the people and call for donations to relieve the institutions in Denmark and Norway. *16LtMs, Ms 26, 1901, par. 13*

We hope that a most earnest effort will be made by our people in England to inspire their brethren in Scandinavia with courage and faith. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty. Do not, by words of unbelief, call down the denunciation <of God>. Do not act like the priest and Levite, who looked at the wounded man lying in his grievous condition, and passed by on the other side. Wake up, brethren. Let the work move forward with power. May the Lord help His people to do their best. *16LtMs, Ms 26, 1901, par. 14*

I call upon all to take a more decided interest in the work of circulating *Christ's Object Lessons*. Let not this work drop. Carry it forward. Let our canvassers in all parts of Europe be encouraged to take hold of this book and help in its sale. The sale of this book will do much more than to procure funds to help in freeing our institutions from debt. It will open the way for our larger books to find a ready market. *16LtMs, Ms 26, 1901, par. 15*

The Lord moved upon my heart to give this book as a means of freeing our institutions from debt. And it is the Lord who moves upon His people to make the sale of this book a success. Canvassers will gain an experience that will be of the greatest advantage to them as they carry this book to those who need the instruction it contains. The lessons drawn in this book from the parables of our Saviour will be to many souls as the leaves of the tree of life. *16LtMs, Ms 26, 1901, par. 16*

The prospect of Christ's near coming is not to hinder God's people from being industrious. None are to be idle. All are to be industrious for God. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [*Matthew 6:33.*] We are to be perfect in our work even as God is perfect in His work. *16LtMs, Ms 26, 1901, par. 17*

Christ declared that when He comes, some of His waiting people

will be engaged in business transactions. Some will be sowing in the field, others reaping and gathering in the harvest, and others grinding at the mill. It is not God's will that His elect shall abandon life's duties and responsibilities and give themselves up to idle contemplation, living in a religious dream. They are to be "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*]16LtMs, Ms 26, 1901, par. 18

Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths, which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand. <Tell them this question Christ would have told us if it were essential for our soul's salvation to know.> This those who are the elect of God will in a short time know without question.16LtMs, Ms 26, 1901, par. 19

My brethren and sisters, appreciate and study the truths God has given for you and your children. Spend not your time in seeking to know that which will be no spiritual help. "What shall I do to inherit eternal life?" This is the all-important question, and it has been clearly answered. "What is written in the law? how readest thou?" [*Luke 10:25, 26.*]16LtMs, Ms 26, 1901, par. 20

Christ's coming is nearer than when we first believed. The signs of the times show us that the end of all things is at hand. All are now to work for Christ. The heaviest responsibility rests on that worker whose opportunities and privileges have been greatest.16LtMs, Ms 26, 1901, par. 21

I desire to refer once more to the canvassing work. The workers in England should take hold of *Christ's Object Lessons* and should do all they possibly can with this book, that a school may be established in England. My brethren in England, France, Switzerland, and all places where the light of truth is shining, take

hold of this work. Let this book be translated into the different languages and circulated in the different countries of Europe. What will the result be? The truth will reach many who otherwise would not receive it. *16LtMs, Ms 26, 1901, par. 22*

God help you to make the most of His donation to you of this book. There are souls in desolate places who should be reached by this effort. The angels of God will make an impression on minds as the workers go forth in faith. All who enter this work will gain an experience that will enable them to be successful laborers for God. As they seek the Lord for help, He will communicate with them. They will receive plans devised by the Lord Himself. When the religious denominations unite with the papacy to oppress, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the oppression becomes severe, do as Christ has told you to do. When they persecute you in one place, go to another place, and if persecution comes there, go to still another. God will lead His people, making them a blessing in many places. Were it not for persecution, God's people would not be scattered abroad to proclaim the truth. And Christ declares, "Ye shall not have gone over the cities of Israel, till the Son of man be come." [*Matthew 10:23.*] Then take hold of the work of evangelistic canvassing. *16LtMs, Ms 26, 1901, par. 23*

## Ms 27, 1901

Talk/"I will present to you ..."

Vicksburg, Mississippi

March 16, 1901

This manuscript is published in entirety in *GH 03/1901*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

**Talk given by Mrs. E. G. White to the church in Vicksburg.**

I will present to you this morning the instruction contained in the *fourteenth chapter of John*. Christ was about to leave His disciples to enter upon His great trial, which to them would be a terrible test. He knew the temptations they would meet, the grief and discouragement that would come to their hearts as they saw Him, their Teacher, the Son of God, as they believed, treated with contempt and abuse. He saw that they were in trouble, and He said to them, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions." [*Verse 1.*] Think of this. Here we have no home, or very poor ones. Christ says to us, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." [*Verses 2, 3.*] We believe these words. We are looking forward to the coming of our Lord and Saviour Jesus Christ. *16LtMs, Ms 27, 1901, par. 1*

Christ was to suffer in our behalf, standing at the head of humanity as representative of the race. He was to work out the character which every follower of His is to work out through the provision He has made, His infinite sacrifice, His life and death on earth. *16LtMs, Ms 27, 1901, par. 2*

Christ sought to guard His disciples against becoming discouraged after He should leave them, when the powers of darkness, evil

agencies, the synagogue of Satan, should array themselves against them. He spoke to them words of comfort, assuring them that He would come again and take them to Himself. He knew that they would remember these words after His trial and after His resurrection and ascension. These events were to impress them with the power of truth, leading them to realize that Christ is the foundation of faith, the cornerstone of the building of truth. *16LtMs, Ms 27, 1901, par. 3*

“And whither I go ye know, and the way ye know.” Thomas, always inclined to unbelief, said doubtingly, “Lord, we know not whither thou goest, and how can we know the way?” Jesus answered, “I am the Way, the Truth, and the Life.” [*Verses 4-6.*] These words are for you. When you are in perplexity, go right to the Word of God. Read about Christ, His character, His work; and do as He would were He in your place. Christ could not, in word or practice, testify to wrong; for He is truth itself. *16LtMs, Ms 27, 1901, par. 4*

“I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him.” Then Philip asked, “Lord, show us the Father, and it sufficeth us.” [*Verses 6-8.*] Grieved at His disciple’s lack of faith, Christ answered, “Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works’ sake. *16LtMs, Ms 27, 1901, par. 5*

“Verily, verily, I say unto you, He that believeth on me, the work that I do shall he do also, and greater works than these shall he do; because I go unto my Father.” [*Verses 9-12.*] Christ desired the disciples to understand that they were not to be bereft of power because He was going to His Father. The promise He made to them is for us. If we will take it just as it reads, we shall feel such confidence and such trust in God and the truth that He will be able to reveal His power through us. By our good works we shall show

our faith. We can receive power and grace from Christ to enable us to work the works of God. And let us ever remember that we are never to take any credit to ourselves for the work we do. There is nothing good in us; therefore we should not seek to glorify ourselves. God is to receive all the glory.*16LtMs, Ms 27, 1901, par. 6*

We are to work out our own salvation with fear and trembling; for it is God which worketh in us. Constantly we are to strive to elevate ourselves and others in accordance with the directions of the Word of God. With all the power we have we are to seek to reach the standard of character Christ has set before us. This is what God wants us to do. When in humble faith we rely on Christ as our sufficiency, our strength, our all and in all, then it is that the power of God rests upon our work.*16LtMs, Ms 27, 1901, par. 7*

Christ's words show that there is a close connection between heaven and earth; that to those who believe in the power of truth, God manifests Himself as He does not to the world. There are those who seem to think that if the minister leaves them, they will be stranded. Why do they not hang their helpless souls on Christ? Why do they not believe that although they have no minister, Jesus is with them? Let them follow the ministers into the field with their prayers. Christ has told them that the works He has done they may do also. He says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in his Son." [*Verse 13.*] But He does not say this to those who do not abide in Him.*16LtMs, Ms 27, 1901, par. 8*

Do not depend upon human beings for spiritual help. Resist the temptation to make flesh your arm. Look to God as children look to an earthly Father. Believe that He loves you and that He will help you, even as He has promised. If you will believe, you will have confidence, trust, reliance, because you will realize that Christ is the foundation of your faith.*16LtMs, Ms 27, 1901, par. 9*

"If ye love me, keep my commandments." Obedience is the test of true love. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Although I am going away, My Representative will still be with you. He will never leave

you. “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.” [*Verses 15-17.*] This promise God has made to you. When you get discouraged, do not depend on human beings for aid. Christ declares, The Comforter shall be with you. Go right to God in prayer. Bow before Him, saying, “Lord, help me; for I am in difficulty, and I do not know what to do. You have promised to give your children what they ask in Your name. We ask for strength to resist the temptations of the enemy.”*16LtMs, Ms 27, 1901, par. 10*

Thus you will obtain a most valuable experience. As you follow on to know the Lord, you will know that His goings forth are prepared as the morning. And when you receive help and comfort, sing to the praise of God. Talk with God. Thus you will become a friend of God. You will rely on Him. You will obtain a faith that will trust whether you feel like trusting or not. Remember that feeling is not an evidence that you are a Christian. Implicit faith in God shows that you are His child. Trust in God. He will never disappoint you. He says, “I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.” [*Verses 18, 19.*] We do not see Christ in person. It is by faith that we behold Him. Our faith grasps His promises. Thus it was that Enoch walked with God.*16LtMs, Ms 27, 1901, par. 11*

“Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.” [*Verse 19.*] Over the rent sepulcher of Joseph, Christ proclaimed, “I am the resurrection and the life.” [*John 11:25.*] Because He lives, His children shall live. “At that day,” He says, “Ye shall know that I am in my Father, and he in me, and I in you.” [*John 14:20.*]*16LtMs, Ms 27, 1901, par. 12*

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [*Verse 21.*] Many set aside their Saviour, and write to me to know whether they have any evidence that they are Christians. They do not put confidence in God. They ought to sing and rejoice in the love of their Saviour; but they say, “I do not feel like it.” Has not Christ said, “He that loveth



me shall be loved of my Father; and I will love him and will manifest myself to him”? *16LtMs, Ms 27, 1901, par. 13*

Why tell human beings about your soul-trouble? They cannot take the place of God. Why put Christ in the background? He wants us to believe in Him as children believe in an earthly father. He can give us peace that the world can neither give nor take away. This is the hope of the Christian. Trust not in feeling. If your faith is wavering, remember that Christ is not lying in the tomb, but is making intercession for you in the heavenly courts. *16LtMs, Ms 27, 1901, par. 14*

“Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself to us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.” [*Verses 22, 23.*] He in whose heart Christ abides is not one day on the mountaintop, and the next day in the shadow. He has a calm, trusting faith in the Redeemer’s love. *16LtMs, Ms 27, 1901, par. 15*

“He that loveth me not keepeth not my sayings, and the word which ye hear is not mine, but the Father’s which sent me.” [*Verse 24.*] Look into the mirror of God’s law, and see whether you are conforming to the divine requirements. If you see that your character is defective, do not go away and forget what manner of person you are. Strive earnestly to overcome your faults. As you do this, the joy of heaven will fill your heart. There is strength in the Saviour. He wants His children to banish all selfishness from the heart, that He may enter as an abiding guest, that His righteousness may go before them, and the glory of God be their rearward. *16LtMs, Ms 27, 1901, par. 16*

“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance.” [*Verse 26.*] You are the children of God. He has adopted you, and He desires you to form characters here that will give you entrance into the heavenly family. Remembering this, you will be able to bear the trials which you meet here. In heaven there will be no color line; for all will be as white as Christ Himself.

Let us thank God that we can be members of the royal family.*16LtMs, Ms 27, 1901, par. 17*

“Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. You have heard that I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.” [*Verses 27-29.*]*16LtMs, Ms 27, 1901, par. 18*

I want you to realize that Christ is a personal Saviour. Show to the world what He can do even through the weakest of human beings. Work out before the world the principles of righteousness. Obey the commandments. Demonstrate the power of truth. This is the most powerful witness you can bear in favor of the truth. But you are not to do this in your own strength. You are to work in the strength and grace that God gives. Thus you can walk in His footsteps. Cling to the mighty Redeemer, who is also your Elder Brother. God desires us to seek earnestly for a place among the number who will stand around His throne. To every sincere follower, white or black, He will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” [*Matthew 25:34.*] Whatever you may be called upon to suffer, remember that Christ has said, “I will come again, and receive you unto myself, that where I am, there ye may be also.” [*John 14:3.*] Have faith in God, and day by day He will give you the victory.*16LtMs, Ms 27, 1901, par. 19*

## Ms 28, 1901

Talk/"I am thankful to the Lord ..."

"Sanitarium," Battle Creek, Michigan

March 27, 1901

This manuscript is published in entirety in *2SAT 145-150*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

**Talk given by Mrs. E. G. White at the Sanitarium, March 27, 1901.**

I am thankful to the Lord for the privilege of meeting my friends here once more, some of whom I have met before, many of whom I have never seen. We are pleased to become acquainted with one another, and the better we are acquainted with the Lord, the more we shall appreciate those for whom He has given His life.*16LtMs, Ms 28, 1901, par. 1*

We should constantly appreciate and honor Him who has so honored us as to encircle us with His long human arm, while with His divine arm He grasps the throne of the Infinite. Thus He has connected finite man with the infinite God. This world by sin was separated from heaven. Christ died that the gulf might be bridged. The only way in which men and women could come into possession of eternal life was for Christ to live and die on this earth.*16LtMs, Ms 28, 1901, par. 2*

I love my Saviour. I have given my life to His service, and never have I seen the moment when I could be ashamed of Him. I loved Him because I have proved Him, and I know that He will do all that He has promised to do. He gave His life for me, and I have given all that I have to Him. I know that He accepts it. I feel so grateful that though I am seventy three years old, I still have strength to serve God by speaking of His love to those who know Him and those who know Him not.*16LtMs, Ms 28, 1901, par. 3*

Just before Christ left His disciples, anticipating the trial and disappointment they would meet because of their belief that He was going to reign on the throne of David as Israel's king, He told them of what He was to endure, and entreated them not to be troubled. He knew how sore their disappointment would be as they saw Him suffering insult and mockery as He stepped lower and lower in the path of humiliation. He thought of His disciples, not of Himself. Would the trial be too great for them? He sought to comfort them by speaking words of hope and courage. "Let not your heart be troubled," He said; "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." [*John 14:1, 2.*] What a comfort these words should be to us. Think of the work Christ is now doing in heaven—preparing mansions for His children. He wants us to prepare to dwell in these mansions. This we can do by co-operating with Him. If we form characters after the divine similitude, we shall inherit the mansions Christ is preparing. *16LtMs, Ms 28, 1901, par. 4*

"And if I go and prepare a place for you," He continues, "I will come again, and receive you unto myself, that where I am, there ye may be also." [*Verse 3.*] *16LtMs, Ms 28, 1901, par. 5*

In the last chapter of Revelation we are told something about the home Christ is preparing for His faithful ones. John writes, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." [*Revelation 22:1, 2.*] *16LtMs, Ms 28, 1901, par. 6*

Christ says, "I am the bread of life. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." It is our privilege to eat the bread of life. Christ says, "The flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [*John 6:35, 54, 63.*] As we believe and practice the words of Christ, bringing them into the every-day experience, we become "partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter*

1:4.]16LtMs, Ms 28, 1901, par. 7

Speaking of the city of God, John continues, “And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.” And then come words which comfort me continually. “And they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.” [*Revelation 22:3-5.*]16LtMs, Ms 28, 1901, par. 8

All through the Word of God are the most precious promises, but we must dig for them as the miner digs for the precious ore. We need to understand and practice the truth. As we are purified through the truth, we stand on vantage ground with God, because Christ has taken away our sins. As John saw the Saviour, he exclaimed, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] Christ had no sin, and therefore He was able to bear our sins. That He might make an offering for the human race, that they might be members of the royal family, heirs of God and joint-heirs with Jesus Christ, He laid aside His kingly crown and royal robe, and stepped down from His high command, clothing His divinity with humanity.16LtMs, Ms 28, 1901, par. 9

How anxious we should be not to disappoint the Saviour. For our sakes He became poor, that we through His poverty might be made rich. It is possible for us to be overcomers. Through the blood of the Lamb and the word of our testimony, we may obtain a glorious victory. But the enemy will try to cast His dark shadow between our souls and God. He presents every possible inducement to lead us to be false to our Maker. He tries to gain control of the appetite, so that men and women shall make a god of the stomach. He knows that if they do this, their senses will become beclouded by overeating. He offers them stimulants and narcotics, hoping to lead them in the use of these things to forget God. Let us remember that these are the devices of the enemy to lead us to forget the advantages we may gain by every day eating the bread of life. Physically we are built up from what we eat. And so it is with the mind. If we make the Bible our guide and counsellor, we shall be strengthened and built up. Our faith must cleave <through> the

shadow <and grasp> the glory beyond. God says, “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [*Isaiah 27:5.*]*16LtMs, Ms 28, 1901, par. 10*

This present life is full of disappointment and trial, affliction and suffering. But let us ever remember that our Saviour is the greatest of all medical missionaries. He sympathizes with the members of the human family in their affliction. He wants us to trust in Him, so fully believing His words that we shall bring heaven into our lives here below. We can make heaven <in heart and home> as we pass along if our lives are hid with Christ in God. Thus we can bring joy and comfort into the lives of others. Christ’s joy will remain in us, and our joy will be full.*16LtMs, Ms 28, 1901, par. 11*

I see wonderful glory in the prospect before us, when Christ shall come in all His glory, to be admired in all them that believe. I want to be among the number who welcome the Redeemer with joy, among the number who will see His face. Moses asked to see God’s face, but the Lord told him that he could not see His face and live. He told him that He would hide him in the cleft of the rock, and cover him with His hand, and would then pass by before him and proclaim His name. And He passed by and proclaimed, “The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.” [*Exodus 34:6.*] This is God’s character. And those who see His face must be like Him in character.*16LtMs, Ms 28, 1901, par. 12*

Christ continues, “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.” Thomas, always inclined to unbelief, though loving his Saviour, said doubtfully, “Lord, we know not whither thou goest; and how can we know the way?” [*John 14:3-5.*]*16LtMs, Ms 28, 1901, par. 13*

Are there any here who like Thomas do not know the way? Listen to the Saviour’s words. “I am the Way, the Truth, and the Life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with

you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also." Thus we become laborers together with God. "And greater works than these shall he do, because I go to my Father." [Verses 6-12.] What is Christ doing in heaven? He is interceding for us. By His work the threshold of heaven is flushed with the glory of God which will shine upon every soul who will open the windows of the soul heavenward. As the prayers of the sincere and contrite ones ascend to heaven, Christ says to the Father, "I will take their sins. Let them stand before You innocent." As He takes their sins from them, He fills their hearts with the glorious light of truth and love. *16LtMs, Ms 28, 1901, par. 14*

Christ loves us with a love that no language can express, no balances measure. His love is beyond comparison. He desires us to love perishing human beings as He has loved us. He wants us to be missionaries for Him. We are to do all in our power to relieve suffering and misery. If we can do no more than speak a word of cheer, let us do that. Christ will co-operate with us. He says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." [Verse 13.] *16LtMs, Ms 28, 1901, par. 15*

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." [Verses 15, 16.] That Comforter is with us today. Letters come to me in which the writers ask me to pray for them. But Christ is praying for them. All they need is to carry their soul-distress to Jesus. He says, "I am at thy right hand to help thee." [See *Isaiah 41:13*.] This is what I try to write to them. I tell them not to go to any human being for the help that Christ alone can give. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my Yoke is easy, and my burden is light." [*Matthew 11:28-30*.]

These words are spoken to you. When you fall into perplexity, read this promise, and talk with God. Tell Him about your troubles and difficulties. He will never tell you that you are foolish for not understanding better. The Word declares, "If any one of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." [*James 1:5.*] *16LtMs, Ms 28, 1901, par. 16*

Why do we not remember that Christ is our light, our salvation? He gave His own precious life that we might be guided, strengthened, and sustained. Why do we not go to Him as a child goes to its father. He is our Helper, our Sufficiency, our all and in all. If we go to Him in faith, we shall never fail to receive comfort. He will deal gently with us in our infirmities; for He has been tempted in all points like as we are. *16LtMs, Ms 28, 1901, par. 17*

I have been sick since the beginning of my journey from California, and as I lay in my compartment on the train, with no one with me, how precious it was to commune with God. I was alone with Him, and if I ever realized His presence in suffering and distress, I did then. I felt that the everlasting arms were underneath me. I realized the comfort of the Saviour's love. *16LtMs, Ms 28, 1901, par. 18*

Do you not want to be among the number of whom Christ says, "I have a few names even in Sardis that have not defiled their garments; and they shall walk with me in white, for they are worthy." [*Revelation 3:4.*] *16LtMs, Ms 28, 1901, par. 19*

Christ is the greatest medical missionary that ever lived. He never lost a case. He understands how to give strength and guidance to the physicians in this institution. He stands beside them as they perform their difficult surgical operations. We know that this is so. He has saved lives that might have been lost had the knife swerved a hair's breadth. Angels of God are constantly ministering to those for whom Christ has given His life. *16LtMs, Ms 28, 1901, par. 20*

God gives the physicians of this institution skills and efficiency because they are serving Him. They know that their skill is not their own, that it comes from above. They realize that there is beside them a divine Watcher, who gives wisdom to His physicians, enabling them to move intelligently in their work. It was by His order



that this Sanitarium was established here. We are so thankful that there is a place where medical missionary work may be carried on under the supervision of the great Medical Missionary.*16LtMs, Ms 28, 1901, par. 21*

God is above all, and He loves us all. He has a care for the work of His hands. We are to do our part by carrying out the instruction contained in His Word. We are to take proper care of the machinery of the human frame, which is so wonderful that David was led to exclaim, "I am fearfully and wonderfully made." [*Psalm 139:14.*]*16LtMs, Ms 28, 1901, par. 22*

Do not, I beg of you, mar the precious workmanship of God by improper eating, drinking, or dressing. Do not put any impediment in God's way. Act in accordance with the intelligence God has given you. He will keep you in health if you will do His will. He is the Restorer. These words have been spoken to me when the physicians have despaired of my life. On one occasion my physician said, "Unless there is some change, you have only three days to live." In the night season, One stood by my bedside and said to me, "Christ is the Restorer; Satan is the destroyer. I am your Redeemer, and I will heal you." From that moment I began to recover, and when the physician came, he said, "Mrs. White, you are better. There is a sparkle in your eye which must be there in order for you to have health."*16LtMs, Ms 28, 1901, par. 23*

I love Jesus, and I want you to love Him. If you depend upon the power that is above every human power, you will gain the victory. Have faith in God. Human expectations may fail, but there is no failure in the promises of God. They are Yea and Amen in Christ. I claim God's promises, and I know that He will respond to my faith. He will do just as He has said He will do. I want you to have the comfort of the grace of God. I want you to feel that you are not alone, that you have a Comforter.*16LtMs, Ms 28, 1901, par. 24*

May God bless the suffering ones, and may they have hope and courage. This they will have if they will cast their helpless souls upon Jesus. His help will enable you to work out your own salvation and to help others. May God bless you all, is my most earnest desire and prayer.*16LtMs, Ms 28, 1901, par. 25*

## Ms 29, 1901

Talk/"I feel an intense desire ..."

Battle Creek, Michigan

March 28, 1901

This manuscript is published in entirety in *2SAT 151-155*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

### Talk by Mrs. White at the Publisher's Convention

I feel an intense desire that at this meeting we shall come into right relation with God. We may have great ambition, all the ambition it is possible for us to have; we may have all the activity it is essential for us to have; but unless we are close to our Saviour, unless His power and grace are with us individually, we may be sure that we shall go from this place thinking that we have not had a very wonderful meeting. It rests with us individually to decide what this meeting shall be to us. Since the last time we assembled in General Conference, we have all been making our record, and at this meeting we shall continue to make our record. Every time we assemble together, angels of God are here. Evil angels are also here.<sup>16</sup>*LtMs, Ms 29, 1901, par. 1*

If we have neglected our duties, if we have come up to this meeting unprepared to meet with God, unprepared to worship Him in the spirit of truth and in the beauty of holiness, let us, at the very beginning of the meeting, humble our hearts before God and put away everything that interposes between our souls and Him.<sup>16</sup>*LtMs, Ms 29, 1901, par. 2*

As I was coming over from Australia, during the long weeks that I spent on the ocean, I had some precious experiences. Some things were opened before me, of which I will speak to you later. The words were spoken to me, "Enter into no controversy. Take no part in any strife or in anything that would divert the mind from God. I

have a message for you to bear, and as this message is given to the people, it is not for you to try to make them believe it. That is not your work. You are to go straight forward in the work I have given you. I will strengthen you to do this work.”*16LtMs, Ms 29, 1901, par.*

3

On the way over I was in great perplexity as to how my health would stand the voyage. The passengers smoked and drank continually. And night after night they danced till twelve o'clock on the deck over my head. All the response they made to my appeals for quietude was, “Let Mrs. White go somewhere else.” I tried to go “somewhere else.” I went to the deck of the second cabin, but there I found smoking and drinking and noise. There was no “somewhere else” for me. A few days before we were to enter port, Willie came to me, and said, “We are nearing the last night of the trip, when we shall have more noise than ever before; but I am praying for a storm.” “So am I,” I said.*16LtMs, Ms 29, 1901, par. 4*

The night before the passengers were to have their carousal, I went into a little anteroom, and lay down. I fell asleep, and presently I was awakened by a voice speaking to me. I knew as soon as I awoke what this meant; for the room was filled with a sweet fragrance, as of beautiful flowers. I fell asleep once more, and was wakened again the same way. Then words were spoken to me, assuring me that the Lord would protect me—that He had a work for me to do. Comfort, encouragement, and direction were given to me, and I was greatly blessed. I felt then that I would make no more complaints in regard to the noise and the smoking.*16LtMs, Ms 29, 1901, par. 5*

And lo, the next morning a storm arose, and continued till just before we entered the harbor. The passengers, instead of dancing and singing, were lying in their berths. The boat rocked and tossed, and I lay in my berth all day, not even daring to turn over lest I should be sick.*16LtMs, Ms 29, 1901, par. 6*

I felt very grateful for that storm. It lasted long enough to prevent any carousal. And just before we entered the harbor, it cleared away, and the sea became as smooth as it had been all the way over.*16LtMs, Ms 29, 1901, par. 7*

I feel an intense desire that this shall be a meeting where God can preside. This is an important time, a very important time. There is a great work to do. But whether the meeting shall be a success depends on us individually. We can make a heaven here during this meeting. We may make a heaven or a hell for ourselves, just as we choose.*16LtMs, Ms 29, 1901, par. 8*

Light has been given me that this is the wrong time of the year to hold the General Conference. Everything in nature is sere and brown. It is God's desire that when His people assemble for spiritual exercises, they should have the best and highest thoughts. He wants them to be in the very best condition of mind and body. They should choose the very best season of the year for a meeting of this kind.*16LtMs, Ms 29, 1901, par. 9*

Plans are now to be laid for the advancement of God's work, and if ever there was a time when God's people should be strictly guarded in their diet, it is now. I am going to say this almost every time I speak to you, so I shall begin now. When you sit down to your meals, do not eat half a dozen different kinds of food. Eat only two or three kinds. If you have not yet learned to be health reformers—and there are some who have stood right in the way of health reform—it is time that you did learn. It is time for you to understand what health reform means.*16LtMs, Ms 29, 1901, par. 10*

Many have lost their spiritual discernment by making an idol of the stomach. The poor stomach does not care to be idolized in this way. It wants a chance to carry forward its work in the beautiful order which God has established. It will do this work if man will act like a rational being. The food which is taken into the stomach should be of a character to promote health, intelligence, and spirituality. Dyspeptics have a dyspeptic religion. Those who overload the stomach, and then, without taking any special exercise, come to meeting, will find that they are unable to keep awake. Because of the condition of the stomach, many place themselves on the negative side when they should be on the affirmative. Meetings are often hindered by resolutions which, occasioned by dyspepsia, should never have seen the light of day.*16LtMs, Ms 29, 1901, par. 11*

God desires us to worship Him in holiness, glorifying His name. He wants you to remember, when you eat, to partake of food that will help you to serve Him. Because there is a variety of food placed before you, do not eat some of all the different kinds, and then go to meeting with an overloaded stomach, unprepared to make correct decisions, unprepared to have your mental machinery worked by the Spirit of God. *16LtMs, Ms 29, 1901, par. 12*

If you are not learning by self-denial and self-sacrifice to take care of the human machinery, you are not following Christ, but another leader. *16LtMs, Ms 29, 1901, par. 13*

There are solemn and important decisions to be made at this meeting, and God wants every one of us to stand in right relation to Him. He wants us to do a great deal more praying and <a great deal> less talking. He wants us to keep the windows of the soul opened heavenward. The threshold of heaven is flooded with the light of God's glory, and God will let this light shine into the heart of everyone who at this meeting will stand in right relation to Him. *16LtMs, Ms 29, 1901, par. 14*

Some have said that they thought that at this meeting several days ought to be spent in prayer to God for the Holy Spirit, as at the day of Pentecost. I wish to say to you that the business which may be carried on at this meeting is just as much a part of the service of God as prayer. The business meeting is to be just as much under the dictation of the Spirit as the prayer meeting. There is danger of our getting a sentimental, impulsive religion. Let the business transacted at this meeting stand forth in such sacredness that the heavenly host can approve it. We are to guard most sacredly the business lines of our work. Every line of business carried on here is to be in accordance with the principles of heaven. *16LtMs, Ms 29, 1901, par. 15*

God wants you to stand in position where He can breathe upon you the Holy Spirit, where Christ can abide in the heart. He wants you at the beginning of this meeting to lay off whatever of controversy, of strife, of dissension, of murmuring, you have been carrying. What we need is a great deal more of Christ and none of self. The Saviour says, "Without me ye can do nothing." [*John 15:5.*] *16LtMs,*

*Ms 29, 1901, par. 16*

I did not mean to say these words today, but I feel that it is time for us to seek the Lord more earnestly. My most precious time for communing with God is in the morning. I plead with Him for help, and I feel—no, I do not trust to feeling—I know that He will answer me. I trust in the word of the living God. I make this word my constant dependence. *16LtMs, Ms 29, 1901, par. 17*

We have come to a point where God is going to work for His people. He wishes them to be a representative people, distinct from all other peoples in our world. He wants them to stand on vantage ground, because He gave His life that they might stand there. Do not disappoint the Lord. *16LtMs, Ms 29, 1901, par. 18*

Remember that you will make this meeting what it is. You can have heaven as you come and as you go. But in order for this to be, self must be lost in Christ. We must eat the bread of heaven. This is like taking each day the leaves of the tree of life. These will restore in us the moral image of God. This image has been obliterated, but it can be restored by the eating of the bread of life. *16LtMs, Ms 29, 1901, par. 19*

I pray that this may indeed be a crisis in our work, when we shall step over the gulf and lay hold of God's strength. He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] *16LtMs, Ms 29, 1901, par. 20*

In the place of going to your rooms, as was done when I was here ten years ago, and talking of difficulties, talking the Holy Spirit away, talk with God, and He will be with you. Hear what the Spirit saith unto the churches. I know that God wants you to have something to say to the churches, and what you say is to be like apples of gold in pictures of silver. No cheap words are to be uttered. *16LtMs, Ms 29, 1901, par. 21*

We have a heaven of treasure, for when God gave Christ to our world, He gave us all heaven. And if you do not draw from heaven power and grace and treasures of truth to give to the people, then, for Christ's sake, stop your work till you realize the importance of a

close union with God. What we need is to be elevated and sanctified and purified. Then the righteousness of Christ will go before us, and the glory of God will be our reward. Let us come into close touch with God, that we may see more clearly His purity and holiness, and rise higher and higher at each meeting. *16LtMs, Ms 29, 1901, par. 22*

If some of you, though having reached the physical stature of men, have brought with you your childish ideas and childish dispositions, <will you> now put away all childishness, and get the grace of God. Let us grasp the great and rich treasures God has for us. God is willing to do great things for us. But we carry with us such a load of deformity that we have no room for the Saviour. He cannot sit on the throne of the heart, because there is no place for Him. Give Him a place. *16LtMs, Ms 29, 1901, par. 23*

He is knocking, knocking at your heart. Open the door and let Him in. Empty the heart of all selfishness by living right, eating right, thinking right. Enthroned the Saviour in the heart. With His long human arm, He encircles the race, while with His divine arm He grasps the throne of the Infinite. I am hungry for the Spirit of God. Are you, brethren? My soul longs for it. May the Lord help us to take steps heavenward. *16LtMs, Ms 29, 1901, par. 24*

## Ms 30, 1901

Reply to H. T. Nelson

NP

March, 1901

This manuscript is published in entirety in RH 07/30/1901. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Mrs. E. G. White's reply to H. T. Nelson.*16LtMs, Ms 30, 1901, par. 1*

When Brother Nelson came to my home in California with his message, I gave him all the time I could. I think he spoke for an hour face to face with me. I listened to what he had to say, but I told him that God had not given him his message. He brought the message that God had appointed me to act as Moses, and that he was to connect with me in the work as Joshua. But if God had made this appointment, I should have known something about it. God Himself would have given me instruction.*16LtMs, Ms 30, 1901, par. 2*

God has not given Brother Nelson the work of acting as Joshua in connection with His people. From the light that I have had, this could not be. It is an impossibility.*16LtMs, Ms 30, 1901, par. 3*

Brother Nelson bore me the message also that I had not treated my workers well, that I had been hard with them. But this is the last thing any one who knows me would say against me. This message is false, every word of it. The position I occupy in regard to my workers is a position of tenderness and care. My family know that Brother Nelson's testimony regarding my treatment of them is entirely false. I am willing that they should bear their testimony concerning this. Sometimes I have to call them up at five o'clock in the morning to prepare matter to be sent out in the mail. They take hold cheerfully and willingly, and then when the mail has gone, I say to them, "You have been hurried with this work. You may spend the



rest of the day as you please.” I believe in guarding the health of my workers. Those in my household will bear witness that I watch them as a careful guardian.*16LtMs, Ms 30, 1901, par. 4*

That I have been hard upon my workers I utterly deny. It is true that at times the work has been hard upon them as they have helped me in getting the light before the people.*16LtMs, Ms 30, 1901, par. 5*

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask His people to believe every one who comes to them with a message.*16LtMs, Ms 30, 1901, par. 6*

The Lord sends warnings to His people, not to destroy them, but to correct their errors. I have never been given the testimony to bear to any one, “You have committed the unpardonable sin.” God never told any one to say to a fellow being, “You have committed the unpardonable sin.” He has not given Brother Nelson this message to bear to Elder Breed, Elder Irwin, or Elder A. T. Jones.*16LtMs, Ms 30, 1901, par. 7*

I know that God never gave mortal man such a message as that which Brother Nelson has borne concerning his brethren. It is not like our God. After the disappointment of 1844 there were those who would say to others, “You are lost; you have gone too far to be saved.” Then I was brought to my feet to bid them in the name of the Lord to cease their condemnation. God has never empowered one mortal to say to another mortal, “You are lost.” We are all human beings. We are on this earth to form characters which will fit us to inherit eternal life. If we heed the word of the Lord, He will correct us and guide us.*16LtMs, Ms 30, 1901, par. 8*

Since I have been here I have had messages to bear to different persons, but words like those uttered by Mr. Nelson have never escaped my lips. Brethren, we are to hold together. The Satanic agencies are working to destroy, and God calls upon His servants to stand together, and to be meek and lowly in heart. We are to be kind and gentle in our treatment of one another.*16LtMs, Ms 30, 1901, par. 9*

We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him. God lives and reigns, and He desires us to walk before Him in humility. He does not wish this man Nelson to force himself before a congregation. He does not want this element to come into our meetings to create disturbance. God has not given Brother Nelson this work to do. It is the means whereby the enemy is trying to divert the minds of the people from the work which God has said must be done.*16LtMs, Ms 30, 1901, par. 10*

Mistakes have been made. There must be reorganization. God desires to carry forward the work of perfecting a people who will shine in the kingdom of glory. He is opening doors which His people can enter to work for the salvation of souls. It is that we may co-operate with Him in His work that we are here. We are not going to be interrupted in meeting after meeting by those who claim they have a message to deliver. He who presses himself forward into a place where he is not wanted is not doing the work of God. We are to work like soldiers in an army. We are not to step out of the ranks and begin to work on our own account.*16LtMs, Ms 30, 1901, par. 11*

We have a very solemn, important work to do in this Conference, and we need to pray and search our hearts. We are to work in perfect harmony and order. As we obey the commands of Christ, moving forward in unity, we shall see the salvation of God.*16LtMs, Ms 30, 1901, par. 12*

We have come here at great expense to set things in order. There are those who have been working in one place for too long a time. They should have a change. They must go where they can see what God is doing outside of Battle Creek. We do not say to them, because they have made mistakes, "You have committed the unpardonable sin." We say, "Brethren, let us take hold together. Let us counsel together. Let us stand in our lot and in our place, and work for the whole field."*16LtMs, Ms 30, 1901, par. 13*

We love our brother. We want him to be saved, but we cannot allow him to take the time of this Conference. It is not his time. God has given us a work to do, and we intend to do it under His supervision, that souls may be brought to a knowledge of present truth. *16LtMs, Ms 30, 1901, par. 14*

## Ms 31, 1901

Sermon/The Christian Life

“Tabernacle,” Battle Creek, Michigan

April 14, 1901

This manuscript is published in entirety in *1SAT 318-329*.

**Sermon by Mrs. E. G. White in the Tabernacle, April 14, 1901.**

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.” [*Matthew 6:19-21.*]*16LtMs, Ms 31, 1901, par. 1*

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.” [*Verse 22.*]*16LtMs, Ms 31, 1901, par. 2*

Christ is the light of the world. In all that we do, let us walk in this light. In the Word of God our work is laid out before us. Let us not think that the Lord has given us talents to use in whatever way we please. Our talents are given us to hold in trust for Him. Our money is His. In its use we are to remember that Christ gave His precious life that we might have a probation in which to make a suitable preparation for the future life. “Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are his.” [*1 Corinthians 6:19, 20.*]*16LtMs, Ms 31, 1901, par. 3*

This present life is our time of test and trial. God placed Adam and Eve in the beautiful garden of Eden, saying to them, “Of every tree in the garden thou mayest freely eat.” But there was one prohibition. “Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.”

[*Genesis 2:16, 17.*] God wished to test and try the beings He had made, to see if they would be loyal and true to Him.*16LtMs, Ms 31, 1901, par. 4*

In this prohibition Satan saw a chance to misrepresent God. Disguised as a serpent he came to Adam and Eve, saying, “The reason God has forbidden you to eat of that fruit is because He knows that if you do eat of it, you will be as gods. You will become wise.” [*Genesis 3:5.*] And they did become wise—wise in knowing the evil which God meant them never to know.*16LtMs, Ms 31, 1901, par. 5*

After Adam and Eve had yielded to the tempter, the covering of light, their garment of innocence, was taken from them. “The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.” In the past they had been glad to see their Creator when He came to walk and talk with them. Now in their sinfulness they were afraid to meet Him. Hearing the voice of God in the garden, they “hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.” “Who told thee that thou wast naked?” God asked. “Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” And then Adam did that which it is natural for all human beings to do. He threw the blame on someone else. “The woman whom thou gavest to be with me,” he said, “she gave me of the tree, and I did eat.” [*Verses 7-12.*]*16LtMs, Ms 31, 1901, par. 6*

God told Adam that because of his disobedience the ground should be cursed. “In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee. ... In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” [*Verses 17-19.*]*16LtMs, Ms 31, 1901, par. 7*

The floodgates of woe were opened upon our world. All nature must feel the effects of sin. But God did not leave Adam without a ray of hope. He gave him the promise which ever since has brightened

the pathway of the faithful. He said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [*Verse 15.*]*16LtMs, Ms 31, 1901, par. 8*

Good and evil are set before us. Which are we choosing? Are we serving and glorifying self, losing sight of the light of the world, or are we denying self and following the Redeemer? Christ is the propitiation for our sins. Laying aside His royal robe and kingly crown, He stepped from His high command, and clothed His divinity with humanity. For our sakes He became poor, that we through His poverty might be made rich.*16LtMs, Ms 31, 1901, par. 9*

To us has been given the privilege of laying up treasure in heaven. This we may do by following Christ. He came to our world to demonstrate to the universe that man, his eyes fixed upon God, can be an overcomer. Thus was fulfilled the promise that the seed of the woman should bruise the serpent's head. Christ humiliated Himself to stand at the head of humanity, that we might be heirs to an immortal inheritance in the kingdom of glory.*16LtMs, Ms 31, 1901, par. 10*

When Christ came to John for baptism, John refused to baptize Him, saying, "I have need to be baptized of thee, and comest thou to me?" "Suffer it to be so now," Christ said; "for thus it becometh us to fulfil all righteousness." [*Matthew 3:14, 15.*] Provision has been made that when man repents and takes the steps requisite in conversion, he shall be forgiven. When he is baptized in the name of the Father, the Son, and the Holy Ghost, these three great powers are pledged to work in his behalf. And man on his part, as he goes down into the water, to be buried in the likeness of Christ's death and raised in the likeness of His resurrection, pledges himself to worship the true and living God, to come out from the world and be separate, to keep the law of Jehovah.*16LtMs, Ms 31, 1901, par. 11*

When Christ bowed on the banks of Jordan and offered up prayer to heaven, it was in our behalf that He prayed. And as He prayed, the heavens were opened, and the glory of God like a dove of burnished gold rested upon Him, while from the highest heaven was

heard a voice, saying, "This is my beloved Son, in whom I am well pleased." [*Verses 16, 17.*] This is heaven's pledge in behalf of humanity. Christ's prayer was offered for us. We are accepted in the Beloved. What an incentive this should be to us to strive earnestly and perseveringly to please the Saviour, to live so that He shall not have died for us in vain! *16LtMs, Ms 31, 1901, par. 12*

Think of the possibilities and probabilities before us. We can have all the strength of heaven; for when God gave Christ to our world, He gave all heaven. The Saviour's long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite. We are sinful, but Christ is sinless, and through Him we may stand on vantage ground with God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] There is no excuse for any man or woman to lose eternal life. Every one can gain heaven, but God will not force any one to accept the provisions He has made. God forces no one to obey. Neither does He place any one in a position where he will be tempted above that he is able to bear. *16LtMs, Ms 31, 1901, par. 13*

We have everything to be thankful for. Never ought Christians to move along like a band of mourners in a funeral train. God does not require this of His followers. He does not ask them to spread sackcloth and ashes under them. "Is it such a fast that I have chosen?" He asks; "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord?" God tells us what kind of a fast He has chosen. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" This is the fast He wishes us to observe. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" [*Isaiah 58:5-7.*] In these words our duty is outlined. God shows us where we should place our treasures. As we follow in the path of self-denial and self-sacrifice, helping the needy and suffering, we shall lay up treasure before the throne of God. *16LtMs, Ms 31, 1901, par. 14*

The advantage this will be to us is shown in the following words: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." [*Verses 8, 9.*] Here is shown action and re-action. As we impart the goods the Lord has lent us on trust, we receive more to impart, and blessing comes to us. As we take hold upon Christ as a personal Saviour, we are enabled to do "all things." [*Philippians 4:13.*]*16LtMs, Ms 31, 1901, par. 15*

Christ is not dead. He has proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] Satan has thrown his dark shadow across our pathway, but let not our faith falter. Rather let it cleave through the shadow to the place where Christ sits as our Intercessor. Satan is trying to hide the light of heaven from us, but he cannot do this if we will cling to the mighty One. Call upon the Lord, and He will answer, "Here am I." [*saiah 58:9.*] Co-operate with God in striving against the enemy. Put on the Lord Jesus Christ, and be determined that you will be temperate in all things. Remember that there is a world to save. We are to act our part, standing close by the side of Christ as His co-laborers. He is the head; we are His helping hand. He designs that we, by doing medical missionary work, shall undo the heavy burdens and let the oppressed go free. Let us not close our eyes to the misery around us or our ears to the cries of distress which are continually ascending. Christ is the greatest missionary the world has ever known. He came to uplift and cheer the sorrowing and distressed, and in this work we are to co-operate with Him.*16LtMs, Ms 31, 1901, par. 16*

Intemperance is seen on every side. What are you doing to overcome it? What are you doing to baffle the efforts of the enemy? Are you standing for the right as did Daniel in the courts of Babylon? He was tempted, but he would not swerve from the principles of right. He refused to partake of the food and wine from the king's table, and requested that he and his companions be allowed a simpler diet. His request was granted, and ten days' trial revealed that the Hebrew youth possessed health and fairness of countenance which were not possessed by those who had eaten of



the food from the king's table. Let us be Daniels in this world of temptation and trial, standing steadfastly for the right because it is right. *16LtMs, Ms 31, 1901, par. 17*

"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." [*Matthew 6:24.*] If you center your thoughts upon the world, you will be worldly; you cannot help but be. But if you weave into the life the principles of heaven, keeping your attention fixed on Christ, you will be prepared for association with the angels. Remember that God wants you to bring Christ into your business transactions just as surely as into the house of prayer. He wants us to bear the testimony that in a world corrupted by sin, human beings can live untainted by worldliness. He wants us to show that we are standing under the bloodstained banner of prince Emmanuel. He does not tell us that the path to heaven is a smooth one. He takes us to an eminence and shows us the powers of darkness arrayed against us. But He tells us that more than men are in the army fighting on the side of right. "Be of good cheer," He says. "I have overcome the world." [*John 16:33.*]*16LtMs, Ms 31, 1901, par. 18*

After assuring us that we cannot serve two masters, Christ says, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" [*Matthew 6:25.*] What we need is the robe of Christ's righteousness. Christ says that He will take away our sins, and cover us with His righteousness. *16LtMs, Ms 31, 1901, par. 19*

Fathers and mothers, under your care God has placed the younger members of His family. Are you fitting them to live that life which measures with the life of God? Are you teaching them by example to hide the life with Christ in God, to believe in Him, to love Him? God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] Now, as then, this is what God requires from parents. He wants them to educate their children in such a way that when they go forth into the world, they will resist the temptations which beset them on every

side. *16LtMs, Ms 31, 1901, par. 20*

Parents, God desires you to make your family a sample of the family in heaven. Guard your children. Be kind and tender with them. Father, mother, and children are to be joined together with the golden links of love. One well-ordered, well-disciplined family is a greater power in demonstrating the efficiency of Christianity than all the sermons in the world. When fathers and mothers realize how their children copy them, they will watch carefully every word and gesture. *16LtMs, Ms 31, 1901, par. 21*

Educate your children from their babyhood to be cheerful and obedient. Teach them to help you. Tell them that they are a part of the firm, and that you need their help, so that you will be spared to care for them. "Oh," say some mothers, "my children bother me when they try to help me." So did mine, but do you think I let them know it? Praise your children. Teach them, line upon line, precept upon precept. This is better than reading novels, better than making calls, better than following the fashions of the world. We shall go through this life but once. We cannot afford to fail of reaching the goal for which Christ has told us to strive. *16LtMs, Ms 31, 1901, par. 22*

Do you teach your children to pray? It pays to be a praying household. The world is given up to horse racing and games. Are you teaching your children to run with patience the race for the crown of life? Those who run in the races of this world are temperate in all things, knowing that if they succeed they must keep the powers of the body in the best condition. How important, then, that those who are running the race for immortality be temperate in all things, that they may serve God acceptably. *16LtMs, Ms 31, 1901, par. 23*

Close the windows of the soul earthward and open them wide heavenward. If you let the bright beams of the Sun of Righteousness flood the soul temple, you will not be cross or irritable in your home. If you put away from you tobacco and liquor and all that tends to intemperance, the Lord will help you to be cheerful and serene. He does not want us to live on the flesh of animals. He has something better for us—fruits and grains. He

wants us to be strictly temperate. He wants us to teach our children to be temperate, to practice self-denial.*16LtMs, Ms 31, 1901, par. 24*

Let us make straight paths for our feet, lest the lame be turned out of the way. If we allow our children to associate with evil companions, they will by beholding become changed. They will lose the sense of repulsion to evil. Let us do all in our power to keep them from the evil that is in the world. Some years ago, while rowing on Lake Goguac with my husband, we saw a beautiful lily. I asked my husband to get it for me, and to pluck it with as long a stem as he could. He did so, and I examined it. In the stem was a channel through which flowed the nourishment best suited to the development of the lily. This nourishment it took, refusing the vileness with which it was surrounded. It had a connection with the sand far below the surface, and from there drew the sustenance which caused it to develop in its loveliness.*16LtMs, Ms 31, 1901, par. 25*

Christ says, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." No artist can produce the beautiful tints which God gives to the flowers. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [*Matthew 6:28-30.*]*16LtMs, Ms 31, 1901, par. 26*

Nature is our lesson book. Christ used the objects of nature to impress truth on the minds of His hearers. Let us point our children to these things. When they are impatient and fretful, take them into the garden, and teach them the lessons found in the flowers and fruits.*16LtMs, Ms 31, 1901, par. 27*

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ... for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself.

Sufficient unto the day is the evil thereof.” [*Verses 31-34.*] *16LtMs, Ms 31, 1901, par. 28*

Let us do all we can to show our children that there is a heaven to win and a hell to shun. Let us teach them to strive for everlasting life. And remember that you will not help them by scolding. This stirs up the worst passions of the human heart. Make home pleasant. Be kind and gentle, but at the same time, be firm, requiring obedience. I have brought up children who by others were pronounced incorrigible. I never struck them a blow. I won their love and their confidence. They knew that I would ask them to do nothing but what was for their happiness. I did not whip them, knowing that this would not make them righteous. Prayer was my strength. Bring your children up in the admonition of the Lord, and you have fitted them to work in the church, you have fitted them to go forth into missionary fields, you have fitted them to shine in the courts of the Lord. *16LtMs, Ms 31, 1901, par. 29*

Parents, do not try to follow the ever-changing fashions of this degenerate age. It does not pay. At the last day God will ask you, “What have you done with my flock, my beautiful flock?” [*See Jeremiah 13:20.*] How will you answer Him if you have betrayed your trust? For Christ’s sake I beseech of you to guard your children. Do not be cross or hasty. Give them happy things to think of. *16LtMs, Ms 31, 1901, par. 30*

Christ gave His life for our children and for us, because He desired us to form characters after the divine similitude, that we may enter in through the gates into the holy city, and hear from the divine lips the benediction, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” [*Matthew 25:23.*] Do you not want to hear these words? Strive with all the power God has given you to gain the crown of everlasting life, that you may cast it at the feet of the Redeemer, and touching the golden harp, fill all heaven with rich music. God help you to gain eternal life, that you may see His face. *16LtMs, Ms 31, 1901, par. 31*

## Ms 32, 1901

### Medical Missionary Work

NP

April 16, 1901

Portions of this manuscript are published in *MM 315-318*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Lord has a special work for His servants to do in the preparation of a people to stand in the great day of the Lord. This work is to commence in our own hearts. We need the faith that works by love and purifies the soul. *16LtMs, Ms 32, 1901, par. 1*

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." [*Romans 12:1, 2.*]*16LtMs, Ms 32, 1901, par. 2*

We are to ask ourselves the question, "How is it with my soul?" A healthy soul in a healthy body makes a man or woman more precious than gold and silver, even as the Lord has said, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." [*Isaiah 13:12.*]*16LtMs, Ms 32, 1901, par. 3*

By the mighty cleaver of truth God has taken us out of the world and brought us into His workshop, that with hammer and chisel He may cut away the rough edges and polish us for a place in His temple. *16LtMs, Ms 32, 1901, par. 4*

"What man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the

words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, but he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." [1 *Corinthians 2:11-16.*]16LtMs, Ms 32, 1901, par. 5

Grand and ennobling truths have been given us. By the precious economy of grace, the exhibition of divine love, God strives to produce love in human beings. As we look unto Jesus, beholding the glorious spectacle of the love and tenderness of God, there springs up in our hearts a desire to engage in active service for the Master. The riches of the grace of Christ are without limit. They are sufficient to fill every heart with wisdom and sanctified judgment, creating an atmosphere of grace, real and enjoyable. This experience is gained by eating the flesh and drinking the blood of the Son of God. Christ declares, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." [John 6:54.]16LtMs, Ms 32, 1901, par. 6

Christ's work was to take the things of God and show them to men. Heaven is brought into the home by eating the bread of life, receiving and practicing Christ's Word. "The flesh profiteth nothing;" He said, "the words that I speak unto you, they are spirit and they are life." [Verse 63.] The Word of God is life, eternal life, to the receiver. As the human elements in the soul are softened and subdued by the lessons of Christ, the great love wherewith He has loved us fills the mind with gratitude, which finds expression in thanksgiving and in praise. To the believing soul the Lord will give His peace and His grace, which cannot be measured. His Word is to be an active element in the family circle. It is a real part of Christ. Its influence is to be diffused to the household. Then the light in the candlestick gives light to all. Not only does it reveal Christ in the home. Its bright rays extend beyond the home to the neighborhood. Through practice the truth becomes spirit and life. The heart is imbued with the Holy Spirit, and the gratitude which springs up must find expression. Loving sympathy is manifested in word and action. Christ is revealed in word and spirit. A Christlike influence is exerted

by all who love and serve the Lord. *16LtMs, Ms 32, 1901, par. 7*

“Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.” [*Isaiah 58:6-8.*]*16LtMs, Ms 32, 1901, par. 8*

This is the work that Christ did, and the work that He has placed in the hands of all who believe in Him. His heart was drawn out to the needy, dependent souls around Him. Bible truth was acted and became spirit and life. God’s great love for fallen man is expressed in His gift for the salvation of the human race. The contemplation of the love of God as shown in the Saviour is the means of producing Christlike love in the beholder. In him the glorious spectacle becomes a living principle. He sees and reflects the light of truth, wearing the ornament of a meek and quiet spirit. *16LtMs, Ms 32, 1901, par. 9*

What an advantage it is to us to have Christ’s righteousness to go before us. As we follow in His footsteps, what a precious relationship we have to our divine Friend. The impress of God is placed upon our characters. “Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.” [*Verse 9.*] “Follow in my footsteps, and you are safe. I am at your right hand to help you.” *16LtMs, Ms 32, 1901, par. 10*

These promises, like all others, are made on condition. “If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou wilt draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones. And thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the

old waste places, thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [Verses 9-12.] *16LtMs, Ms 32, 1901, par. 11*

The following words show the specified conditions: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Verses 13, 14.] *16LtMs, Ms 32, 1901, par. 12*

These definite statements are the Word of the Lord. Those addressed are engaged in elevating the fourth commandment, which has been trodden under foot. The rich promises of God's Word are for all who are engaged in medical missionary work. A work is to be done for the world. The love of Christ fills the heart with love for the Saviour and for those for whom He has given His life, that through obedience they might become loyal subjects of His kingdom. There is felt an earnest desire to impart the blessings which have been received. *16LtMs, Ms 32, 1901, par. 13*

One who believes in Jesus Christ as a personal Saviour is to be a co-worker with Him, bound up with His heart of infinite love, co-operating with Him in works of self-denial and benevolence. He to whom Christ has revealed His pardoning grace will, in practicing the works of Christ, find himself linked up with Christ. God calls upon those for whom He has made such an infinite sacrifice to take their position as laborers together with Him in developing the gracious operations of God's divine benevolence. *16LtMs, Ms 32, 1901, par. 14*

Christ has withdrawn Himself from the earth, but His followers are still left in the world. His church, consisting of those who love Him, are to give in word and action, in their unselfish love and benevolence, a representation of Christ's love. They are to be the means, by practicing self-denial and bearing the cross, of



implanting the principle of love in the hearts of those who are unacquainted with the Saviour by experimental knowledge.*16LtMs, Ms 32, 1901, par. 15*

Upon all who believe, God has placed the burden of raising up churches for the express purpose of educating men and women to use their entrusted capabilities for the benefit of the world, employing the means He has lent, for His glory. He has made human beings His stewards. Gladly and generously they are to use the means in their possession for the advancement of righteousness and truth. They are to employ His entrusted talents in building up His work and enlarging His kingdom. Our churches, large and small, are not to be treated in such a way that they will be helplessly dependent upon ministerial aid. The members are to be so established in the faith that they will have an intelligent knowledge of medical missionary work. They are to follow Christ's example, ministering to those around them. Faithfully they are to fulfil the vows made at their baptism, the vow that they will practice the lessons taught in the life of Christ. Through sanctification of the truth as it is in Jesus they are to plant in hearts the living principles of saving faith. They are to work together to keep alive in the church the principles of self-denial and self-sacrifice, which Christ—His divinity clothed with humanity—followed in His medical missionary work. It is imparting the knowledge of Christ's love and tenderness that gives efficiency to missionary operations.*16LtMs, Ms 32, 1901, par. 16*

The Lord Jesus desires the members of His church to be an army of workers, laboring for Him according to their varied capabilities, and carrying out the principles of self-denial and self-sacrifice, preserving that love for God which drew them away from the world, and which will draw them together, away from separate confederacies, from distant, detached parties. The work is to be one grand, harmonious whole in Christ Jesus. The faith that works by love and purifies the soul is the holy, uplifting, sanctifying agency which is to soften and subdue jarring human nature. The love of Christ is to constrain the believers, causing them to blend in harmonious action at the cross of Calvary. As they live the principles which separated them from the world, they will be bound to one another by the sacred cords of Christian love.*16LtMs, Ms 32,*

With grace in their hearts, believers are to work the works of Christ, placing themselves, soul, body, and spirit, on His side, as His human hand, to impart His love to those who are out of the fold. Believers are to associate together in Christian fellowship, regarding one another as brothers and sisters in the Lord. They are to love one another as Christ loves them. They are to be lights for God, shining in the church and in the world, receiving grace for grace, as they impart to others. Thus they are constantly kept in spiritual nearness to God. They reflect the image of Christ.*16LtMs, Ms 32, 1901, par. 18*

Sanctified love is diffusive, refusing to be bound by the home or the church. It seeks to save perishing souls. Every heart that has felt the love of a sin-forgiving Saviour finds itself allied to every other Christian heart. True believers will unite with one another in working for souls ready to perish. Let not our ministers expend time and energy in laboring for those who know the truth. Let them instead seek for those outside the fold, and each should stimulate the other to earnest action in well-defined, sanctified efforts to save the poor souls who are perishing in their sins.*16LtMs, Ms 32, 1901, par. 19*

When our churches will fulfil the duty resting upon them, they will be living, working agencies for the Master. The manifestation of Christian love will fill the soul with a deeper, more earnest fervor to work for Him who gave His life to save the world. By being good and doing good Christ's followers expel selfishness from the soul. To them the most costly sacrifice seems too cheap to give. They see a large vineyard to be worked, and they realize that they must be prepared by divine grace to labor patiently, earnestly, in season and out of season, in a sphere which knows no boundaries. They obtain victory after victory, increasing in experience and efficiency, extending on all sides their earnest efforts to win souls for Christ. They use to the best advantage their increasing experience, their hearts are melted by the love of Christ.*16LtMs, Ms 32, 1901, par. 20*

We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of

hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea. Our ministers are displeasing God by their feeble efforts to let the truths of His Word shine forth to the world. Nothing so strengthens the churches as to see the work progressing in other portions of the vineyard. When the ministers understand the great blessing to be derived from laboring for those who know not the truth, they will leave the churches, after impressing upon them the importance of devising plans and methods whereby they can do within their borders the same kind of work that the ministers of the gospel are doing in the regions beyond.*16LtMs, Ms 32, 1901, par. 21*

All can labor for the salvation of those who are out of the ark of safety. When church members stand pledged to the service of God, pledged to do missionary work, when they take hold of the work unselfishly, because they love the souls for whom Christ has died, and are desirous of uniting with the great Medical Missionary, the Lord will come very near to them, to instruct them. Life is full of opportunities for practical missionaries. Every man, woman, and child can sow each day the seeds of kind words and unselfish deeds. The world is not a croquet ground, on which we are to amuse ourselves; it is a school where we are to study earnestly and thoroughly the lessons given in the Word of God. There they may learn how to receive and how to impart. There they may learn how to seek for souls in the highways and byways of life.*16LtMs, Ms 32, 1901, par. 22*

How earnestly the games of this world are engaged in! If those who engage in them would strive as earnestly for the crown of life, which fadeth not away, what victories they would gain. They would become medical missionaries, and they would see how much they could do to relieve suffering humanity. What a blessing they would be. What we need is practical education. Ministers and people, practice the lessons Christ has given in His Word, and you will become Christlike in character.*16LtMs, Ms 32, 1901, par. 23*

## Ms 33, 1901

Diary/"I am not able to sleep past ..."

NP

April 19, 1901

Portions of this manuscript are published in *MM* 33-34, 240-241, 249-250, 312; *Ev* 518; *1MR* 228. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I am not able to sleep past one o'clock. I promised to speak to the students at nine o'clock this morning; therefore I did not attend the early morning meeting. I remained to the council meeting, and was requested to give the brethren all the light the Lord had given me in regard to the carrying forward of the work on correct lines. The matter of Dr. Kress and his wife's coming to Australia and unitedly engaging in work in the Sydney Sanitarium was introduced. Much was said in favor of their coming. I have been instructed that there should be connected with this Sanitarium a physician and his wife who have the work and cause of God at heart. *16LtMs, Ms 33, 1901, par. 1*

"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." [*Matthew 6:33.*] This is the condition God has made. This is the foundation stone upon which we must build. This is to be our very first work. "Seek ye first the kingdom of God and his righteousness." The work of seeking includes much. In it the heart, mind, soul, and strength are to be enlisted. This affects the entire character, as is shown in the *first chapter of second Peter*. All who will follow the principles outlined in this chapter secure for themselves life insurance papers as they seek for the righteousness of Christ. They become one with the Saviour. They are made partakers of the divine nature. The character is molded after the similitude of Christ. It grows into a holy temple for the Lord. Through them light shines forth to the church and to the world. *16LtMs, Ms 33, 1901, par. 2*

The sanitariums that shall be established are to be God's memorials, agencies in the conversion of many souls. A Christlike influence is to go forth from these institutions to all who are connected with them, an influence which will speak in their favor, which is as a light shining in a dark place. And there is to be no concealment of the Source of grace and power. The Lord has a great work to do in our world, and He desires that the influence which is imparted by the great Healer shall be brought to bear upon suffering humanity. The Source of strength is within the reach of every one who will seek first the kingdom of God and His righteousness. It is for all; but all do not avail themselves of the advantages which are so broad and deep and full. *16LtMs, Ms 33, 1901, par. 3*

I have been instructed that some good has been accomplished at the Sanitarium in Summer Hill, but this good has been small in comparison with what it might have been. A physician and his wife, persons of age and experience, who will stand in right authority, should be placed in connection with that institution. Then the influence of spiritual intelligence and experience will be felt. *16LtMs, Ms 33, 1901, par. 4*

Physicians who cultivate a sense of the presence of God will impress their patients with the influence of truth. As they show that they truly believe the words, "I know that my Redeemer lives to make intercession for me, and that because He lives, I shall live also," the influence of this is felt. [*Job 19:25; Hebrews 7:25.*] Physicians little know the power they will have in the sickroom if they recognize the presence of God. Their words will be of such a character that impressions for good will be made upon minds. God desires the sanitariums which are established to be a power for good. Let those who are connected with them remember the words, "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] Let the Christian, represented by the building, open every window heavenward, welcoming the bright, heavenly rays of the Sun of Righteousness. "The fear of the Lord is the beginning of wisdom." [*Psalms 111:10.*] Living and working under the constant impression, "Lo, God is here," brings a hallowed influence, which the Spirit is ever impressing on heart and mind. *16LtMs, Ms 33, 1901, par. 5*

God desires all who are connected with the sick in our institutions to have in their hearts the peace of Christ. Their words and works are to be such that they will shine as lights in the world. "In returning and rest shall ye be saved; in quietness and confidence shall be your strength." [*Isaiah 30:15.*] "Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. ... The meek shall inherit the earth; and shall delight themselves in the abundance of peace. ... The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." [*Psalms 37:7, 8, 11, 30, 31.*] This is the instruction that should be given to those working in our sanitariums. *16LtMs, Ms 33, 1901, par. 6*

The light given me by the Lord is that wherever camp-meetings are held, the gospel is to be proclaimed in clear lines. Medical missionary work is to exert a decided influence. Those who are being educated in medical missionary lines should realize that this is a work which calls their knowledge into action in its fullest extent; therefore they are never to feel that it is unnecessary for them to put to the stretch every capability, in accordance with reason and the love of God, to work the works of Christ, to rescue from evil those who will show forth the praises of Him who hath called them out of darkness into His marvellous light. *16LtMs, Ms 33, 1901, par. 7*

Follow the principles which will give character to your work. Look beyond the present. Turn away from the transitory things of this life, from selfish pursuits and gratifications. For what purpose are you seeking an education? Is it not that you may be able to impart knowledge to the ignorant? Is it not that you may relieve suffering humanity? *16LtMs, Ms 33, 1901, par. 8*

To our medical missionary workers in Australia, I would say, Although you have not the educational advantages which can be secured at the Sanitarium in Battle Creek, under the supervision of Dr. Kellogg's wise experience, yet if you will put your powers to the tax, and study diligently, you may learn much. Depend upon God. Ask Him to make the powers of your mind keen and clear that you may learn to work as Christ worked. Follow on to know the Lord,

striving earnestly for knowledge to impart to those who are ignorant. Tell the Lord that you want to help suffering humanity. You may have full confidence that God will give you knowledge, even as He gave knowledge to Daniel and his companions.*16LtMs, Ms 33, 1901, par. 9*

As the mind is enlarged by true knowledge, the heart is warmed by a sense of the goodness, compassion, and love of God. The soul is filled with an earnest longing to tell others how they may co-operate with the great Master-worker.*16LtMs, Ms 33, 1901, par. 10*

Put your whole being into the work of helping others, and God will give you skill and understanding. Students do much for themselves as they impart the knowledge they receive. Thus they gain more excellent knowledge to impart. Thus their ability to work for God is increased. The grosser parts of our nature need to be subdued by the knowledge of truth and righteousness. Words cannot describe the quickening influence of the Holy Spirit on mind and character.*16LtMs, Ms 33, 1901, par. 11*

The Lord has given much light in regard to the necessity of His people's practicing temperance in all things. The light regarding health reform has been kept before us for the last fifty years. Those who realize all that medical missionary work includes will be laborers together with God in advancing this work. Whether engaged as canvassers, evangelists, or ministers, they will strive to act as God's helping hand in relieving the sufferings of mind and body. Our church members are not to hold themselves aloof from medical missionary work.*16LtMs, Ms 33, 1901, par. 12*

All medical missionary workers should be set apart as gospel workers. They may never preach a discourse, but in most cases they will open their lips to impart knowledge. Solemnly and publicly they are to be recognized before they are sent forth as gospel workers.*16LtMs, Ms 33, 1901, par. 13*

Men and women are to study how they can best reach the people. Then let them go forth as consecrated, spiritual workers. Let them in some city hire a place in which to live, and at once begin their work. They will find enough suffering ones to whom they can present themselves as medical missionaries. In some places the

medical missionary will be better received if he has credentials to show that he has been set apart for gospel work.*16LtMs, Ms 33, 1901, par. 14*

It is medical missionaries that are needed all through the field. Canvassers should improve every opportunity granted them to learn how to treat disease. Physicians should remember that they will often be required to perform the duties of a minister. Medical missionaries come under the head of evangelists. The workers should go forth two by two, that they may pray and consult together. Never should they be sent out alone. The Lord Jesus Christ sent forth His disciples two and two into all the cities of Israel. He gave them the commission, "Heal the sick that are therein, and say unto them, The kingdom of God has come nigh unto you." [*Luke 10:9.*]*16LtMs, Ms 33, 1901, par. 15*

We are instructed in the Word of God that an evangelist is a teacher. He should also be a medical missionary. But all are not given the same work. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." [*Ephesians 4:11, 12.*]*16LtMs, Ms 33, 1901, par. 16*

We now ask those who shall be chosen as presidents of our conferences to make a right beginning in places where nothing has been done. Recognize the medical missionary work as God's helping hand. As His appointed agency it is to have room and encouragement. Medical missionaries are to have as much encouragement as any accredited evangelist. Pray with these workers. Counsel with them if they need counsel. Do not dampen their zeal and energy. Be sure by your own consecration and devotion to keep a high standard before them. Laborers are greatly needed in the Lord's vineyard, and not a word of discouragement should be spoken to those who consecrate themselves to the work.*16LtMs, Ms 33, 1901, par. 17*

Those who labor in our conferences as ministers should become acquainted with the work of ministering to the sick. No minister should be proud that he is ignorant where he should be wise.



Medical missionary work connects men with his fellow men and with God. The manifestation of sympathy and confidence is not to be limited by time or space. *16LtMs, Ms 33, 1901, par. 18*

The work that Dr. Kellogg has been doing is much larger than he should embrace. He is in positive danger of falling under the pressure of so many responsibilities. But that over which he feels the deepest is that Seventh-day Adventists have made his work so hard. They have not taken any pains to become acquainted with his earnest, determined effort to train and educate workers. He has made his home an asylum for orphans, taking the forsaken and unfortunate to his mind and heart, loving them, caring for them, feeding and clothing them. He carries a fearful responsibility as he performs his important operations, not only at the Sanitarium, but nigh and afar off. *16LtMs, Ms 33, 1901, par. 19*

All who have reasoning minds ought to have seen that his work is far ahead of anything they have done or could do. They should have been very careful how they placed additional burdens on him by ignoring the work which they should have been forward to share. *16LtMs, Ms 33, 1901, par. 20*

The Lord has warned Dr. Kellogg that he was endangering his life by an endless round of wearing responsibilities. He was told that he must not take up so much work. But the work has not been so grievous to him as the efforts made to ignore medical missionary work. *16LtMs, Ms 33, 1901, par. 21*

The light of health reform has been presented to our churches in America, but some of the oldest members have taken a wrong position, counteracting the efforts Dr. Kellogg has made to advance health reform. Those who should have been forward to sanction Dr. Kellogg's work as God's appointed physician, to help him carry his responsibility, have stood to bar his way. They have worked against the principles which the Lord has declared every church should be educated in accordance with which every Christian should educate his family and neighbors. Dr. Kellogg has been trying to teach and practice health reform, but by their example church members have made light of his work. *16LtMs, Ms 33, 1901, par. 22*

Speaking by the inspiration of the Spirit of God, the apostle exhorts

us, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." [2 *Peter* 1:5-10.] *16LtMs, Ms 33, 1901, par. 23*

I have many fears for our ministering brethren, because I have seen that many of them are unreasonably prejudiced. If they can see, as they suppose, that Dr. Kellogg is moving unadvisedly, they make the most of it. I am intensely anxious that Dr. Kellogg shall not give them the slightest reason to vindicate the course they have pursued. Dr. Kellogg has been put to his wit's end to know how to escape the evils confronting him. The Lord understands the strait places in which His servant has been placed. He can weigh every word and action in just balances. I have not a particle of sympathy with the blindness which for so long has been upon our brethren. They have made a world of an atom and an atom of a world. *16LtMs, Ms 33, 1901, par. 24*

But this is enough of this part of the story. The Lord's tender love and care is over Dr. Kellogg. He will not allow him to become the sport of Satan's temptations. He is not pleased with those who by their attitude have made the way difficult for him. Their opposition has made it exceedingly hard for the doctor. But when I come before the people in Conference I shall bear a testimony that will set matters in a true light. I looked to see what kind of work has been done by those who had been so prejudiced against Dr. Kellogg, and I was made heartsick as I saw how much there is to be done in the barren places of the Lord's vineyard. The members of our committees and the presidents of our conferences have not felt the real burden of souls, and the Lord calls for a change. There must be a different administration. No longer must the matter be deferred. Earnest efforts must be made to set things right. The medical missionary work must stand forth in its pure, sacred

character. *16LtMs, Ms 33, 1901, par. 25*

Great care should be taken in working for the outcasts. Neither young men nor young women should be sent into the lowest places of our cities. The sight of the eyes and the hearing of the ears <of young men and women> should be kept from evil. There is much that the youth can do for the Master. If they will watch and pray and make God their trust, they will be prepared to do <various kinds of> excellent work under the supervision of experienced laborers. *16LtMs, Ms 33, 1901, par. 26*

Medical missionary work must have its representatives in our cities. Centers must be made and missions established on right lines. Ministers of the gospel are to unite with the medical missionary work, which has ever been presented to me as the work which is to break down the prejudice which exists in our world against the truth. *16LtMs, Ms 33, 1901, par. 27*

The medical missionary work is growing in importance and claims the attention of the churches. It is a part of the gospel message and must receive recognition. It is the heaven-ordained means of finding entrance to the hearts of people. It is the duty of our church members in every place to follow the instruction of the great Teacher. The gospel is to be preached in every city; for this is in accordance with the example of Christ and His disciples. Medical missionaries are to seek patiently and earnestly to reach the higher classes. If this work is faithfully done, professional men will become trained evangelists. *16LtMs, Ms 33, 1901, par. 28*

I have been cautioned not to open this matter abruptly to Dr. Kellogg; for he may be led to add to his already too numerous burdens. *16LtMs, Ms 33, 1901, par. 29*

The study of surgery and other medical science receives much attention in the world, but the true science of medical missionary work, carried forward as Christ carried it, is new and strange to the denominational churches and to the world. But it will find its rightful place when, as a people who have had great light, Seventh-day Adventists awaken to their responsibilities <and improve their opportunities>. *16LtMs, Ms 33, 1901, par. 30*

Young men and young women must be fitted to engage in medical missionary work as physicians and nurses. But before these workers are sent into the field, they must give evidence that they have the spirit of service, that they are breathing a medical missionary atmosphere, that they are prepared for evangelical work. *16LtMs, Ms 33, 1901, par. 31*

Students should be prepared for pioneer missionary work. The medical missionaries who are sent to foreign countries should first receive a most careful education. They are Christ's ambassadors, and they are to work for Him with all the skill they have, praying fervently that the great Physician will pity and save by His miraculous power. *16LtMs, Ms 33, 1901, par. 32*

Dr. Kellogg is working in the lines of God's appointment in keeping in touch with the educated, noble men of the medical profession. He will be sustained in preserving his faith in the love of the truth. If he will make God his trust, he will be sustained as a genuine, devoted believer. In his association with other physicians, he need not say all he believes. This is not required. But in the past his faith in the Word of God has not been a hindrance, but a help to him, and thus it will be in the future. *16LtMs, Ms 33, 1901, par. 33*

There are some who have no special inclination to devote themselves to evangelistic work. Let these take up the study of surgery. If they grasp the saving truths for this time, they will be able to present the simple lessons of the Bible. They should enter into no theological discussion or controversy, but should show great wisdom and skill, realizing that by speaking and praying and singing the truth, they are freeing the minds of their fellow men from error. In all humility of mind they should exercise themselves unto godliness. *16LtMs, Ms 33, 1901, par. 34*

## Ms 34, 1901

### Our Aged Workers

NP

April 20, 1901

Portions of this manuscript are published in *RY 34-35; ChL 18.*

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I call upon my brethren assembled in Conference to remember that the church militant is not the church triumphant. Let our younger ministers show great respect for the men of grey hairs, who have had an experience in the development of the work from stage to stage. These wrestlers should be greatly appreciated. As they become worn, unable to bear taxation, give them attention and respect and a place in your councils in connection with the work.*16LtMs, Ms 34, 1901, par. 1*

When John was old and grey-headed he was given a message to bear to the persecuted churches. Read and appreciate *the first epistle of John*. Study the principles presented. From the lips of the aged disciple there constantly fell words which magnified the Saviour as he related his experience in connection with Him.*16LtMs, Ms 34, 1901, par. 2*

Because of the false accusations made by the Jews against John, the Roman power tried to take his life. But his time to die had not come. The Lord said, "Let him live. I who created him will be with him and guard him." The Jews made several attempts to take John's life, but this they could not do. Constantly he bore testimony for the Master. In beautiful language and with musical voice he told of the words and works of Christ, speaking in a way that impressed the hearts of all who heard him.*16LtMs, Ms 34, 1901, par. 3*

John was sent as an exile to Patmos, and the Jews thought that they had certainly rid themselves of him. But Christ visited him in his exile and communicated to him the grand truths found in the

Revelation. *16LtMs, Ms 34, 1901, par. 4*

The Lord gives special grace and knowledge to the aged men who have had an experience in the work from its earliest history, and have watched it develop in its various lines of progress. Let these men be appreciated and respected. Let not <the fact be lost sight of that> in the past they have sacrificed everything to advance the work. Because they are growing old is no reason why they should cease to exert an influence superior to the influence of the men who have had far less study of the Word, far less experience in divine things, far less knowledge of the communications of Christ to His people. *16LtMs, Ms 34, 1901, par. 5*

I have been instructed that no indifference or disrespect is to be shown to these burden-bearing pioneers in the work. They are God's workmen and have acted a prominent part in the building up [of] the work which today ought to bear the similitude of the pattern shown them in the mount. But the principles of right have been perverted; worldly plans have been brought in, greatly to the detriment of the purity, sanctification, and holiness of the work in its various branches. God calls for decided reformations. Men who at this time are placed in office should be regarded as on trial for not more than six months or one year, to develop their specific qualifications for the line of work they are to carry. Those who are entrusted with the management of the more important districts should have solid ability. They should be men who are able to carry responsibilities. *16LtMs, Ms 34, 1901, par. 6*

It would be wisdom for <several> men to take this work. One man should not be left to oversee the important but neglected fields. With the testimonies before them, our ministers have passed by on the other side, to seek more favorable places where churches have been raised up. Slothful work has been done. The Lord calls for persevering, determined effort. He will not accept or bless the workers who do not manifest a determined effort to be producers as well as consumers. Men must be chosen as leaders who are benevolent, who will take in the situation. A genuine experience is a growing experience. He who has this experience increases daily in ability. His trust is in God, and he is given strength to devise and plan, multiplying powers of usefulness. *16LtMs, Ms 34, 1901, par. 7*

The young convert must advance in the knowledge of truth and of the love of God in order to keep the place he has reached. If he does not increase in knowledge, gaining greater wisdom day by day, as his responsibilities increase and new fields open before him, his light will become dim and will finally flicker into darkness. The Lord has made every provision for men to gain strength and maturity. Let all remember that they are on trial before the heavenly intelligences, that they must be faithful armor bearers.*16LtMs, Ms 34, 1901, par. 8*

The minister is placed where he must be an example to others. Those who are placed in a position of responsibility should work with an eye single to the glory of God. This must be if their profiting appears unto all. The idea of being once in grace, always in grace, will not bear the test. Men may be thrown off their guard. They may not, when entrusted with responsibilities, make the Lord their dependence. We must all remember that this world is not heaven. The faith of those who comprehend the situation, who work with all their God-given energy, will be tried, because there are so few who work in such a way as to uplift and save perishing souls. Let the vain and envious talkers be converted. Let them come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. The enemy of God and man will be glad to receive the strength of your influence, which you give to him when you fail to use aright your God-given talents. Do not use the talent of speech to misrepresent, misjudge, and depreciate. By doing this work many have been growing weak in spirituality and in brotherly love, until the candlestick is terribly shaken, and, unless they repent, will be moved out of its place.*16LtMs, Ms 34, 1901, par. 9*

God has given every one a part in the work of defeating the enemy. Let us not, by thinking and speaking evil, sow seed which will produce a harvest we shall not care to reap. God calls upon His people to use the tongue in speaking words of hope and encouragement.*16LtMs, Ms 34, 1901, par. 10*

Let the backsliders humble their poor, sin-sick hearts before the throne of God. Wrestle with God as Jacob wrestled with the angel, until you realize that He will have mercy and not sacrifice. Do you see much that you interpret as selfishness, much that you think

cannot be approved by God? Apply your keen, sharp measurement of perfection to your individual self. Be sure that you are doing better work than the one you criticize. Be sure that you are diligent in business, fervent in spirit, serving the Lord. Be sure that you set a better example than the one with whom you find fault. Be sure that your words with reference to the defects of your brethren are few and well-chosen. Remember that men and women are justified by faith and judged by works. What are you doing? Let the complainers and faultfinders cease doing the work that suits the enemy so well. Devote the talent of speech to blessing and strengthening, not to weakening and destroying. Let every one who has had the privilege of knowing the truth ask himself the question, "Am I investing my influence, my time, and my means in God's way? Is my whole life an evidence that I love my Lord and the souls for whom He gave His life?" Let each one say, "I am the possessor of some trust, and I will probe my own motives and scrutinize my own actions."*16LtMs, Ms 34, 1901, par. 11*

To one God gives five talents, to another two, and to another one. To every one is given some gift. There is no person living who has not received a talent from God; and God holds him responsible to make the most of that gift, to sanctify it to the Master's use. God has given talents to the entire human family, from the highest to the lowest. All our talents belong to Him. They are to be used in blessing our fellow beings. The church of Christ is made up of talents large and small. All are to use their capabilities and powers in doing good. Continually they are to increase in usefulness, by seeking to bless and help others.*16LtMs, Ms 34, 1901, par. 12*

Those who misapply the gifts of grace, so that they do not accomplish what they should for the benefit of others, are consumers, but not producers. God requires His own with usury. He keeps an account with every individual. Let no one use his influence to disparage the work of another, which they cannot understand because they have never felt a burden of responsibility. Weakness and indecision, self-indulgence and selfish ambition, are carrying church members to spiritual imbecility. The fruits of righteousness do not appear in them. They apply selfish motives to the earnest worker, because it seems an impossibility for them to do the work others are doing. O, how dangerous is such a position! How much



such lose of the precious fragrance of Christ's love!<sup>16</sup>*LtMs, Ms 34, 1901, par. 13*

Are you condemning your brother, while at the same time you fail to examine yourself? The word of the Lord to you is, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [*Matthew 7:1-5.*]<sup>16</sup>*LtMs, Ms 34, 1901, par. 14*

## Ms 35, 1901

Consumers, but not Producers

NP

April 25, 1901

This manuscript is published in entirety in *17MR 244-251*. + NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

It should be made a part of gospel labor to help forward promising young men who give evidence that the love of truth and righteousness has a constraining influence upon them, leading them to dedicate themselves to the work of God as medical missionaries, as canvassers, as evangelists. Let a fund be established to carry this work forward. Then let those who have received help go forth to minister to the sick and suffering. This work will surely open the way for the balm of Gilead to be applied to sin-sick souls.*16LtMs, Ms 35, 1901, par. 1*

Much instruction is given in the Scriptures regarding the necessity of the work of helping one another. When on earth our Saviour manifested the tenderest pity for physical suffering, and while giving physical relief, He never failed to minister to the spiritual necessities. This example is to guide all who shall engage in God's service. His children are to follow in His footsteps.*16LtMs, Ms 35, 1901, par. 2*

The gospel is the manifestation of the grace of God to fallen man. Those who obey the Word of God will understand that by bearing much fruit they testify to the power of God. The tame, spiritless work which produces no fruit is no evidence of a living connection with God. Without heart-religion, a love for God that is all-absorbing, how can men and women labor for souls, doing the work essential for genuine conversion? Until the heart is humble and contrite before God, until the sins which the Word of God denounces are put away, God's blessing cannot be given. Those who work

successfully for God must learn the first principles of Christianity. Those who find that they do not love God with heart, soul, strength, and mind might better go apart and rest awhile. They might better take up some other work until they breathe a higher, purer atmosphere, for God will not work with them until their hearts are purified through obeying His Word. *16LtMs, Ms 35, 1901, par. 3*

It is those who have the least evidence of the true working of the Spirit of God in their labors who feel the most self-exaltation. These will repress and count of little esteem those to whom God has given the precious truths for which His flock is starving—the bread of life, which will satisfy their soul-hunger. *16LtMs, Ms 35, 1901, par. 4*

There have been many who have not given encouragement to the principles of health reform. They have not encouraged the medical missionary work. Why? Let them answer this question themselves. They refused to become acquainted with the medical missionary work within their own borders. For no well-defined reason, they brought it into disrepute, refusing to give it their sympathy and co-operation. The Lord has marked the motives of those who have bound about the work in its various lines. *16LtMs, Ms 35, 1901, par. 5*

Evangelistic work has been done by some who have not been regarded as qualified for the ministry. These persons have moved forward as the Lord has made known to them their duty, and have done a noble work. Brother \_\_\_\_\_ has been doing missionary work for many years. To all intents and purposes he has practiced the gospel. It is not sermonizing that makes a minister. This is where men have failed who from lack of spiritual discernment have failed to judge righteously. Brother \_\_\_\_\_ has established churches and built meetinghouses in various places. When he has in one place carried the interest as far as he felt warranted, he passed on to another place to which the truth had never been carried, leaving behind a large number converted to the truth, with a place of worship in which to meet. *16LtMs, Ms 35, 1901, par. 6*

Those who audit the accounts of the workers should not settle with such workers as Brother \_\_\_\_\_ according to the precise time they have spent in preaching sermons. Their practical work is of more

value than any number of sermons, for it is the gospel lived, the gospel acted. The manner in which Brother Shireman has been treated needs correction. The time he has spent in establishing schools and building meetinghouses is not to be counted out. In his practical work he was preparing minds to understand the truth as it is in Jesus. It is such men as this that God has honored. But the work He has originated and blessed, men have passed by with scarcely a word of encouragement. Workers He has sent out have been settled with by the auditing committee in a way not proportionate to the work they have done.*16LtMs, Ms 35, 1901, par.*

7

The Lord calls for workers, not for sermonizers, for men who will do real work. The time is coming when we shall take a retrospective view of the work we have done in this life. Then every man's work will stand at its true value. Then those who have souls to show as a result of their labor will receive recognition from God.*16LtMs, Ms 35, 1901, par. 8*

If those who have criticized had gone forth into the dark places of the earth, where the light of truth has never shone, and had worked earnestly for the Master, they would today have been standing on vantage ground. God would have enabled them to do acceptable service for Him.*16LtMs, Ms 35, 1901, par. 9*

Many today are rejoicing in the truth, full of thankfulness and hope, who would never have been reached if the Lord had not put into the hearts of human instrumentalities a longing desire to save souls for Christ. He enabled them to impart a knowledge of the truth to other souls.*16LtMs, Ms 35, 1901, par. 10*

The field has been presented to me. Not a few, but many souls will be saved as a result of men's looking to Jesus for their ordination and orders. Such men have taken up work in the hardest parts of the field, and have labored successfully for the Master. What we need is men who will labor for those who know not the truth, who will go out to rescue those who are out of the fold.*16LtMs, Ms 35, 1901, par. 11*

Let our experienced ministers take young men with them into the field. The camp-meeting season is right upon us. At these meetings

men are to learn to labor for souls as they that must give an account. There are thousands and thousands dead in trespasses and sins. Thousands are passing into the grave unwarned and unconverted. Who will render an account for the many souls uncared for without God and without hope in the world?*16LtMs, Ms 35, 1901, par. 12*

When ministers, teachers and managers breathe the breath of God, a high and holy consecration will be manifest.*16LtMs, Ms 35, 1901, par. 13*

Men have lost the life of God by opposing those who have received a message from heaven. God calls for workers who will wrestle earnestly for the prize of eternal life. The Spirit of God must come to every gospel worker, to every church member, if those who are perishing in sin are saved to Christ. The crown of life is gained by those who run with patience the race set before them. Brethren, God forbid that you should lose this prize. God is not pleased with your inefficiency. You are doing nothing to gain a high, noble spirituality. The torpor of spiritual death has been long upon you. It is not your orthodox theories, not your membership in the church, not the diligent performance of a certain round of duties, that gives evidence of life.*16LtMs, Ms 35, 1901, par. 14*

In an ancient tower in Switzerland I saw the image of a man moved by machinery. It looked like a living man, and I whispered when I came near, as if it would hear me. But though the image looked lifelike, it had no real life. It was moved by machinery.*16LtMs, Ms 35, 1901, par. 15*

Motion is not necessarily life. We may go through all the forms and ceremonies of religion, but unless we are alive in Christ, our work is worthless. The Lord calls for living, truth-loving, Bible-believing Christians. There are hundreds who, though professedly following the Lord, have no light from heaven to reflect to the dark parts of the earth. Oh, if we realized how the Lord looks upon the attitude in which some have stood for years, we would change at once, and earnestly seek the Lord. I say to you in the name of the Lord, Repent, repent, repent. Humble your hearts as you have not done for years. God knows that you are in need of a power out of and

away from yourselves. You should be alarmed at your deficiency and unchristlikeness. Be thankful that it is not too late for wrongs to be righted.*16LtMs, Ms 35, 1901, par. 16*

There are many in the ministry who are consumers and not producers. All have been bought with a price, and all should use in God's service the energy which they have received from Him. Christ says, "It is my Father's good pleasure that ye bear much fruit."*[John 15:8.]16LtMs, Ms 35, 1901, par. 17*

God desires His ministers to deal wisely with all who are connected with His work. He abhors careless dealing, giving faithful workers little reward, while those who produce nothing receive much.*16LtMs, Ms 35, 1901, par. 18*

"Unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."*[Revelation 3:1-5.]16LtMs, Ms 35, 1901, par. 19*

God calls for sincere, earnest, persevering laborers. We have considered the tithe to be a blessing. God forbid that through the perversity of men it should become a snare to those who receive it. It means much for men who are sustained by the tithe to be consumers and not producers, failing to show any fruit for their labor. The workers must make a better record than they have done in the past. They are not doing justice to themselves or to the cause of God. Work, brethren. Go into the vineyard of the Lord and labor for souls. Consider no work too taxing. God sees that selfishness is being cherished by some who for years have been in the cause as

paid workmen. They have wasted the opportunities given them. By inaction they have weakened their spiritual sinews and muscles. *16LtMs, Ms 35, 1901, par. 20*

Those who would become successful wrestlers must put to the tax brain, bone, and muscle. Improvement is needed in many lines of the work. New lines of work must be organized. New workers must go into the field to labor for souls. These workers are to dig in God's Word for the precious ore of truth. As they search the Word, the truth will appear to them in a new aspect. *16LtMs, Ms 35, 1901, par. 21*

"Search the Scriptures," said the divine Teacher; "for in them ye think ye have eternal life, and they are they which testify of me." "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [*John 5:39; 6:63.*]*16LtMs, Ms 35, 1901, par. 22*

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine tenths of our people, including many of our teachers and ministers, are content with surface truths. *16LtMs, Ms 35, 1901, par. 23*

In the Bible the truth is compared to treasure hid in a field, "the which, when a man hath found, he hideth; and for joy thereof goeth and selleth all that he hath, and buyeth that field." [*Matthew 13:44.*] He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren in the name of the Lord to sink the shaft deep into the mines of truth. *16LtMs, Ms 35, 1901, par. 24*

The Lord declares that His church is not to be governed by human rules or precedents. Men are not capable of ruling the church. God is our Ruler. I am oppressed with the thought of the objectionable human management seen in our work. God says, Hands off. Rule yourselves before you attempt to rule others. Strange things have been done, things that God abhors. For men to claim that the voice of their councils <in their past management> is the voice of God seems to me to be almost blasphemy. *16LtMs, Ms 35, 1901, par. 25*

## Ms 36, 1901

Diary/"Last night I spoke in the College ..."

NP

April 26, 1901

Portions of this manuscript are published in *Ev* 333.

Last night I spoke in the College library. I had very plain things to say, but I have not yet discharged my whole duty. It has been presented to me that a certain power has been trying to rule in Battle Creek. Some have possessed a spirit similar to that possessed by the priests and rulers in Christ's day. As it was presented to me, there was a kingly power which wished to rule, and if things did not come into line, there was a desire to repress men who were being enlightened by the Holy Spirit, men who had His word, who had been given a message to bear to the people. Many of the members of our committees have lifted up their hearts unto vanity and boasting. Prejudice has been shown against the medical missionary work, and against the men God has been leading and guiding, giving them power to give the trumpet a certain sound. The shepherds have not been doing the work God has given them. They have not been establishing the truth in new places. Earnest study of the Word of Christ would have given them a message for the churches, to arouse them from spiritual slumber. "But the men of experience, who have the word of the Lord, were not wanted in your camp-meetings or council meetings," saith the Lord. "Yet I had a work for them to do. There have been those who have despised the message of the Lord, and in their supposed superiority have lifted up their souls unto vanity. I will not accept their service. I will put other men in their place; for I am greatly displeased with their words and works." *16LtMs, Ms 36, 1901, par. 1*

"Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who



hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it? Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, until he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.” *Jeremiah 23:16-24.16LtMs, Ms 36, 1901, par. 2*

The Lord will not serve with your methods and plans. There needs to be connected with the work men who have a right spirit, who will be faithful stewards and faithful watchmen, who will not sleep on the walls of Zion. The Laodicean message is applicable to many of the ministers and many of the churches to which they have ministered. “These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous therefore, and repent.” [*Revelation 3:14-19.*] *16LtMs, Ms 36, 1901, par. 3*

A round of sermons is preached, but as the church members have little interest to practice what they hear, evils are imperceptibly coming in. During the last twenty years many have failed to gain the experience which would enable them to sway the work in right lines. Little has been done to branch out, to prepare men to do evangelistic medical missionary work. Is this lack of genuine work,

with its sad results, to continue? Let ministers and people answer, No. By the help of God we will seek His face, repent of our sins, and become converted. We will learn every day from our Bibles how to succeed in becoming missionaries of whom Christ shall not be ashamed. *16LtMs, Ms 36, 1901, par. 4*

Let us improve the privileges given us by God. Let us increase our intelligence by working together with Him. Let us go forth in the meekness and simplicity of Christ to win souls for Him. Thus we shall establish those in the faith. We are to work for the sick, the afflicted, and the suffering. As medical missionary work and the preaching of the Word are combined, the cause will move forward. Every worker is to strive to gain by practical experience the tact, skill, and knowledge necessary for the work. Let those who know the truth labor to convert those for whom Christ has died. Let them relate their own experience in the faith. Some can make no special appeals to history and science in witnessing for Christ. But from their own experience they can bear weighty testimonies, testimonies which will be much more powerful than long sermons and long prayers. He who does his best in missionary work, using his ability in practical effort, is preparing a solid foundation on which to build. As he labors with Christ, his faith is built upon knowledge. He feels that the Saviour is close by his side, teaching him how to wear his yoke and how to carry his burden restfully, trustingly, cheerfully. By the experience which he is gaining, he is bringing to the foundation gold, silver, and precious stones. *16LtMs, Ms 36, 1901, par. 5*

These are the things I have been instructed to present to those who are about to commence a new and untried work. As, by imparting to others, they put into use the knowledge they have gained, they are solidifying their faith, preparing themselves for test and trial. The work of winning souls needs constant study of the Word, that the precious jewels that reward the diligent searcher may be found. There are some who fall into the error of thinking that they can have Christ in the soul without studying the Word. They neglect the Bible, comforting themselves with the thought, I can commune with God without referring to His Word. It is the duty of all to search the Bible, that they may establish their faith upon a "Thus saith the Lord." Lessons should be given from the Bible. This is Christ's life, a

picture of His words and of His work. There will be no vague sentiments or idle dreaming when the Bible is made the study book. As the worker goes forth with the precious volume in his hand, he becomes more and more built upon true knowledge. There is seen an increase of ability to work. All who co-operate with Christ will have this experience. As they follow on to know the Lord, they will know that His going forth is prepared as the morning. They will become constantly better able to represent Christ. They are continually strengthened by practical work in God's service. They are strengthened in faith and confirmed in knowledge. They can present to unbelievers proof of the fulness of grace and love which is in Christ. Thus they become complete in Him. Such men acquire an education by prayer and earnest soul hunger. As they eat the words of Christ, the treasure house of the mind is filled with precious truths, from which they can draw to supply the needs of others. They know how to lead. They can teach others, relating to them their own experience. *16LtMs, Ms 36, 1901, par. 6*

Earnest, diligent exercise in spiritual things gives spiritual strength to sinew and muscle, enabling a man to endure the seeing of Him who is invisible. The presence of Christ becomes more and more a certainty, and gives to the words an intensity of thought. The life blood of Christ circulates through the soul. As he lives on the bread of heaven, Christ is formed within, the hope of glory. The spiritual strength and knowledge he acquires enables him to bear a powerful testimony to the efficiency of the grace of Christ. *16LtMs, Ms 36, 1901, par. 7*

By the exercise of the muscles, the blood is carried to every part of the human frame. The different parts of the machinery are brought into harmonious action. There is no discord to cause pain. Thus it is with the Christian experience. The words of Christ are as the leaves of the tree of life, which are for the healing of all spiritual woe, even in this life. *16LtMs, Ms 36, 1901, par. 8*

I am instructed to urge every soul to seek most earnestly to impart the light of the knowledge of God to those who know Him not. God has given to human beings talents upon which they are to trade. By using aright the Lord's entrusted gifts, they are to bring precious souls into harmony with truth and righteousness. Every gift is to be

put out to the exchangers, that souls may be won for the Redeemer. Angels of God work with those who seek to impart light to those who, in receiving the truth, will be producers of much fruit. The way in which the truth is presented has much to do with its acceptance. Many ministers give discourses, but few know what it is to watch for souls as they that must give an account. Watching means seeking, working—speaking words in season to those that are weary. Christ is the first in the thoughts of the Christian. He has disciplined himself to make the Saviour first and last and best in everything. And the souls converted through his labors receive the gift and in their turn seek to save souls ready to perish. A rich reward will be given to the true workers, who put all there is of them into the work. There is no greater bliss on this side of heaven than in winning souls to Christ. Joy fills the heart as the workers realize that this great miracle could never have been wrought by human agencies, but only through the One who loves souls ready to perish. The divine presence is close beside every true worker, making souls penitent. Thus the Christian brotherhood is formed. The worker and those worked for are touched with the love of Christ. Heart touches heart, and the blending of soul with soul is like the heavenly intercourse between ministering angels.*16LtMs, Ms 36, 1901, par. 9*

## Ms 37, 1901

Talk/Regarding the Southern Work

Battle Creek, Michigan

April, 1901

This manuscript is published in entirety in *2SAT 156-162*.

Regarding the Southern Work. Talk by Mrs. E. G. White in the Review Chapel. *16LtMs, Ms 37, 1901, par. 1*

We stand in a very responsible position before God. We claim to have advanced light. We claim to be giving the most solemn message ever borne to the world. For some years, as the field has been opened before me, I have felt a great sadness. God designs that there shall be means in His treasury to sustain the work in all its branches. It is represented to me that the barren places in the Lord's vineyard are as a reflection cast upon Him. The contrast between what should be done and what is not done is plain, and upon God is thrown the blame of the neglect. The wickedness of the places in which no standard is raised for God cries out against those who have neglected to advance the work, who have hovered over the churches when the members should be educated to rely upon God and have root in themselves. *16LtMs, Ms 37, 1901, par. 2*

This is why I said that Elder Jones' place is not in the editorial chair. He has a message to bear and power with which to bear this message, and he should enter the fields where the need is greatest and open the truths of the Word of God to the people. *16LtMs, Ms 37, 1901, par. 3*

Field after field has been opened before me. The English-speaking field in Europe is a very important field. In it people will be raised up who will carry the truth to others. *16LtMs, Ms 37, 1901, par. 4*

These things have been opened before us. Over and over again has been given the message, Enter new territory. Plant the standard in new places. Do not leave any portion of the Lord's vineyard unworked. It casts reflection upon God to leave His

children without light. In the day of judgment, this reflection will be cast back upon those who have neglected their God-given work. The responsibility of those handling sacred truth has always been presented to me in such a solemn light that I have felt like bearing the message again and again; and this I have done.*16LtMs, Ms 37, 1901, par. 5*

The idea that our ministers must hover over the churches might just as well be given up now as later. The members of the churches must be taught to keep themselves at work, showing the intelligence and spirituality God requires in those who claim to be members of His church.*16LtMs, Ms 37, 1901, par. 6*

What is going to give life to the churches? Nothing can do this like seeing the work advancing in the harvest field. And in this work the members of the churches can all take part. They may not preach, but they can help in many other ways. Many can work as Brother Shireman has worked. God has given us Brother Shireman's work as an object lesson. God has encouraged Brother Shireman in his work. The Spirit of the Lord has guided and blessed him. There are others who can and should work as he has worked.*16LtMs, Ms 37, 1901, par. 7*

For some time the Southern field has been represented to me as a sick child. I have been shown that our people have turned away from this sick child, who needed help and attention, to those who were not sick. If there are any people in the world who cannot help themselves, it is the people of the South—a portion of the whites as well as the colored race. The necessity for work among the poor whites is just as great as the necessity for work among the colored people.*16LtMs, Ms 37, 1901, par. 8*

The colored people need someone to devise and plan for them. We cannot say, Do this, or, Do that, to those who do not yet know their A B C's. A casual work will not help these people. A worker goes there, looks at the field, sees the objectionable features, and leaves. This has been done over and over again. How much does it help? Thus one thing after another has hindered the work.*16LtMs, Ms 37, 1901, par. 9*

Recently some work has been done in the Southern field. Some

schools have been established. But I am talking about the field when nothing was done, when my son and Brother Palmer began to work. From the commencement of their work, their efforts should have been encouraged by the prayer and counsel of their brethren. But was this done?*16LtMs, Ms 37, 1901, par. 10*

It was understood that the Gospel Primer was to be published to help the work in the Southern field. The way in which this book was handled has brought the reproach of God upon those who took part in this matter. In the place of taking hold to do what they might have done to help the Southern field, men allowed the selfishness, which God abhors, to enter, because they saw that there was money to be made through the sale of the Primer. Every scheme that could be laid was laid to divert the proceeds of this book from the Southern field. I have not said this before, even to Edson, but I felt that it ought to be presented this morning. An underhand work was done. God desires every one to realize that He hates and despises underhand work. He will never give prosperity to those who engage in it. But work of this kind has been done. Things were brought to bear upon Edson and Brother Palmer in such a way that it was too much for them. If I had been on the ground, I could have told them what to do. I could have stood with them. And I would have stood with them to the last had I been here. But I was not here, and no one dared to say to the men at the heart of the work, Why do ye thus?*16LtMs, Ms 37, 1901, par. 11*

The matter of the Gospel Primer is not healed. This matter is presented to me again and again. A patchwork effort has been made to set things right, but this effort the Lord does not accept. Unless the men who took part in this work learn the meaning of true principle, unless they have eyes to see and ears to hear and hearts to understand, unless they realize that God's work is sacred in His sight, they might better sever their connection with the work. The reproach of God rests upon the effort made to keep back funds from the Southern field.*16LtMs, Ms 37, 1901, par. 12*

The Southern field must be worked intelligently. Some have thought that because the people in the South are so ignorant, it did not matter what kind of workers were sent there. But the fact that the people are so ignorant makes it necessary to send the most

capable workers, workers who know how to deal with human minds. Those who work successfully for people who have sunk as low as the colored people in the South must be men and women who will not labor foolishly, who will not work a little while and then get tired and go home. This field needs workers who will say, I will not fail or be discouraged. *16LtMs, Ms 37, 1901, par. 13*

When I was living in Cooranbong, the need of the Southern field was opened before me. In the night season I was standing before a large congregation, making an appeal to them. That night I arose at eleven o'clock and began to write out this appeal. The money raised in response to this appeal was not to be sent to places which had received help. It was to be sent to the field where a beginning must be made, where everything was wrong, where help must be given in order for anything to be done. About eleven thousand dollars was raised in response to this appeal, and I waited and waited to see what was done with this money. Edson kept writing to me, saying that he wanted to do this and that to start the work, but could not for want of means. In this work he found people who needed clothing, and he longed to be able to relieve their necessities; but his wages were small, and he had very little money to do anything with. I tried to help him, giving him an order on the Review and Herald for \$400, which money he was to use in clothing the naked and feeding the hungry. *16LtMs, Ms 37, 1901, par. 14*

Where did the money go that was raised for the Southern field? How long has it been since that money was raised? It was raised five years ago; but I do not know where it went, and if there is anyone here who has knowledge on this point, I wish he would tell me. Those who kept back the money that was raised for the Southern field in response to my appeal are accountable to God, for He led me to make this appeal. *16LtMs, Ms 37, 1901, par. 15*

Brother Palmer was taken from the field. He was needed to stand by Edson. They had little enough help in the field. But he was taken away to engage in other work. This move was not successful, and I knew that it would not be. It was not favorable to Brother Palmer's spirituality. My great fear has been that under the pressure that was put upon him, he would backslide altogether. I was afraid that he would leave the truth. But the Lord gave me light that He would



keep Brother Palmer and establish him in the place from which he was taken. But I did not design to say anything of this to Brother Palmer until he himself made the proposition to return to the work in the South. Things are coming about in accordance with God's design. He desires Edson and Brother Palmer to stand together. He designed them to stand together years ago.*16LtMs, Ms 37, 1901, par. 16*

The night before last I only slept for one hour. I was revolving over and over in my mind the matters of which I have spoken this morning. I asked myself, Will I be free when I go from this place if I say nothing about them? Will I stand free before God? I did not mean to say a word. I thought that when the Spirit of God came into our meetings, there would be those who would understand that they had something to say in order to remove the reproach of heaven, which for years has rested upon the work here. Many of those who acted a prominent part in the wrongs done are not here, but there are those here who have been following the same principles of wrong. To forsake right principles is like taking away the foundation of a house. If men who have grown to manhood cannot understand what pure principles mean, they might better go apart and meditate and pray until they understand this. From the light which I have had, I know that principles which do not meet the approval of heaven have been followed.*16LtMs, Ms 37, 1901, par. 17*

It is working upon wrong principles that has brought the cause of God into its present embarrassment. The people have lost confidence in those who have the management of the work. Yet we hear that the voice of the Conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the Conference ought to be the voice of God, but it is not, because some in connection with it are not men of faith and prayer, they are not men of elevated principle. There is not a seeking of God with the whole heart; there is not a realization of the terrible responsibility that rests upon those in this institution to mold and fashion minds after the divine similitude.*16LtMs, Ms 37, 1901, par. 18*

These things have kept my soul in great distress. At times I rise above it a little, and yet I know that the wound is not cured; because

if it were, the matter would not be continually presented to me. A thing that is healed, is healed. I was referred to the case of Achan. The entire congregation of Israel was affected by Achan's sin. Because of it God could not help them, and when they went out to battle they were beaten by their enemies. Joshua prostrated himself before the Lord, and asked, What does it mean that the children of Israel flee before their enemies? God told him that there was an accursed thing in the camp, that spoil had been taken from the enemies of Israel. He told him that there was robbery and dissembling in the camp, and that His blessing could not rest on the people till these things were cleansed from them.*16LtMs, Ms 37, 1901, par. 19*

These sins have been practiced in the work that has been done here. That God could bear with those who acted a part in this work as long as He has done, is a marvel to me.*16LtMs, Ms 37, 1901, par. 20*

Before I came here God told me what course I was to pursue. I was to bear a straight testimony. I was to bear it without making any excuse as to why it was given. Then my work would be done. The responsibility would rest upon those to whom the testimony had been given. If they did not act upon it, the guilt would be theirs. Guilt would not rest upon me if I did my duty.*16LtMs, Ms 37, 1901, par. 21*

There have been those who have tried to undermine the influence of Edson White. They forgot while they were doing this that much more might have been done to undermine their influence. They have spoken of Edson with a sneer, with expressed contempt. My son did not know that I was going to speak of this. But I feel that it [is] my duty to speak these words this morning. It is a sin against God for men to treat a fellow worker as some have treated Edson. God has said of him, My angel shall go before him, and lead him if he will walk humbly before Me.*16LtMs, Ms 37, 1901, par. 22*

I told my son to be very careful what course he took, because if he made mistakes there would be those who would say, It is of no use to place confidence in Edson White. They would be watching for a chance to criticize him. The angel put his hand on his shoulder and

told him to work and walk very discreetly, because there were those who stood ready to hinder his work in the South if they could possibly do this. *16LtMs, Ms 37, 1901, par. 23*

God is not with those who criticize and find fault, and I wish all to know it. If those who had criticized had gone to the Southern field, and had talked with Edson as brother should with brother, counselling and praying with him, how much better it would have been. But instead of doing this, they stood off and fired shots at his work, making things out to be as bad as possible. Why did they not go over the field for themselves, so that they could make a true report? They had opportunity to do this, but instead, they took the reports which had been brought by some one else. We read in the Psalms that the one who will stand in the courts of the Lord is the man who takes not up a reproach against his neighbor. *16LtMs, Ms 37, 1901, par. 24*

I do not know but that I have said enough for you to work upon. But I wish to say again that there is a work to be done in the Southern field. Very little can be done in the cities of the South until sanitariums are established there. Let this work be commenced at once. A beginning has been made at Nashville. A sanitarium must be established there. A school must be started, not in the city, but at a distance from it. Schools must be established in different places in the South. And colored teachers must work for the colored people under the supervision of well-qualified men who have the spirit of mercy and love. *16LtMs, Ms 37, 1901, par. 25*

I wish to say also that the Southern field is a world of its own. The work there will have to be carried forward independently, to a large degree, of the Conference here. The workers in the field will have to exercise judgment as to the best way of advancing. And those who begin this work in any part of the Lord's vineyard are not to feel that they cannot make advance moves without consulting those in Battle Creek. Those at the heart of the work, if they hear that a worker is not doing as he should, are not to remove him without learning the real facts in the case. God wants His people to act sensibly. If you hear that a worker is not doing as he ought, find out wherein he is lacking. Talk with him in regard to his course, and plead with him to improve. Show him the best way in which to work. *16LtMs, Ms 37,*

*1901, par. 26*

We have reached the time when the work cannot advance while wrong principles are cherished. Two or three voices are not to control everything in the whole field. No, indeed. In every field God has men of capability. He does not mean that these men, when they wish to take advance steps, shall send to Battle Creek in order to find out the best way in which to move. The Lord says, I will break up this plan of working. I will sever these connections. Every field shall bear its own responsibility. *16LtMs, Ms 37, 1901, par. 27*

## Ms 38, 1901

Sermon/The Unity of the Spirit

Des Moines, Iowa

May 6, 1901

Portions of this manuscript are published in *HP 321*.

**Sermon by Mrs. E. G. White in the Des Moines Church.**

“And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” [*Ephesians 2:1-6.*] *16LtMs, Ms 38, 1901, par. 1*

God desires His children to show the world what it means to sit together in heavenly places in Christ, “that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.” [*Verse 7.*] This kindness He expects us to bring into our dealings with one another. *16LtMs, Ms 38, 1901, par. 2*

“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” [*Verses 8-10.*] *16LtMs, Ms 38, 1901, par. 3*

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love,

endeavoring to keep the unity of the Spirit in the bond of peace.” [*Ephesians 4:1-3.*] Here is something we are to do. We are to be practical Christians. We are to endeavor to keep the unity of the Spirit. *16LtMs, Ms 38, 1901, par. 4*

“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.” [*Verses 4-7.*] How many of us comprehend these words—“According to the measure of the gift of Christ”? When God gave Christ to our world, He gave all heaven. That gift places at our command all the facilities and powers of heaven. *16LtMs, Ms 38, 1901, par. 5*

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. ... And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” [*Verses 8, 11.*] All these gifts are needed. One is not sufficient. God gives varied gifts to His servants that they may accomplish the work entrusted to them. Different gifts, different capabilities, are necessary for the “perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” [*Verses 12-14.*] We are not to bring childishness with us as we advance in years. But many of us are doing this. Into our religious experience we weave the objectionable traits of character which in our earlier years we have failed to overcome. *16LtMs, Ms 38, 1901, par. 6*

Parents cannot too earnestly warn their children against cherishing hereditary and cultivated tendencies to wrong which, unless overcome, will spoil their Christian experience. Many, when they join the church, bring with them the inconsistencies and foolishness of childhood. Without thinking, they say the things which come first into the mind. Thus they wound their brethren and sisters, and stir

up the worst passions of the human heart. This grieves the Spirit of God. The Lord desires His children to esteem one another as the purchase of the blood of Christ. When they do this, they will know what it means to sit together in heavenly places in Christ. Our lips need to be sanctified with a live coal from the altar of God. Then we shall speak words that are elevating, refining, ennobling; words that are filled with the fragrance of Christ's righteousness; words that are a savor of life unto life. *16LtMs, Ms 38, 1901, par. 7*

Christ wants His followers to be like Him, because He desires to be correctly represented in the family circle, in the church, and in the world. He wants us to attend to ourselves. When we do this, we shall find that we have enough to keep us busy. We are to accept Christ as our efficiency, our strength, that we may reveal His character to the world. This is the work resting upon us as Christians. We are to witness to the power of heavenly grace. *16LtMs, Ms 38, 1901, par. 8*

But are there not many who are not clothed with the garment of Christ's righteousness, who are like a chestnut burr, hurting those with whom they come in contact? Might they not better speak sanctified words? Might they not better remember that the talent of speech is given them by God for the blessing of those around them? Those who represent Christ will not speak harshly. Their words will be pleasant and helpful. "Speaking the truth in love," we "grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [*Verses 15, 16.*] *16LtMs, Ms 38, 1901, par. 9*

Do we read this Scripture as often as we should? I wish you would all commit it to memory. It contains the essence of religion. *16LtMs, Ms 38, 1901, par. 10*

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath,

and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Verses 29-32.] *16LtMs, Ms 38, 1901, par. 11*

"Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor. But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." [Ephesians 5:1-4.] *16LtMs, Ms 38, 1901, par. 12*

Have we not abundant reason for giving thanks? Why should we not thus honor God? Why should we not show the world how thankful we are for the great goodness of our heavenly Father? *16LtMs, Ms 38, 1901, par. 13*

And now I want to tell you about our conference in Battle Creek. It was a great trial for me to leave my home in California and take the long journey across the continent. And to save me this journey in midwinter, the brethren decided to hold the conference in California. But in the night season I was addressing congregations in Battle Creek. The Spirit of the Lord was striving with me, and I knew that I must go to Battle Creek. Therefore it was decided to hold the conference in that place. *16LtMs, Ms 38, 1901, par. 14*

The journey was trying, but the Lord sustained me, as He did also during the conference. At times, when I arose to address the vast congregation assembled in the Tabernacle, I feared that I would not have strength to speak. But I committed myself to the Lord, and He strengthened me. His presence was manifest in our meetings, and through His grace precious victories were gained. It was a conference after God's order, a conference such as has never before been held by our people. Some thought that the meeting would bring a terrible crisis, but the Lord overruled for His glory. He worked to unite His people. *16LtMs, Ms 38, 1901, par. 15*

After the conference it was proposed that I visit Indianapolis on my way home. I was so weak that I feared I could not do this. I had slept but little for three nights. But I decided to trust in the Lord for



strength. The morning I left, just before going to the train, I called on Judge Arthur, who had been anxious for me to visit his family. I had very little time, and I told him I thought that a season of prayer would be the best visit we could have. His children had come in from school to be present, and together we sought the Lord. While I was praying, peace and comfort from on high came to me. I rose from my knees quite ready to go to Indianapolis. On the way there, our train stopped at every station on the line. People were constantly getting off and on the car. This has usually tired me, but this time it did not affect me in the least. The Lord's blessing was with me all the way, and He helped me to speak twice to the church in Indianapolis. *16LtMs, Ms 38, 1901, par. 16*

The Lord gave me strength to come here, and I praise His holy name. I wish to say that some among our people have regarded Dr. Kellogg with unreasoning prejudice. Few realize how much Dr. Kellogg has done to advance the principles of truth. He has labored unceasingly and earnestly to educate young men and young women to engage in medical missionary work. He has accomplished a work which our people might well study carefully before they begin to criticize him. I know the feeling which has been cherished by many in Iowa against Dr. Kellogg. I hope this feeling will be cherished no longer. I do not say that Dr. Kellogg has not made mistakes, because I think he has. But who is there who has not made mistakes? Dr. Kellogg has stood in a very trying position. He has had few to sympathize with him, while many have stood by to criticize and condemn, instead of aiding him in his God-given work. He has been trying to live out the principles of truth. Why, then, have his brethren made it so hard for him? *16LtMs, Ms 38, 1901, par. 17*

Dr. Kellogg has for a long time stood under a heavy load. Things have been told about him of which one-twentieth part may be near the truth, while the rest is false. Someone has heard something and has told some one else. Thus reports have been carried. Thus the churches have nourished criticism, robbing themselves of heaven's richest blessing. The spirit of criticism which has sprung up in Iowa is an offence to God. Those who have cherished this spirit cannot prosper until it is cleansed from their hearts. *16LtMs, Ms 38, 1901, par. 18*

God wants His people in Iowa to come into order. He wants to do great things for them, and this He will do if they will take a correct position. He wants them to look at their own defects instead of at the defects of some one else. Remember the words of the Saviour when the Pharisees brought to Him a woman taken in adultery. "He that is without sin among you, let him cast the first stone," He said. [*John 8:7.*] Then, bending down, He wrote on the ground. As the accusers of the woman pressed forward to see what He wrote, they read the record of their own sins, and one after another, ashamed and confounded, they went away. Remember the sin in your own heart. Then you will not be so ready to throw stones at some one else. *16LtMs, Ms 38, 1901, par. 19*

I speak to our people in Iowa. I hope you will carry what I have said to the whole conference. Tell our people that God wants them to come into working order. Tell them that He wants them to take up the work they have neglected. This neglect has thrown upon Dr. Kellogg a burden which he should never have had to carry, a burden which he would not have had to carry if our people had done their appointed work. Not till you begin to do the work Dr. Kellogg has done will it be time for you to criticize him. But it is never right to find fault. If you hear that some one has done wrong, go to him, and find out whether he is really at fault. Have you done this in the past, or have you said, "Report, and we will report it"? [*Jeremiah 20:10.*] May the converting power of God come upon His people in Iowa, for they need this power. The work in this State ought to be much farther advanced than it is. Let those who leave their own work undone to criticize the work of another remember that all they say is written in the records of heaven, and that by their words they will be either justified or condemned. *16LtMs, Ms 38, 1901, par. 20*

Christ is the greatest Missionary the world has ever known. When He was on this earth, He went from city to city, preaching the gospel and healing the sick. When the people of a city urged Him to remain with them, He would answer, I must go to other cities also. He came to our world as the great Restorer. He wants His people to do the work He has left for them. Are those who claim to be laborers together with God working as Christ worked? Are you helping and blessing those around you, or are you criticizing and

finding fault? I beg of you for Christ's sake to banish all criticism from your hearts. Let your words and actions be sanctified by the love of Christ. When you are tempted to think that some one else is doing wrong, ask yourself if all you are doing is right. *16LtMs, Ms 38, 1901, par. 21*

There is work for the Iowa Conference to do. When they do this work, they will have no time for fault-finding or complaining. Christ said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [*Luke 4:18, 19.*] This is our work. God calls upon His people to be working Christians. They are to improve by right use of the talents He has entrusted to them. Let us not be like the slothful servant who hid his one talent in the earth. Let us rather be like the servant who doubled his talents, to whom his Lord said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [*Matthew 25:23.*] Shall we not live so that the "Well done" shall be spoken to us? If we expect to sit with the Man of Calvary on His throne, we must here work as He worked. *16LtMs, Ms 38, 1901, par. 22*

Christ has paid a costly price for your service, and He expects you to consecrate all you have and are to Him. Will you do this? Will you take up medical missionary work? To do medical missionary work as Christ did it means to have Christ formed within, to work for the good of humanity with a heart filled with unselfish love. Take up this work, that the curse of God may not rest on you, as it rested on Meroz, for not coming up to His help. *16LtMs, Ms 38, 1901, par. 23*

Those who strive for an earthly prize are temperate and earnest. We claim to be Christians, seeking for a crown of immortality. Is our earnestness proportionate to the value of the object for which we are seeking? God help us to see that it is time for us to pay some attention to ourselves, to be temperate in all things, to practice the principles of health reform. *16LtMs, Ms 38, 1901, par. 24*

In the name of the Lord I beseech you to humble your hearts before Him. Criticize yourselves, but do not criticize others. Christ wants you to help one another. Open the door of the heart, and let the Saviour in. When He abides in the heart, you will do all in your power to strengthen and encourage those for whom He gave His life. *16LtMs, Ms 38, 1901, par. 25*

Suppose that Christ were coming today! Are you ready to meet Him? Is your character without spot or wrinkle or any such thing? Could you look up and say, "This is the Lord, we have waited for him, we will be glad and rejoice in his salvation"? [*Isaiah 25:9.*] May God help and bless and sanctify you. May He cleanse you from all impurity, that you may enter in through the gates into the city. God forbid that any of you should be weighed in the balances and found wanting. *16LtMs, Ms 38, 1901, par. 26*

God wants His sons and daughters to reveal before the synagogue of Satan, before the heavenly universe, before the world, the power of His grace, that men and angels may know that Christ has not died in vain. Let us show the world that we have power from on high. I beseech you for Christ's sake to be reconciled to God. Beware lest at the last great day you are found without God and without hope in the world. It is time that we sought the Lord with the whole heart, that we may find Him. Ask Him to fill your heart with His grace and sweetness. May God help His people to get out of the rut into which they have fallen, and come to the place where they can walk and talk with God. Then, as they reflect the light and joy of heaven, God Himself will rejoice over them with singing. *16LtMs, Ms 38, 1901, par. 27*

God gave me this message to bear to His people in Iowa. He said to me, "You are to enter into no controversy. Bear the testimony as I give it to you. Do not try to make the people believe it. I have not laid this burden upon you. All you are to do is to deliver the message. I am beside you. I will work with you." *16LtMs, Ms 38, 1901, par. 28*

I have now given you the message in the name of the Lord. *16LtMs, Ms 38, 1901, par. 29*

## Ms 39, 1901

Sermon/Living for Christ

Denver, Colorado

May 1901

Portions of this manuscript are published in *TMK 149*.

**Sermon by Mrs. E. G. White in the Denver Church.**

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ... Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” [*Colossians 3:1-4, 12-16.*]<sup>16LtMs</sup>, *Ms 39, 1901, par. 1*

This is what we need in our households. There is in it no faultfinding, no harshness; but peace and joy and rest in the Lord.<sup>16LtMs</sup>, *Ms 39, 1901, par. 2*

“And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [*Verse 17.*] Let us not forget that our time here is short. We shall pass through this world but once, and as we pass along, let us make the most we can of ourselves. This we may do by cultivating the graces of the Spirit, which make us as a savor of life unto life to those with whom we come in contact. There are many in this world who are in

sorrow and trouble. Speak words of sympathy to them. This will make their burden lighter. *16LtMs, Ms 39, 1901, par. 3*

God calls for loving service. He calls upon parents to speak lovingly and tenderly to their children. Let them see that you think they help you. Give them responsibilities to bear, small ones at first, and larger ones as they grow older. Never, never let them hear you say of them, "They hinder me more than they help me." *16LtMs, Ms 39, 1901, par. 4*

Parents, God calls upon you to repent of your sins. He calls upon those who have neglected to train their children in His fear to awaken to their responsibility. How few parents there are who realize the accountability resting upon them. How many there are who forget that the home is a school in which children are trained to work either for Christ or Satan. Fathers and mothers, remember that every word you speak in the hearing of your children has an influence upon them, an influence either for good or for ill. Remember that if you find fault with one another, you are educating your children to find fault. *16LtMs, Ms 39, 1901, par. 5*

With your children around you, bow before the Father in heaven. Ask Him for help to guard the trust He has given you. Let your petitions be short and earnest. Say, "Heavenly Father, I want my children to be saved. Grant me the aid of thy Spirit that I may so train them that they may be counted worthy to inherit eternal life." Train your children to offer their simple words of prayer. Tell them that God delights to have them call upon Him. *16LtMs, Ms 39, 1901, par. 6*

We can subdue our children only as we subdue ourselves. But there are so many parents who have brought with them into the home life their hereditary and cultivated tendencies to wrong. They have not left their childishness behind. They scold their children for things which should never be noticed. Parents, never scold your children. Deal firmly but kindly with them. Keep them busy. Make them feel that they are a part of the family firm, that they can help mother and father. Thank them for what they do for you. *16LtMs, Ms 39, 1901, par. 7*

Let your home be a place where God is loved and honored. Think

of the love God manifested for us when He gave His Son to die for us. In this gift the Father gave Himself. And in return, He wants us to give to others the blessings He has bestowed on us. God forbid that we should be content to grasp only for ourselves the great promise of salvation. Let us seek rather to work as did the great medical missionary who went about doing good. Thus we shall bring the fragrance of His character into our own lives and into the lives of others. Our joy will be full and the Saviour will be honored. *16LtMs, Ms 39, 1901, par. 8*

We need to praise God more than we do. We should offer Him more thanksgiving. As we show that we are glad in the Lord, the heavenly universe will recognize our offering and will rejoice over us with singing. How often we hedge up our own way and give ourselves into the hands of the enemy by talking of his power. Let us talk instead of the power of the Almighty. Do not honor Satan by speaking of his greatness. God is infinitely greater than Satan. His righteousness goes before His believing ones, and His glory is their rearward. *16LtMs, Ms 39, 1901, par. 9*

God's promises are full and free. Then shall not His people praise Him? Oh, how I would like to see your countenances lit up with the out-shining of God's glory, the result of closing the windows earthward and opening them heavenward. The threshold of heaven is flooded with the glory with which God desires to illuminate the hearts and minds of His people. *16LtMs, Ms 39, 1901, par. 10*

God wants His people to be quick of understanding. He will help them if they will help themselves. He says to them, "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] All heaven is waiting for us to call for the help we need. The angelic hosts are waiting for channels through which to work. But God cannot use as channels for His grace those who are absorbed in the things of this world, who refuse to let the Saviour take possession of the heart. *16LtMs, Ms 39, 1901, par. 11*

What is God's Word to us? Christ has told us: "The words that I speak unto you, they are spirit and they are life." [*John 6:63.*] We shall be filled with grace if we eat the words of the Saviour. Belief in

the Word of God will lead us to realize that we are fearfully and wonderfully made, and that God requires us to give the human machinery intelligent care. A neglect to do this gives Satan an opportunity to enter and defile. This will keep us out of heaven; for nothing that defiles can ever enter there. *16LtMs, Ms 39, 1901, par. 12*

Christ has purchased us with His blood, and He does not want us to throw ourselves away. He wants us to put on the whole armor of God, that we may be strong in the Lord and in the power of His might. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. How important, then, that we put on every piece of the armor. *16LtMs, Ms 39, 1901, par. 13*

God wants us to use in His service all the tact and ability He has given us. He wants us to receive His rich grace, that we may impart to others. From Him we receive every blessing we enjoy. Is it surprising that the Lord wants us to give to others, and so return to Him, a portion of the bounty He has bestowed on us? There is a world to be warned, and to us God has committed this work. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] I call upon you, in the name of the Lord, to give of your substance for the advancement of His work. There are in the darkness of error those whose souls are just as precious in the sight of God as yours; and at the last great day God will ask, What did you do to save them? *16LtMs, Ms 39, 1901, par. 14*

Run with patience the race set before you. Practice self-denial. If you win the race in which you are running, your reward will not be a fading laurel, but a crown of everlasting life. Satan is playing the game of life for your souls. In the name of Jesus of Nazareth resist him, and receive the blessing of God. Work for the salvation of those around you. May the blessing of God rest upon you all. Be faithful to your baptismal vows. Press forward in the path of self-denial. Then you will at last see the King in His beauty, and hear from His lips the benediction, "Well done, good and faithful servant. ... Enter thou into the joy of thy Lord." [*Matthew 25:23.*] *16LtMs, Ms*



39, 1901, par. 15

## Ms 40, 1901

An Appeal for the Southern Field

Battle Creek, Michigan

April 2, 1901

Portions of this manuscript are published in *PM 194; Ev 88*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

There is much that should be done in the Southern field. This long-neglected field must be given attention. Again and again the needs of this field have been pointed out, but very little has been done to redeem the neglect of the past. We hope that there will now be a decided awakening, and that our people will remove the reproach by doing the work God has so decidedly laid upon them. *16LtMs, Ms 40, 1901, par. 1*

Schools and sanitariums must be established in the South. No time should be wasted before this work is taken up. There is need also of a well-equipped printing press, that books may be published for the use of the workers in the South. I have been instructed that the publication of books suitable for use in this field is essential. Something in this line must be done without delay. *16LtMs, Ms 40, 1901, par. 2*

I visited Vicksburg on my way to the General Conference, and I saw that in the buildings erected by the workers there, a good object lesson has been given to the people. Economy has been practiced in every line. The buildings are inexpensive, yet neat and tasteful. *16LtMs, Ms 40, 1901, par. 3*

At Nashville I was surprised to find a printing office filled with busy workers. This office, with its furnishings, has been purchased at as little cost as possible. Everything about it is neat and orderly. The countenances of the workers express intelligence and ability, and the work they do is a valuable object lesson. But a larger building is needed, for many lines of business will open up as the work is

carried forward. There is much work to be done in the South, and in order to do this work, the laborers must have suitable literature, books telling the truth in simple language and abundantly illustrated. This class of literature will be the most effective means of keeping the truth before the people. A sermon may be preached and soon forgotten, but a book remains. *16LtMs, Ms 40, 1901, par. 4*

The Lord has placed means in the hands of His people to be used in this work. I call upon my brethren and sisters to give of their means to provide a suitable publishing house for the Southern field. It is needed for this purpose. *16LtMs, Ms 40, 1901, par. 5*

God has placed us in a world which He Himself has described as full of His goodness. The blessings which He has provided are without number, amply sufficient for the carrying forward of the work of letting the light of truth shine forth to the world. Sin has prevailed and has marred and seared the world with its curse, but still the Lord in His mercy is working out His divine plan for filling the earth with His glory. His bounty is inexhaustible. *16LtMs, Ms 40, 1901, par. 6*

I appeal to those who know the truth to help the work in the Southern field. This is my burden. I am instructed to call upon those who have means to give of their money to the Southern field, that the Lord's work be not hindered. *16LtMs, Ms 40, 1901, par. 7*

Nashville is to be made a center for the work. From this place will go forth an influence which will establish the work as the Lord may prepare the way <in other places in the South>. Let those who labor in the interests of the cause of God lay the necessities of the work in the South before the wealthy men of the world. Do this judiciously. Tell them what you are trying to do. Solicit donations from them. It is God's means which they have, means which should be used in enlightening the world. There are stored up in the earth large treasures of gold and silver. Men's riches have accumulated. Go to these men with a heart filled with love for Christ and suffering humanity, and ask them to help you in the work you are trying to do for the Master. As they see that you reveal the sentiments of God's benevolence, a chord will be touched in their hearts. They will realize that they can be Christ's helping hand by doing medical

missionary work. They will be led to co-operate with God, to provide the facilities necessary to set in operation the work that needs to be done. *16LtMs, Ms 40, 1901, par. 8*

For God's people to be selfish with their means at this time would be to give the victory to Satan. Covetousness is idolatry. It cannot grow and strengthen without great loss of souls to Christ. God has done great things for us. Should not every heart expand with generous emotion, filled with a determination to return to the Lord His entrusted talents, that the work of restoring His moral image in man may be accomplished? *16LtMs, Ms 40, 1901, par. 9*

Will our brethren awaken to a sense of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-sustaining? This world was established and is supported by the charity of a benevolent Creator. We are supported by charity. God is the donor of all we have. He calls upon us to return to Him <a portion> of the abundance He has bestowed upon us. Think of the care He gives the earth, sending the rain and the sunshine in their season, to cause vegetation to flourish. It is the great husbandman who gives life to the seeds planted in the earth. He bestows His favors on the just and on the unjust. Shall not the recipients of His blessings show their gratitude to Him by giving of their bounties to help suffering humanity? *16LtMs, Ms 40, 1901, par. 10*

Will you not strive to be like Jesus? Will you not be His helping hand? Will you not, who claim to be sons and daughters of God, members of the royal family, show the world that truth expels selfishness from the heart? *16LtMs, Ms 40, 1901, par. 11*

We may well feel that it is a privilege to be laborers together with God, to trade upon His goods by setting in operation that which will carry out His purposes in our world. Should we, receiving day by day the tokens of God's love and goodness and compassion, use our time and strength in selfish interests, while the cause of God is languishing, and provision is not made for carrying forward to completion His purpose for the sanctification of the beings He has created and redeemed? *16LtMs, Ms 40, 1901, par. 12*

The Lord Jesus calls upon me to set these things before believers

and unbelievers. Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made you, even the gift of His Son. Think of what He has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. Christ came to this world and on the cross offered Himself as a sacrifice for you. You are not your own, for you have been bought with a price; “therefore glorify God in your body and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*] He “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*]*16LtMs, Ms 40, 1901, par. 13*

Behold the substitute which heaven has provided for you! Herein is love! God has given you an amazing proof of His love, a proof which defies all computation. We have no line with which to measure it, no standard with which to compare it. God gave His beloved Son as a propitiation for our sins.*16LtMs, Ms 40, 1901, par. 14*

What more can I say! Can we refuse the request of Him who has done so much for us? God invites us to let our gratitude flow forth in gifts and offerings. He calls upon us to be His merciful helping hand, to bear His blessings to needy, perishing souls. He who gave up His only begotten Son to save you from eternal death, asks you to give to His work your worldly possessions. He asks for loving, compassionate service. This He does to test you, and in asking, He calls only for His own; for all you have is His. To test your allegiance to Him, He permits you to handle His goods. He wants you to make all you possibly can of yourself, because then you will have more capabilities to return to Him. You will impart and receive to impart. Call to mind each day what God is to you. Talk of His perfection, of His glory, and with this in mind, ask yourself what you can do for Him. Remember that He has entrusted you with His goods. Repeat over and over, “This God is my God forever and ever.” Those who in this life give willingly and cheerfully to God are laying up treasure in heaven. They will at last come into possession of an eternal weight of glory.*16LtMs, Ms 40, 1901, par. 15*

## Ms 41, 1901

Instruction to those who are working in the Southern Field

NP

1901

Previously unpublished.

The experiences of the late General conference should be to us a savor of life unto life. They should teach us the value of unity of action and show us that controversies never heal difficulties. In a remarkable manner we have seen the salvation of God. Let the Lord be praised and exalted!*16LtMs, Ms 41, 1901, par. 1*

A decided reformation is needed in our churches. Worldly policy has been encouraged. Thus selfishness has strengthened and has become interwoven with the work. There seems to be a growing desire to obtain advantages for which no equivalent is given. There is woven into the web a selfishness which God abhors. Let this kind of weaving cease. Remember that God calls upon His people today to work as the apostles worked under the dictation of the Holy Spirit. Read of the witness they bore to the power of the gospel as they worked as God's helping hand, strengthening and enlarging the church.*16LtMs, Ms 41, 1901, par. 2*

By the erection of expensive buildings, and by the endeavor of some connected with our institutions to get gain, the work has been greatly hindered. Selfishness goes hand in hand with covetousness. Those who while connected with the work have made keen, sharp bargains may have supposed that they were doing God service, but their sharpness has rendered them useless in strengthening the church.*16LtMs, Ms 41, 1901, par. 3*

In our institutions the world has found the keenest competitors for advantage in trade, and it has to a large degree lost the conviction that Seventh-day Adventists are a people peculiarly loyal to God. It has taken knowledge of those who ought to have been patterns of good works, but whose practice has left them weighed in the balances and found wanting. There are those in our institutions

whose actions bear witness that they love the sharp practices of the world. Because of this they have lost their spiritual eyesight. *16LtMs, Ms 41, 1901, par. 4*

The spirit which controls the world has controlled some handling sacred responsibilities. God calls for a reformation. He calls upon them to return to their first love, lest they sleep the sleep that knows no awakening. May the Holy Spirit work upon hearts, leading men to see these things as the Lord has presented them, that the reformation may be thorough and all defiling practices be put away. *16LtMs, Ms 41, 1901, par. 5*

Let not these who have lost their first love justify their past doings. Let them not vindicate the course which has brought to our institutions a want of justice, mercy, and the love of God. The Lord calls upon them to repent. If they do not obey, He will certainly remove their candlestick out of its place. *16LtMs, Ms 41, 1901, par. 6*

Union conferences have been formed, and I entreat those who compose them, and those to whom their management has been entrusted, to remember that the Lord will not tolerate the handling of His interests as they have been handled in the past. There is to be no rivalry among the Lord's institutions. The business transactions connected with His cause are to be conducted in accordance with the high principles of integrity. It is the Lord's design that His institutions shall be related to one another in the closest bonds of friendship and loyalty. They are to be true to one another. *16LtMs, Ms 41, 1901, par. 7*

The customs and practices of worldlings are not to be followed by those in Christ's service. It is God's design that His church shall demonstrate to the world that through the grace of Christ the law can be kept. Amid the awful confederacy of evil now existing in the world, He desires His people to stand firmly and bravely for Him, protesting by blameless lives against the prevailing apostasy. That He might "purify unto himself a peculiar people" Christ left the royal courts above and clothed His divinity with humanity. [*Titus 2:14.*] He lived in the world the principles of the law, showing that His grace has power to redeem men and women and raise them to a position

of moral integrity. He desires to sanctify and glorify His people. *16LtMs, Ms 41, 1901, par. 8*

I speak to the laborers in the Southern field. Unfairness in deal has its origin with Satan. It defiles the whole man. Never think that in order to be successful you must be sharpers. God hates such work. He has given men talents that they may use them for the spiritual ends for which they were bestowed. His people are to be distinct from the world. They are to vindicate His supremacy as owner [of] all in the earth. They are to testify to the reality of Bible religion. For the church to ape the world [by] cherishing selfishness and covetousness is to put Christ to open shame. God's people are to esteem the reproach of Christ greater riches than all the treasures of Egypt. *16LtMs, Ms 41, 1901, par. 9*

I am much pleased with your earnest simplicity. I assure you that if you work in right lines, God will make your enemies to be at peace with you. God desires the Southern Conference to profit by the instruction which He has given. Do not become stirred up by the inconsistencies you may see in others. Do not worry over the difficulties which present themselves. Keep the way of the Lord, and He will bring to pass His will. His righteousness will go before you, and His glory will be your rearward. Do not lose self-command. Guard your words, that no strong speeches may be heard. Do not put undue force upon the supposed neglect of others. Do not use the talent of speech as a whip with which to lash others. Remember that a soft answer turneth away wrath. In dealing with one another do not use exaggerated expressions. Such language is not according to the Spirit of the Master. *16LtMs, Ms 41, 1901, par. 10*

Walk humbly with God. He is your strength. He will uphold and sustain you. Cultivate the patience and forbearance of Christ. Remember that those who err in human judgment have the hardest time. Bring sweetness and pleasant words into the letters you write. Show that Christ is formed within, the hope of glory. A revengeful speech never heals, never makes one feel that he has gained a victory. *16LtMs, Ms 41, 1901, par. 11*

Strive for the mastery over self. Watch unto prayer. Exert the influence that Christ desires you to exert. Let all with whom you are



connected see that the thoughts of your heart are under the softening, subduing influence of the Holy Spirit.*16LtMs, Ms 41, 1901, par. 12*

Your present happiness and success and your future well-being depend upon the ascendancy which the spiritual gains over the temporal. Make a solemn covenant with God that you will govern your words. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." [*James 3:2.*] Let your words be such that they will exert a divine influence. Keep your souls in the love of God. Let Christ speak and breathe through you. Do not lose the blessings that come from thinking no evil. Prayer, humble, contrite prayer is your strength.*16LtMs, Ms 41, 1901, par. 13*

It is the privilege of each one of you to be a pattern of good works. Help one another. Make straight paths for your feet, lest the lame be turned out of the way. Be strictly vigilant over self. Let the Holy Spirit work upon souls. Let each one connected with the Southern work surprise the other by the manifestation of Christ's meekness and lowliness. Yoke up with Christ and learn of Him; for His yoke is easy and His burden is light.*16LtMs, Ms 41, 1901, par. 14*

## Ms 42, 1901

### Revealing the Christlikeness

NP

June 2, 1901

Portions of this manuscript are published in *TMK* 199; *1BC* 1110; *3BC* 1149; *4BC* 1148; *7BC* 928-930; *Ev* 653-654; *6MR* 119-121; *7MR* 183; *8MR* 192.

The Lord has a work for each one to do. We are to find out for ourselves what this work is, that we may have the assurance that we are working under the authority of God, as His appointed agencies. No one is excusable for remaining in ignorance. Every man should know his post of duty. He should stand in his lot and in his place, working unselfishly, earnestly, devotedly, with an eye single to the glory of God. *16LtMs, Ms 42, 1901, par. 1*

The instruction given by Christ is clear and easy to be understood. It is the duty of every soul to understand for himself his appointed work. He is not to grope his way along in darkness and uncertainty, depending on human guidance. Christ has said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] Let God's workmen feel that every hour they are in need of divine guidance. Those who have not been looking to Jesus, inquiring, "Is this the way of the Lord?" should commence at once to do this. We are daily to realize that God has given us a part in His great work, and that He expects us to act intelligently. We are not to try to get up something new and singular, something odd and strange, in order to create a sensation. We are to be perfectly content to give the instruction Christ has given. *16LtMs, Ms 42, 1901, par. 2*

Let each one in the service of Christ feel the need of His grace. As we study His lessons, line upon line, precept upon precept, we shall gain from them encouragement and strength. Do not seek to rise above the simplicity of Christ. Make Him your pattern, your confidant. In your simplicity lies your safety. When you strive to rise above the meekness and lowliness of the Saviour, you are

weakness itself. Remember that you are to advance in the path which Christ has marked out for you. He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*]*16LtMs, Ms 42, 1901, par. 3*

The uncultivated, non-producing wastes in the Lord's vineyard are a sad testimony to unfaithful service. The Lord's voice is heard, calling, "Go, work today in my vineyard." [*Matthew 21:28.*] Self-denial and self-sacrifice are to be brought into the daily experience of those who work for the Master. Then the parts of the Lord's vineyard which are now so barren and unproductive will be sown with the seeds of truth. Souls will be won to Christ.*16LtMs, Ms 42, 1901, par. 4*

Every servant of God is to be guided by the Holy Spirit. It is not in man that walketh to direct his steps. Our path, however rugged it may be, is marked out for us by the Lord; and in it we must walk. We must believe in Christ as a personal, sympathizing Saviour. He loves us and gave Himself for us. He doeth all things well.*16LtMs, Ms 42, 1901, par. 5*

Our faith must pierce beyond the veil, seeing things that are invisible. No one else can look for you. You must behold for yourself. In the place of murmuring for blessings that are withheld, let us remember and appreciate the blessings already bestowed.*16LtMs, Ms 42, 1901, par. 6*

God calls for human instrumentalities through which to work out His divine purposes. And while His messengers go forth into the harvest field, let those who remain at home give themselves to prayer. Let them, by speaking encouraging words, hold up the hands of those engaged in breaking the bread of life to hungry souls.*16LtMs, Ms 42, 1901, par. 7*

Those in the home field must not think themselves capable of making decisions for those in foreign fields, when they do not understand the situation. It is their duty to say to their fellow workers in foreign fields, "You are on the ground. You know better than we what should be done in an emergency. Take counsel among yourselves. The Lord has given you a certain work to do. Ask help from Him who 'giveth to all men liberally and upbraideth not.' 'If any

of you lack wisdom, let him ask of God, ... and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.’ [*James 1:5-7.*]” *16LtMs, Ms 42, 1901, par. 8*

More dependence has been placed in erring men than in the living God. Thus the ministry has become weak and the churches under their care have become weak. The idea that has prevailed—that when those in foreign fields desire to make advance steps, they must ask permission of a board or committee thousands of miles away—is not according to the will of the Lord. At such a distance it is not possible for the members of the board to comprehend the situation. The work has been greatly marred by unwise counsel, because those on the ground were not willing to take the responsibility of deciding certain questions. *16LtMs, Ms 42, 1901, par. 9*

Those in foreign fields should be encouraged to make God their Counsellor, to believe that He is at their right hand to help them. So many mistakes would not be made if the workers would make God their dependence, believing that He who never makes a mistake will prepare their way before them. In every place there should be men wise in counsel, who are able to handle the matters that will come up for decision. And God must be consulted at every step. He knows the great necessities of the different fields, and He will guide all who desire to understand His will and follow in His footsteps. *16LtMs, Ms 42, 1901, par. 10*

Canvassing-evangelists will open the work in many new places, remote from any church. These workers should have all authority to work for the conversion of souls and to baptize in the name of the Father, the Son, and the Holy Ghost, those who believe. *16LtMs, Ms 42, 1901, par. 11*

“There remaineth therefore a rest to the people of God. ... Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.” [*Hebrews 4:9, 11.*] The rest here spoken of is the rest of grace, obtained by following the prescription, “Labor diligently.” Those who learn of Jesus His

meekness and lowliness find rest in the experience of practicing His lessons. It is not in indolence, in selfish ease and pleasure-seeking, that rest is obtained. Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life or in the life to come. Only from earnest labor comes peace and joy in the Holy Spirit—happiness on earth and glory hereafter. *16LtMs, Ms 42, 1901, par. 12*

Let us therefore labor. Speak often words that will be a strength and an inspiration to those who hear. We are altogether too indifferent in regard to one another. We forget that our fellow laborers are often in need of words of hope and cheer. When one is in trouble, call upon him and speak comforting words to him. This is true friendship. *16LtMs, Ms 42, 1901, par. 13*

Labor for those who are loitering away their lives, accomplishing only half of what they might for the Master. Strive to arouse them to a sense of their responsibility. Pray for and exhort one another, and so much the more as ye see the day approaching. Let brother say to brother and sister to sister, “Come, my fellow laborer, let us put all earnestness into our work; for the night is at hand, wherein no man can work.” Let no one lose minutes by talking when he should be working. Let the talkative man remember that there are times when he has no right to talk. There are those who take time to stand still. Let the voice of the faithful sentinel be heard, “Not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] Have you work to do for the Master? Is it building a house in which His work may be carried forward? Close your lips. Make not others idle by tempting them to listen to your talk. The time of many is lost when a man uses his tongue instead of his tools. *16LtMs, Ms 42, 1901, par. 14*

Brethren, the present is our time for work. Let those who work for the Lord, in whatever line it may be, put all diligence into their labor. Pray for grace to overcome shiftlessness in temporal and spiritual matters. Rise above indolence. *16LtMs, Ms 42, 1901, par. 15*

Faith in God and a love for souls gives men a genuine motive for faithfulness. It leads them to work faithfully that others may not be ruined by the example of unbelief which has ruined so many souls.

Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. Why? Because they failed to work diligently. *16LtMs, Ms 42, 1901, par. 16*

Let us heed the words of the apostle, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [*Ephesians 6:16-18.*]*16LtMs, Ms 42, 1901, par. 17*

"The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." [*Hebrews 4:12, 13.*]*16LtMs, Ms 42, 1901, par. 18*

The truths of the Bible, treasured in the heart and mind and obeyed in the life, convince and convert the soul, transform the character, and comfort and uplift the heart. "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." [*2 Corinthians 10:3-5.*] The Word makes the proud humble, the perverse meek and contrite, the disobedient obedient. The sinful habits natural to man are interwoven with the daily practice. But the Word cuts away the fleshly lusts. It is a discerner of the thoughts and intents of the mind. It divides the joints and marrow, cutting away the lusts of the flesh, making men willing to suffer for their Lord.*16LtMs, Ms 42, 1901, par. 19*

Some to whom conviction comes refuse to change their way of life, because to change would be an acknowledgment that they had been wrong. To them the conviction is useless. They do not allow it to work in them true reformation. In order to repent, the sinner must

see himself as he is. He must realize that by following wrong principles he has marred the work God has given him to do. When he is willing to see in God's light all that the Lord presents to him, he will be filled with shame, distress, and humiliation. Then God will come to his relief. He will be led to look to Jesus, and, beholding the sacredness of the Saviour's office and the perfection of His character, he will humble himself before Him, filled with remorse to think that in working against his own spiritual health and the spiritual health of others, he has worked against Christ. As he looks into the Word, as into a mirror, and sees his character as it is, he abhors himself. *16LtMs, Ms 42, 1901, par. 20*

It is Christ who searches the hearts and tries the reins of the children of men. "All things are naked and open before the eyes of him with whom we have to do," "neither is there any creature that is not manifest in his sight." [*Hebrews 4:13.*] In the days of ancient Israel the sacrifices brought to the high priest were cut open to the backbone to see if they were sound at heart. So the sacrifices we bring today are laid open before the piercing eye of our great High Priest. He opens and inspects every sacrifice brought by the human race, that He may prove whether it is worthy of being presented to the Father. *16LtMs, Ms 42, 1901, par. 21*

In Christ, divinity and humanity are united; therefore "he is able to succor all who are tempted," "able to save to the uttermost all who come to God by Him." [*Hebrews 2:18; 7:25.*] "He was in all points tempted like as we are, yet without sin." [*Hebrews 4:15.*] Though so high and holy, He pities our weakness and stoops to succor us, "for it pleased the Lord to bruise him." [*Isaiah 53:10.*] Satan assailed Him in every point, yet He sinned not in thought, word, or deed. "He did no violence, neither was guile found in his mouth." [*Isaiah 53:9; 1 Peter 2:22.*] Walking in the midst of sin, He was "holy, harmless, undefiled." [*Hebrews 7:26.*] He was wrongfully accused, yet He opened not His mouth to justify Himself. How many now, when accused of that of which they are not guilty, feel that there is a time when forbearance ceases to be a virtue, and losing their temper, speak words which grieve the Holy Spirit? *16LtMs, Ms 42, 1901, par. 22*

"Seeing then that we have a great high priest that is passed into the

heavens, Jesus the Son of God, let us hold fast our profession.” [*Hebrews 4:14.*] What is our profession? We profess to be following Christ. We claim to be Christians. Do we, then, reveal the Christlikeness? Do we serve the Saviour intelligently? Does the love of God continually flow from us to others? Do we in word and action, confess our Redeemer? Do we conform our lives to His holy principles? Are we pure and undefiled? Christians must hold the beginning of their confidence firm unto the end. It is not enough to profess the faith. There must be a patient endurance of all trials and a brave resistance to all temptations. Faith can be maintained only by bringing the Christian religion to the test of practice, thus demonstrating its transforming power and the faithfulness of its promises. *16LtMs, Ms 42, 1901, par. 23*

“We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need.” [*Verses 15, 16.*] *16LtMs, Ms 42, 1901, par. 24*

In order that no one need make a mistake in his life work, God has placed before us the perfect example of Christ. The Son of God died that men might not perish, but have everlasting life. He has fulfilled His pledge, and has passed into the heavens, to take upon Him the government of the heavenly host. He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people. Having taken human nature, and in this nature having overcome the temptations of the enemy, and having divine perfection, to Him has been committed the judgment of the world. The case of each one will be brought in review before Him. He will pronounce judgment, rendering to every man according to his works. *16LtMs, Ms 42, 1901, par. 25*

God’s workers are to be united in the bonds of sympathy and kindness. Those who minister in Christ’s stead must ever manifest tender compassion for those who need help. They must show the sympathy of Jesus for those who are out of the way. They must put far from them every selfish consideration. They must remember that



they are to be faithful stewards, having compassion on those who are committing sins of ignorance. Those who are connected with our institutions are to cultivate patience, brotherly kindness, forbearance. The spirit which has led to acts of oppression, which injure and bruise those who should be treated with Christian love and tenderness, is an offence to God. It is Satan who leads men to be unfeeling, without compassion or tenderness.*16LtMs, Ms 42, 1901, par. 26*

Paul writes, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." [*1 Corinthians 13:1-6.*]*16LtMs, Ms 42, 1901, par. 27*

Those in responsible positions are to be subdued, converted, sanctified by obedience to the truth. Of Christ it is written, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him." [*Hebrews 5:8, 9.*] Those who are engaged in Christ's service will not want to hurt and condemn. Instead of destroying, they will seek to restore.*16LtMs, Ms 42, 1901, par. 28*

Reverence for a "Thus saith the Lord" has been so poorly shown that hearts have become steeled in indifference. There is sharpness in deal between brother and brother. God is much displeased. He will not tolerate this spirit. "Therefore, seeing we have received this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by

manifestation of the truth commending ourselves to every man's conscience in the sight of God." [2 *Corinthians* 4:1, 2.] Let the hidden things of dishonesty be no longer cherished as virtues. Let those who have practiced craftiness in trade, thinking to do God service, know that He despises all such work. *16LtMs, Ms 42, 1901, par. 29*

Christ has been greatly dishonored because the truths which His people have known have not sanctified their lives. When they see themselves as they are, they will despise the sight as a representation entirely unchristlike. Through the operation of the Spirit they will be brought into conformity to the mind of Christ. They will represent the Saviour in word and deed. *16LtMs, Ms 42, 1901, par. 30*

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [2 *Corinthians* 3:18; 4:6, 7.] *16LtMs, Ms 42, 1901, par. 31*

Let those who occupy positions of trust rid themselves of the unmerciful spirit which so greatly offends God. Justice and judgment are the habitation of His throne. Let no one suppose that God has given to men the power of ruling their fellow men. He will accept the service of no man who hurts and discourages Christ's heritage. Now is the time for every man to examine himself, to prove himself, that he may see whether he is in the faith. Investigate closely the motives which prompt you to action. We are engaged in the work of the Most High. Let us not weave into the web of our work one thread of selfishness. Let us rise to a higher plane in our daily experience. God will not serve with the sins of any man. *16LtMs, Ms 42, 1901, par. 32*

"We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." [*Ephesians* 2:10.] "For this cause I bow my knees unto the Father of

our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." [*Ephesians 3:14-21.*]*16LtMs, Ms 42, 1901, par. 33*

## Ms 43, 1901

Talk/"I would prefer not to speak today ..."

Battle Creek, Michigan

April 1, 1901

See variants *Ms 43a, 1901; Ms 43b, 1901; Ms 43c, 1901; Ms 43d, 1901*. This manuscript is published in entirety in *13MR 192-207*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

**Talk by Mrs. E. G. White in College Library, April 1, 1901.**

I would prefer not to speak today, though not because I have nothing to say. I have something to say. The state of things that has existed in the Conference is not clearly understood by some who occupy positions in the Conference or by others who bear responsibilities in other lines of the work. *16LtMs, Ms 43, 1901, par. 1*

The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans upon which God wishes us to work have been laid down. *16LtMs, Ms 43, 1901, par. 2*

Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men. We are not reaching the high standard which, with the great and important truth we are handling, God expects us to reach. *16LtMs, Ms 43, 1901, par. 3*

Over and over again men have said, "The voice of the Conference is the voice of God; therefore everything must be referred to the Conference. The Conference must permit or restrict in the various

lines of work.” As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the entrances to which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past. *16LtMs, Ms 43, 1901, par. 4*

We have heard much about everything moving in the regular lines. When we see that the “regular lines” are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing houses, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening. *16LtMs, Ms 43, 1901, par. 5*

I have been shown the fields which should have been opened in America. But where in California or Michigan, the two great centers of the work, is aggressive work being done? Where is seen the wrestling in new fields? *16LtMs, Ms 43, 1901, par. 6*

God desires that His work shall be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself. Not that anyone wishes to be wrong or to do wrong, but the principles are wrong. These principles are so foreign to God’s principles that God cannot bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We cannot entrust to such as these the tremendous responsibilities which are now to be handled. *16LtMs, Ms 43, 1901, par. 7*

Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions. The

interests of the General Conference and all that concerns the handling of the work require minds that are controlled by the Holy Spirit. Unless those who have charge of the work give evidence that they are controlled by the Holy Spirit, unless they give evidence that they receive power from God to impart to the responsibilities with which they are connected, a change should be made without delay. *16LtMs, Ms 43, 1901, par. 8*

God forbid, brethren, that this conference should close as our conferences have closed in the past, with the same management, the same tone, the same order. The Lord wants those who have a knowledge of the truth to come to their senses. He wants them to arouse. It is time for us to arise and shine because our light has come, and the glory of the Lord has risen upon us. If we are not going to do this, we might just as well close our conference today as later. *16LtMs, Ms 43, 1901, par. 9*

From the light God has given me, everything connected with this conference is to be regarded as most sacred. Why? Because at this time the work is to be placed upon a proper basis. Wrong principles have been followed. For the last fifteen years wrong decisions have been made, and now God calls for a change. He wants in His work men of faith and capability, men who realize that there is a ladder for them to climb round by round, and that those who climb this ladder will finally step off it into the everlasting kingdom of our Lord and Saviour Jesus Christ. Let us move heavenward. Let every thread of selfishness that has been woven into the work be now cut out. *16LtMs, Ms 43, 1901, par. 10*

The work should stand a hundred percent higher than it stands today. The satanic agencies are working with all their power to weaken and destroy us, and unless there is a waking up among the people of God, the enemy will gain the victory. God calls upon us to arouse, to take hold of His work, and labor for time and for eternity. *16LtMs, Ms 43, 1901, par. 11*

Many are treading over and over again the same ground. Our large churches ought to be turning out men who are educated and trained and disciplined, prepared to enter the Lord's vineyard; but what are they doing? The barren fields, specially in the South, are crying to

God for help. These fields have scarcely been touched, notwithstanding the message that God has been giving for a number of years. *16LtMs, Ms 43, 1901, par. 12*

It is high time that this came to an end. Let the work be woven after the same pattern that it has in the past, and it will finally come to naught. God calls for a decided change. Do not wait until the conference is over and then gather up the forces to see what can be done. Let us see what can be done now. Find out what power and intelligence there is that can be brought into the Conference. Let all unite in taking hold of the work intelligently. This is what is needed. *16LtMs, Ms 43, 1901, par. 13*

Every institution should have a voice in the working of the cause in which they have an interest. God wants us to come to the place where we shall be united in the work, where the whole burden will not be laid on two or three men. Unless a change is made, Brother Irwin will soon be where he cannot work at all. He needs support. He has been in the work of wrestling so long that he must have a change, or else he will break down. *16LtMs, Ms 43, 1901, par. 14*

We need men who will stand as true to principle as the needle to the pole. God will test the men who are given responsibilities in His work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their place. God wants us to know what it means to work on the principles of heaven. He wants those in the office to know what it means for everyone to stand in his lot and place, obeying the words, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Brethren, let us hang these words in the chambers of the mind. If we live on the plan here outlined, we "shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." *[2 Peter 1:5-7, 10, 11.] 16LtMs, Ms 43, 1901, par. 15*

God is in earnest with us. He has seen the close dealing, and it is contemptible in His sight. It leaves men where, if they do not change, they will never see the kingdom of God. They are as

destitute of the nobility, the generosity, the tenderness, the compassion, the love of Christ, as the hills of Gilboa were destitute of dew and rain. They cannot be aroused to see their condition. Enough has been said, but it does not lead them to reform. The message from heaven is professedly accepted, but no change is made. This is what alarms me. I see that unless there is more tenderness, more compassion, more of the love of God, the blessing of heaven will be withdrawn. John knew what he was talking about when he said, "Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:4, 5.*]*16LtMs, Ms 43, 1901, par. 16*

We need to study what John has written about the love of God. This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed. The love of God has not been manifested in our publishing houses. Those who have practiced sharp dealings have flattered themselves that they are keen businessmen, but they have been losing instead of gaining, and unless they change, their light will be removed. They fail to realize that it is for the interests of the institution with which they are connected for them to act nobly every time, to come up to the help of the Lord. God will never acquit us till His principles are followed in our institutions.*16LtMs, Ms 43, 1901, par. 17*

God means what He says. He calls for a change. The same things are being repeated, the same ideas followed, the same committees appointed. In a small section a king reigns, and all others are secondary, when there are other men who are better able to do the work, because they have not been working on narrow plans.*16LtMs, Ms 43, 1901, par. 18*

I feel intensely over this matter. I do not want to talk in this way. If you will melt under the tenderness of God, breaking your hearts before Him, and placing yourselves where you will not mislead, you will see that He hates selfishness. When you bring selfishness into the management of His cause, it makes the crime one-hundred-fold greater. It makes God ashamed of you.*16LtMs, Ms 43, 1901, par. 19*



You are to be representatives of Jesus Christ, representatives of His character. You are to show that you are carrying out the living principles of heaven in every line of action. God will not accept your common fire. He wants you to use the sacred fire which He has kindled on the divine altar. It is His desire that this fire shall consume all commonness, all selfishness, all cheapness. These things must be purged from the men who are helping to prepare a people to stand in the last great conflict, which is just upon us. Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the Great Worker. *16LtMs, Ms 43, 1901, par. 20*

God desires the committees which have been handling the same things for so long to be relieved of their command. They should have a chance for life, to see if they cannot get out of the rut into which they have fallen. I have no hope that they will do this without a thorough change, because the Spirit of God has been working with them, yet the wrong, unreformed is still there. *16LtMs, Ms 43, 1901, par. 21*

The Lord desires His Holy Spirit to come into this meeting. He declares that every vestige of sharpness in dealing must be removed, for He hates it. No sharpness is to be exercised toward His servants who are working for Him, bringing the tithe into the treasury that His cause may be sustained. God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund. It is God's, and it is to be liberally given, that the work may be sustained. Those in responsible places are to act in such a way that the people will have firm confidence in them. These men should not be afraid to open to the light of day everything in the management of the work. *16LtMs, Ms 43, 1901, par. 22*

When the cause was younger, my husband used to counsel with men who had sound judgment. The work was much smaller [then] than it is now, but he did not feel able to manage it alone. He chose counsellors from among those bearing responsibility in all parts of the work. And, after counseling together, these men would go back to their work feeling a still greater responsibility to carry the work forward in right lines, to uplift, to purify, to solidify, so that the cause of God might move forward in strength. *16LtMs, Ms 43, 1901, par. 23*

We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him. We may have all the power which God has pledged Himself to give us when we consecrate ourselves to Him. In heaven the pledge was made that all the facilities and riches of heaven would be imparted to every sincere, faithful worker who feels his entire dependence upon God. *16LtMs, Ms 43, 1901, par. 24*

When you leave God out of the question, and allow your hereditary and cultivated tendencies to come into your work, you are on very slippery ground. You are not making straight paths for your feet, but crooked paths. We cannot afford to do this. Our redemption cost too much. Christ laid aside His royal robe and kingly crown, and stepped down from His high command, in order that He, divinity and humanity combined, might make Himself a steppingstone whereby man might reach heaven. This He did that men might stand on vantage ground with God. His holiness imbues the life of everyone who eats the bread of life and drinks the water of salvation. He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ. *16LtMs, Ms 43, 1901, par. 25*

How can the Lord bless those who manifest a spirit of “I don’t care”—spirit which leads them to walk contrary to the light which the Lord has given them? But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, “Sister White said this,” and “Sister White said that.” Find out what the Lord God of Israel says, and then do what He commands. Christ said, “I must work the works of Him that sent Me.” [*John 9:4.*] *16LtMs, Ms 43, 1901, par. 26*

We are to follow the principles God has laid down in dealing with one another; for we are the purchase of the blood of Christ. Think of it! The purchase of the blood of Christ! We cost His life. He was crucified for us, and yet those whom He desires to see standing next to [Him in] heaven, giving unmistakable evidence that they are

receiving the light of His glory, are walking in darkness. *16LtMs, Ms 43, 1901, par. 27*

It is not emotion that we need, but a living faith in the living Word of a living Saviour, a Saviour who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] He wants us to live His principles. But there are those in positions of responsibility who do not appreciate these principles. They have been tested and tried. A change must be made. Let them have an opportunity to get out into the field and see what it means to wrestle for the cause as some of God's servants have wrestled. Let them see what it means to build up the work, what it means to establish something out of nothing. Then they will understand that it is God's desire that His servants shall be linked together, that every part of His work shall be connected with every other part, all being joined together by the golden links of heaven. *16LtMs, Ms 43, 1901, par. 28*

There are to be no kings in our work, no man who will put out his hand and say to God's workmen, "You cannot go there. We will not support you if you go there." "We!" What have they to do with the supporting? Is the means of support theirs? The money comes from the people, and God has instructed me to tell those who are working in destitute fields to go to the people and tell them their necessity. They are to draw from the people means to build up the work in the field where they are. *16LtMs, Ms 43, 1901, par. 29*

There is a world to be warned. Are we to have committees which will bind about the work? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name? I thank God for the medical missionary work. God will call for every soul who is educated to work in this line [into] connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work. The Lord will show that He will work with those who will work. He says, "Ye are laborers together with God." [*1 Corinthians 3:9.*] *16LtMs, Ms 43, 1901, par. 30*

My heart ached when I was in California. There are young men there laboring among the churches, but where is the power to open

new fields? Where are those who will say, "We are not to stay with those who know the truth, but are to go to new fields"? There is a world to be saved, as far as men and women will yield to the claims of truth. The seeds of truth must be sown. "Lift up your eyes, and look on the fields," Christ said; "for they are white already to harvest." [*John 4:35.*] He wants us to see the condition of the field. And then are you to feel at ease and travel from place to place visiting the churches? No, no! God help you by giving you the spirit of the message, that you may yearn after souls and not let go until they are converted. This is the work God desires to see done; and till this spirit takes hold of every man and every conference, the work cannot go forward in power. The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice.*16LtMs, Ms 43, 1901, par. 31*

Oh, how it has hurt me to have blocks thrown in my way in regard to this subject. Some have said, "Sister White eats cheese, and therefore we are at liberty to eat cheese." I have tasted cheese once or twice, but that is a different thing from making it an article of diet. Once when at Minneapolis, I sat down at a table on which there was some cheese. I was quite sick at the time, and some of my brethren told me that they thought if I ate a little cheese, it might do me good. I ate a small piece, and from then it has been reported in large assemblies that Sister White eats cheese.*16LtMs, Ms 43, 1901, par. 32*

I have not had meat in my house for years. But do not give up the use of meat because Sister White does not eat it. I would not give a farthing for your health reform if that is what it is based upon. I want you to stand in your individual dignity and in your individual consecration before God, the whole being dedicated to Him. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [*1 Corinthians 3:17.*]*16LtMs, Ms 43, 1901, par. 33*

I want you to think of these things. Do not make any human being your criterion. You have a body which is fearfully and wonderfully made. That body should be most carefully dealt with. The physical system must be kept in perfect order, that the brain power may be keen and strong.*16LtMs, Ms 43, 1901, par. 34*

Any unnecessary burden placed on the stomach will becloud the brain. Come to a meeting like this, eat a hearty meal, take no exercise, and your ideas are good for nothing. You are sleepy. You do not really understand the propositions to which you assent. Bring your diet into conformity with natural laws, and a great change will be seen. *16LtMs, Ms 43, 1901, par. 35*

Do not refer to what Sister White has said. I do not ask you to do this. God has told me that my testimony must be borne to this conference, and that I must not try to make men believe it. My work is to leave the truth with the people, and those who appreciate the light from heaven will accept the truth. God wants you to make straight paths for your feet, lest the lame shall be turned out of the way. *16LtMs, Ms 43, 1901, par. 36*

The Lord desires that with the Conference shall be connected the ability He has given Dr. Kellogg. He wants His people to make the most of the ability He has bestowed on His servants. He did not wish the medical missionary work to be separated from the gospel work, or the gospel work separated from the medical missionary work. These are to blend. The medical missionary work is to be regarded as the pioneer work. It is to be the means of breaking down prejudice. As the right arm, it is to open doors for the gospel message. *16LtMs, Ms 43, 1901, par. 37*

God wants His workers to stand shoulder to shoulder with Dr. Kellogg, who at times has been almost desperate and has almost lost his reason because of the positions taken by some. Many have thrown stones before the car to hinder its advance, when they should have realized that God wants the medical missionary work to go forward. *16LtMs, Ms 43, 1901, par. 38*

Before I came to this conference, I was in doubt as to where to stay during the meeting. Dr. Kellogg had courteously invited me to make his house my home. The question arose, "It will be said that Dr. Kellogg has influenced me." But I thought, "Let people say this if they wish to. They have said it before, when there was no more reason for it than there is now." Still, as I wished to remove every possible excuse for talk, I decided not to go to the doctor's. On Friday evening, at our season of worship, I was asking the Lord to

direct me where to stay. I had been sick, and was still sick. I did not wish to attend the conference at all, because I knew that the exertion would be a terrible strain on me. *16LtMs, Ms 43, 1901, par. 39*

As I was praying, a soft light filled the room, bringing with it a fragrance as of beautiful flowers. Then a voice seemed to say, "Accept the invitation of My servant, John Kellogg, to make his house your home. I have appointed him as My physician, and you can be an encouragement to him." This is why I am staying at Dr. Kellogg's house. I wish in every possible way to treat Dr. Kellogg as God's appointed physician. This I am going to do. And I want my brethren to put their unjust sayings far away from them. Inquire, What saith the Lord? Go to Him for help. Depend not on the opinions of human beings, for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being. *16LtMs, Ms 43, 1901, par. 40*

At our season of prayer that evening the whole family was broken down. Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us. The blessing of God flowed through the room like a tidal wave. The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord. We did indeed have an outpouring of the Spirit. Such things are more precious to me than gold or silver. I want to say to you, For Christ's sake, unify. We cannot reform ourselves by putting our fingers on the wrongs of some one else. Christ says that we must love one another, that we must deal honestly, justly, and truly with one another. He says, "I hate your false weights and measures." He knows every one of us, and He wants us to come into close connection with Him. He told Cornelius where to find Peter. He knew just where Peter was to be found. The angel of the Lord could have given Cornelius the message, but this is not God's way. He wished to bring about a connection between Peter and Cornelius. The light He had given Peter was to be given by Peter to Cornelius. *16LtMs, Ms 43, 1901, par. 41*

My brethren, let the Lord God of Israel in among you. Give Him room. Instead of manifesting hatred, manifest the love of God. God help us all to take a right position. *16LtMs, Ms 43, 1901, par. 42*

I believe that God is here today. If I did not believe this, I would not say what I have said. I believe He can send what I have said home to your hearts. *16LtMs, Ms 43, 1901, par. 43*

There is a work to be done, not by standing aloof from one another, but by working on God's principles. The Lord wants you to stand in this strength. He wants you to open the windows of the soul heavenward and close them earthward. He wants to reveal His salvation. He wants the medical missionary work and the gospel to be inseparably bound together. His work is to be a united whole. God wants the talents He has given Dr. Kellogg. He wants the talents that are in our institutions to be connected with the management of His work. Committees are to be formed which will have an interest in every part of the work. Then the work will be managed on a higher grade than it has yet been managed. *16LtMs, Ms 43, 1901, par. 44*

Medical missionary work opens the way for the gospel. I wish to say that God has not blessed the work as He would have blessed [it] had there been an appreciation of the work that he is carrying on. I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid he would. Dr. Kellogg, it may be that I have written to you too strongly, but I felt that I must get hold of you, and hold you with all the power I had. I appreciate the work that is being carried on in medical missionary lines. How any one can see this work, and not realize that God is working, is a mystery to me. *16LtMs, Ms 43, 1901, par. 45*

It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes. God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached. *16LtMs, Ms 43, 1901, par. 46*

I wish to say that I want to take hold of the medical missionary work to the utmost of my ability. We have done the best we could in this line of work in Australia. I thank the Lord that His blessing has accompanied our work. Christ's ministers must stand in an altogether different position. They must be evangelists, they must be medical missionaries. They must take hold of the work

intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities. *16LtMs, Ms 43, 1901, par. 47*

The Lord loves us yet. Let us praise Him for this. Let us take hold of the work in a new way, with heart, and mind, and strength. Do not any longer pick flaws in your brethren. I see enough vultures watching for dead bodies. Let us have nothing of this nature in our work. Let there be no picking flaws. Attend to yourselves, and you will have all you can do. When you purify your souls by obeying the truth, you will have something to impart. *16LtMs, Ms 43, 1901, par. 48*

May God help you all and help me. I want help and strength and power. But do not quote Sister White till you stand on vantage ground, where you know what you are doing. Take the Word of God. It is full of meat and drink. Study the Bible, and you will know more of God than you do now. You will have something fresh to impart to others. You will not go over the same ground again and again. You will realize that there is a world to save. I ask you to put on the whole armor, and be sure that your feet are shod with the preparation of the gospel of peace. *16LtMs, Ms 43, 1901, par. 49*



## Ms 43a, 1901

Talk/"Elder A. G. Daniells in the Chair ..."

Battle Creek, Michigan

April 1, 1901

One of four variants of *Ms 43, 1901*. Transcript of notes taken by C. C. Crisler.

Talk of Mrs. E. G. White, before representative brethren, in the College Library, April 1, 1901; 2:30 p.m. *16LtMs, Ms 43a, 1901, par. 1*

Elder A. G. Daniells in the Chair. Elder M. C. Wilcox led in prayer. *16LtMs, Ms 43a, 1901, par. 2*

The Chair: A small meeting was held here last evening to consider some matters; and while the question was being considered, it was decided to adjourn the meeting until this afternoon at 2:30 o'clock. It was thought that during the interval we ought to counsel with Sister White regarding the situation at the present time, and give her an invitation to be present and place before us any light that she might have for us. It was also thought that it would be well to enlarge the meeting, and invite others who are bearing responsibilities, that they might be present with us. During the forenoon, Brother Irwin, Brother Haskell, Brother Olsen, and myself have had some counsel with Sister White, and she has consented to be present with us and lay some matters before us that have been opened up to her mind. We are very thankful indeed to have her present, and will invoke the blessing of our Father upon her during this occasion. *16LtMs, Ms 43a, 1901, par. 3*

Mrs. E. G. White: I did not expect to lead out in this meeting. I thought I would let you lead out, and then if I had anything to say, I would say it. *16LtMs, Ms 43a, 1901, par. 4*

A. G. Daniells: Well, it seemed to me (and I think to all of us who counseled with you this morning) that we had said about as much as we wished to until we heard from you. *16LtMs, Ms 43a, 1901,*

Talk of Mrs. E. G. White.

I would prefer not to speak today, but still not because I have not anything to say, because I have. I have something to say, and the state of things as has existed in our Conference and the leading responsibilities are not really understood in their influence by themselves or by those that are taking responsibilities in the work. The work has been increasing. It has been growing, and from the light that I have had for some time, has been expressed, has been expressed over and over again—not to all there are here—but has been expressed to individuals, and the plans that God would have all to work from, that never should one mind or two minds or three minds or four minds, or a few minds, I should say, be considered of sufficient wisdom and power to control and mark out plans, and let it rest upon the mind of one or two or three in regard to the field—this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths which we are handling, that God expects us to reach.<sup>16</sup>*LtMs, Ms 43a, 1901, par. 6*

There are minds which must be brought into altogether more lively action than they are at the present time; and in reference to our Conference, it is repeated o'er and o'er and o'er again that it is the voice of God, and therefore everything must be referred to the Conference, and have the Conference's voice in regard to permission or restriction, or what shall be and what shall not be done in the various fields.<sup>16</sup>*LtMs, Ms 43a, 1901, par. 7*

Now, from the light that I have, as it was presented to me in figures, there was a narrow compass here [drawing a circle on a book with her hand]. There within that narrow compass in a kingly, ruling power; here the outlets are locked, and the work carried on all over our field demands an entirely different course of action than we have had. That there needs to be the laying of a foundation that is different from what we have had. We have heard enough, [an] abundance, about "Everything must go around in the regular lines." When we see [that] the regular lines are impressed and purified and refined, and the God of the heavens' mold is upon the regular lines,

then it is our business to establish the regular lines. *16LtMs, Ms 43a, 1901, par. 8*

But when we see that message after message that God has given, has been taken and accepted, but no change—just the same as it was before—then we know that there is new blood [that] must be brought into the regular lines. The managers of the regular lines, they must have an entire change, an entire new organization, and have a committee that shall take in not merely a half a dozen that are to be a ruling and a controlling power, but it is to have the voice of those that are placed in responsibilities in our educational interests, in our Sanitarium that is working, and the life in them constantly at work, constantly broadening, constantly giving to the field the talent that has come to it. The comparison has been presented to me: Where are the fields that have been opened? Where are the new fields that have been opened here in America? Where is it in California? Where is it here at the great heart of the work? And here are the two great centers: where is the wrestling to get into fields, whether it costs or does not cost, whatever way it shall be? *16LtMs, Ms 43a, 1901, par. 9*

God has His treasures that He has given to our world. He has His treasure in the hills; He has His treasure in every district, He has His treasures in every place and in every country, and all these countries, and all these countries far and near, He wants to be a widening, broadening, enlarging power. And the management is becoming confused in itself—not that anyone means to be wrong or to do wrong. But the principle is wrong, and the principles have become so mixed and so foreign from what God's principles are, and the message has been going constantly in regard to principles, sacred, holy, elevated, ennobling, in every institution, in the publishing house and in all the interests of the General Conference—everything that concerns the handling of the work requires minds that are worked by the Holy Spirit of God. Unless that evidence is given, unless that it is, or something that there is a power that shows that they are accepting from God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay. *16LtMs, Ms 43a, 1901, par. 10*

To have this Conference pass on and close up as the Conferences

have done, with the same manipulating, with the very same tone and the same order—God forbid! God forbid, brethren. He wants every living power that has a knowledge of the truth, to come to their senses. He wants every living power to arouse, and we are just about as much dilly-dallying, and it is time that we arise and shine, because our light has come, and the glory of the Lord has risen upon us; and until this shall come, we might just as well close up the Conference today as any other day; but what we must have is taking in of other minds. Why, there are minds here that have been at work, minds that have been at work in the same chain, in the same channel; they have become discouraged, and they have become confused. Well, now, we cannot trust to such as that in such tremendous responsibilities as have got to be handled here. Why, from the light that God has given me, everything about this Conference should be the most sacred. Why? Why, because it is to put ideas and plans and work upon its proper basis, and this thing has been acted and reacted for the last fifteen years or more, and God calls for a change.*16LtMs, Ms 43a, 1901, par. 11*

God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder round after round, why, they will step off finally into the kingdom of our Lord and Saviour Jesus Christ. We want our course heavenward, and we want that all the selfishness, every thread of it, that has been woven into the pattern, every thread of this selfishness is to be cut out. And here is a work that, from the light that God has given me, it should stand, yes, a hundred percent higher than it stands today. Here are our enemies, here are those Satanic agencies that are at work with all their power and with all their capability to weaken and to destroy, and unless there is a wakening up from every working agency, let me tell you that the enemy is getting a victory all the time.*16LtMs, Ms 43a, 1901, par. 12*

God wants us to arouse. God wants us to take hold of this work—every human agency, and He wants us to work for time and for eternity. The treading over and over and over and over and over the same ground—here are our large churches, and they ought to be turning out men, educating and training and disciplining; and there ought to be those who should connect with the responsibilities, that

shall go out into fields to carry the message, and the barren fields that have been, O, so barren, more especially in the Southern field, that is scarcely touched, notwithstanding the message has come from God for the last, I might say—well, I do not know how many years. It is quite a number of years that these things. Our standstill has got to come to an end; but yet every Conference, it is woven after the very same pattern. It is the very same loom that carries it, and finally it will come to naught. *16LtMs, Ms 43a, 1901, par. 13*

Now God wants a change, and it is high time, it is high time that there [be] ability that should connect with the Conference, with the General Conference, right here in its sitting—not wait till it is done, and then find—not wait till it is all done and over with, and then gather up the forces and see what can be done. We want to know what can be done right here, what can be done right now, and what power and intellect that there is that shall be brought into this work, and that they shall unite their powers and take hold of it intelligently, and that God can work with them. Now this is what we want, and we want that every institution, that bears a responsibility, bear a voice in the working of this cause which they have a decided interest in. And God wants that we shall every one come into a position where we shall work, that we will not lay off the burden on two or three men and let them carry it. *16LtMs, Ms 43a, 1901, par. 14*

Brother Irwin soon will be where he cannot work at all. He wants supporters, and he has been in this work of wrestling and discouragement till he should have a change. He should have some one come in his place, unless that you expect that he is going to give all out. It cannot be. We must have responsible men, and we want men that shall stand just as true as the compass to the pole; and God will test these men, and unless they can show a better idea of what principle is, what sanctified and Heaven and Christlike principle is, why then they will have to be changed, and try another. But God is going to have a change. He wants us to know what it means to work on the principles of Heaven. He wants officers know what it means for [them] to stand in their lot and in their place, and every soul that has had the responsibility, that they should have been guardians, that they should have been shepherds, that they should have had a patience, just as it is represented—“add to your

faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” [2 *Peter* 1:5-7.]16LtMs, Ms 43a, 1901, par. 15

Brethren, we all need these letters written and hung into the chambers of the mind; and the one that doeth these things, if you will believe on this principle, you will “never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verses 10, 11.]16LtMs, Ms 43a, 1901, par. 16

Now God is in earnest with us, and He has seen the close—O, I cannot tell how it is. It is contemptible in the sight of God, contemptible. It is so close, for fear I shall not get all I ought to have, and it leaves the man where that he cannot, if that he considers is the principles of Heaven—why, it leaves the man where he will never get into heaven; he could not get in there. The nobility, the generosity, the tenderness, the compassion, the love of Christ—why, they are as destitute of it as the hills of Gilboa that had no dew nor rain—just as destitute of it; and you could not arouse them to it. Enough has been said; enough has been said over and over and over again, but it does not make any difference; they go right on just the same, professedly accepting it, but they do not make any change.16LtMs, Ms 43a, 1901, par. 17

Well, now that is what burdens me; that is what burdens me. It burdens me because that I see unless there is more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He gave the message to Daniel—“You have lost your first love,” you have lost it. [*Revelation* 2:4.]16LtMs, Ms 43a, 1901, par. 18

S. N. Haskell: It was John.16LtMs, Ms 43a, 1901, par. 19

Mrs. E. G. White: He tells you to repent speedily, or He will remove the candlestick out of his place, and regain the first love. What you want is to study all through John, and see what was said about the love of God, and the love that we should express; and that love has not been cultivated, and if it is not cultivated, the opposite attributes are cultivated. Well now, it has not been cultivated in our institutions

of publication, and in the little sharpness that can be exercised, that they think they are going to gain a little something—they lose fourfold, yes, tenfold in that little transaction, until the light is ruled out of his place. They do not know when it is for the interests of the institution to act nobly. Every time act nobly, and to come up to the help of the Lord, to have a new creation of sentiment. Well, now, God never will acquit us until that is there, until it is right in our institutions, every one of them; and God means just what He says. He wants a change here. *16LtMs, Ms 43a, 1901, par. 20*

Well, to think that this same thing is going over the very same ideas, the same committees, and here is a little throne, the king is reigning in here, and others, why, they are all secondary; when there are minds that are as much sharper, because they have not been working on this narrow, conceited plan. Why, I feel intensely. I did not want to talk so, but I dare not hold my peace. I feel this business, and if you should melt under the tenderness of God and break your hearts before Him, and ever come where you can see things clearly, you will see God hates selfishness, and when you bring it into His cause, O, it makes the crime a hundredfold greater when you bring that selfishness in, as though you were going to benefit the cause. You do not benefit a particle. It makes God ashamed of you. *16LtMs, Ms 43a, 1901, par. 21*

Well, what are we? We are to be representatives of Jesus Christ. We are to be representatives of his character. We are to show that we are carrying out the living principles in every line, in action, in every country everywhere, and in every place that has anything to do with God's service. He will not accept your common fire. He wants you to take the sacred fire that He kindles on the divine altar, and He wants you to walk, and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all licentiousness—O, this lust, He wants it taken away from all people that are trying to fashion a people to stand in the last great conflict which is just before us. Self must be hid in God. When self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker, that when you think to improve on God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something, why, if you have not learned now, you will have to learn;

and we want that these—God wants, I should say, that these committees that have been so long handling the same things, should be relieved of their command, and have a chance for their life, and see if they cannot get out of this rut that they are in, which I have no hope of their getting out of—not a bit, because the Spirit of God has been working and working, and yet it clings there still. Now the Lord wants His Spirit should come in. He wants the Holy Ghost to come in. He wants everything of this sharpness, that it shall not be exercised toward outsiders, it shall not be exercised toward the strangers that are within our gates; that it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing in the tithes here to sustain the ministry. He has a treasury, and that treasury is to be sustained by the [tithe] and that tithe is to be a sacred tithe, and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely, and they are to act in their capacity in such a way that the confidence of the whole people will be established in them, and that they will not be afraid to open everything just as light as day to all that are in connection with the work of God and the people.<sup>16</sup>*LtMs, Ms 43a, 1901, par. 22*

I know my husband used to work hard every way. He would sit down with this man that he thought had good judgment, and that man, and the other man, and the other man—that was when the cause was young. He did not feel that he was capable of carrying the Conference when it was young, but he had these men, these committees that were brought in from places all around. It was not just in Battle Creek, but it was in places, in different places that those who felt the responsibility of the work would go home and feel a larger responsibility of the work to carry it on in right lines, in even lines, in purity, in holiness, in uplifted uprightness, in solidity, so that the cause of God should be that which would make every one of us joyful and proud that God had given us the privilege to be colaborers with Jesus Christ. Now there is all that power that was pledged to us when we pledged ourselves to God. That power, that all the provision was made in heaven, all the facilities, all the riches of the grace of God were to be imparted to every worker that was connected with the cause; and every one of these is wholly dependent upon God; and when you leave God out of the question, and Jesus Christ out of the question, and let the hereditary and



cultivated traits of character come in, let me tell you, we are on very slippery ground; we are making not straight paths for our feet, but crooked paths, that the lame shall be turned out of the way; and we cannot afford it, we cannot afford it. It has cost too much to Heaven to give us Jesus. It has cost too much to Heaven for Christ to lay aside His royal robe, to lay aside His royal crown and to step down from His high command, the Prince of Life from glory, in order that he might make himself in humanity and divinity combined a steppingstone for man to step on. It was not humanity, but humanity and divinity combined, and that man could step on that steppingstone, and that he will be on vantage ground with God, because the perfume, because the sanctified and holy character of God imbues the life of every soul that eats of the bread of life and drinks of the water of salvation; and every one that eats of Christ, that takes His Word and practices it, hath eternal life; it is in him, because he is in Christ and Christ is in him.<sup>16</sup>*LtMs, Ms 43a, 1901, par. 23*

Now here is the way the matter is represented; but when there is “I do not care,” and going right contrary to the light that God has given in His Word—I do not ask you to take my word; I do not ask you to do it; lay Sister White right to one side; you lay her right to one side. Do you not—never quote my words again as long as you live, until you can obey the Bible. When you take the Bible and make that, make that your food, your meat, and your drink, and make that the elements of your character—when you can do that, then you will know better how to receive some counsel from God. But here the Word, the precious Word, I exalt it before you today; and do not go and repeat any more what Sister White said—“Sister White said this,” and “Sister White said that,” and “Sister White said the other thing;” you say, “What saith the Lord God of Israel?” and then you [not] do just what the Lord God of Israel does and what He says. Christ says: “I do the works of my Father; the works that I see Him do I do.” [*John 5:19.*] Well now, the works and sentiments and the principles that you have seen, that God has manifested in dealing with one another, the purchase of the blood of Christ—why, only think of it. Here we are the purchase of the blood of our Lord and Saviour Jesus Christ. You just think of it. We cost His life. He was crucified for us, and yet here are the very instrumentalities that God would have stand next to Heaven, that God would have stand

where the light of His glory can shine upon them in unmistakable rays, and they know that the light of Heaven is with them. It is no emotion, it is a living faith that is founded on the living words of a living God, of a Saviour that proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life" [*John 11:25*]; and here He wants you to eat His principles, to live His principles; but those that are now there never will appreciate it. They have had their test; they have had their trial; they have had their warnings. *16LtMs, Ms 43a, 1901, par. 24*

Now there must be a change. Give them an opportunity to go out and see what it means to wrestle in the cause of God as some of His workmen have. Let them see what it means to build up. Let them go in the waste places of the earth. Let them begin to see what it means to establish things out of nothing. When they do this, they will understand that God means that His servants shall be linked in one, that every part of the work—one part has connection with another part, and another part, and another part, and another part; and there it is joined together by the golden links of heaven, and there are to be no kings here ruling at all. There is to be no man that is going to put his hand out and say, "No, you cannot go there; we cannot support you if you go there." We ask, Have we to do with their supporting? Did they create the means? The means come from the people, and those that are in the destitute fields, the voice of God has told me to instruct them to go to the people, and to tell them their necessities, to draw from the people, and to work just where they can find a place to work, to build up the work in every place that they possibly can. There is a world to be saved, and we want to know if we have got our committees that have got a bind about the work? And we look over the cities—where are the monuments? Where, I ask you, are the churches that were left to glorify God? Where are the workers? I thank God that there is a work going on, and I thank God for the medical missionary work, and every soul that shall obtain that education in connection with the gospel of Jesus Christ, God will call for you; God has a place for you; and those who are laboring for the youth in any line in our schools, in the Sanitarium, and wherever they are at work, don't you put one stone in their way. The Lord will reveal that He will work with those who do work. "Ye are laborers together with God." [*1 Corinthians 3:9*.] Here are the churches. My heart ached when I

was in California. There are young men treading right round and round in the churches; but where's the power? Where's the power to open the fields for them, and to say, "Here, we are not to stay here with the people that know the truth." Here is a world that knows nothing about it, and this world is to be converted and educated just as far as they will yield to the truth; but the seed of truth must be sown. Lift up your heads, said Christ, for the fields are all ripe to harvest. Well, He wanted them to look at it, and He wanted them to see it, and He wants every one of you to see it; and to fold your hands and to feel at ease, and to travel from place to place, and place to place, to look after the churches—God help you by giving you the spirit of the message, that your soul shall yearn after other souls, and you will not let go until they are converted. This is the work we want to see done, and until that spirit comes in and takes hold of every man in every Conference, that they are educated, that they are adopting the very light, that should be health reform, that they are living out in paths of self-denial and self-sacrifice. O, my soul, how it has hurt me to have the blocks thrown in the way in regard to myself! They will tell, "Sister White said this." "Sister White ate cheese, and therefore we are all at liberty to eat cheese." Well, who told them I ate cheese? Who told them? I never have cheese on my table. There was but one time—I was at Minneapolis—one or two times I have tasted of cheese. That is a different thing from making it a diet, entirely different thing. I have tasted of very bitter herbs on special occasions, when I would not make it a diet. But there was a special occasion in Minneapolis where that I could get nothing, and there were some little bits of cheese cut up on the table, and the brethren were there, and one of them had told me, "If you eat a little of that cheese, it will change the condition;" and I did. I took a bit of that cheese. I do not think that I touched it again the second time. Another says: "Sister White drinks tea, and you can drink tea." Who of my brethren has ever made that statement? Who has ever heard it, to ever made it of me? I never have tea in my house, and I never set it before any one. Sister White has not had meat in her house or cooked it in any line, or any dead flesh, for years and years. And here is the health reform. "Now I have told you Sister White did not eat meat. Now I want you not to eat meat, because Sister White does not eat it." Well, I would not give—I would not care a farthing for anything like that. If you have not got any better conviction—you won't eat meat

because Sister White does not eat any—if I am the authority, I would not give a farthing for your health reform. What I want is that every one of you should stand in your individual dignity before God, in your individual consecration to God, that the soul-temple shall be dedicated to God. “Whosoever defileth the temple of God, him will God destroy.” [*Verse 17.*] Now I want you to think of these things, and do not make any human being your criterion. *16LtMs, Ms 43a, 1901, par. 25*

What you want—you have got a body here wonderfully made, and you want that that body should be O so carefully dealt with. I have seen, or it has been represented to me, the finest machinery was in the body, and a good thing you can carry too far, like inhaling too much and swelling out. God did not make these precious organs to be swelled like a balloon. He never made it for that, and He wants nobody to be presumptuous on any of these things; and He wants every living soul to deal with His machinery as God’s machinery, that they must keep in perfect order to keep the brain nerve power all right. The brain must work, and every burden that you put upon your stomach, which should not be in your stomach, will just becloud the brain. You come into a Conference like this, you sit down, and you eat too hearty meals, and not exercise, and then go into the meeting, and you are all sleepy. Your ideas are not good for anything, and you do not really know what you are sent to. *16LtMs, Ms 43a, 1901, par. 26*

Now God wants every soul here should sharpen up. He wants every soul here shall have His converting power. You need not refer once to what Sister White has seen. I do not want you to do it. God has told me that my testimony must be borne straight to this Conference, and that I am not to try to make a soul believe it; that my work is to leave the truth with human minds, and those that can have the truth in the Word of God and will appreciate it, will appreciate every light that God has given for poor lame souls, that they should not be turned out of the way; and He wants you to make straight paths for your feet, lest the lame shall be turned out of the way. *16LtMs, Ms 43a, 1901, par. 27*

Now we want that in the Conference we shall have, that the ability that God has given to Dr. Kellogg—I do not suppose he is here, I do

not know that he is, but at any rate—*16LtMs, Ms 43a, 1901, par. 28*

A. G. Daniells: Yes, he is here.*16LtMs, Ms 43a, 1901, par. 29*

Mrs. E. G. White: Well, I cannot see. I have to have congregational glasses that I can discern the faces; but I cannot see; but I want to say that the Lord wants you to make the most of the capabilities that He is using in every part of the work. He does not want the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work. He wants them to build up together, and He wants that this, the educating power of the medical missionary work, should be considered as the pioneer work, the breaking-up plow, the breaking down of prejudice that has existed; and nothing will break it down like it; and God wants every soul to stand shoulder to shoulder with Dr. Kellogg. He has become all but desperate, and come nearly, I might say, losing his life, because of the positions that have been taken, and every one throwing a stone right before the car, so that it should not advance. Now God wants the health and missionary work to advance. He wants God's work to be carried on.*16LtMs, Ms 43a, 1901, par. 30*

I did not know, really, when I came here, I did not know what to do. Courteously, Dr. Kellogg had asked me to come to his house and let them give me treatment a week or two before the Conference, that I should be able to enter the Conference. Then comes up the question, Here, what about—they will say, "Well, Dr. Kellogg has manipulated you." Let them say it if [they] want to. They said it enough when there was not a particle of ground for it, so now let them say it. But I was going to give them—I was going to take all difficulty out of the way, so I sent word, Find me a place somewhere. Dr. Kellogg has opened kindly to me, but to remove all occasion for talk, I decided that I would not go there. Now find me a place.*16LtMs, Ms 43a, 1901, par. 31*

Friday night I was kneeling down praying. "O Lord, tell me where to go and what to do." There I have been sick, and was still sick, and—why, I did not choose to come to Battle Creek. [For] I knew that it would be a terrible trial to me. This is the third winter I am passing through. I passed through one in Australia, I have passed through

one in California, and I am passing through the third here; and now you can judge that all this tells upon my system. And then the heated houses, when there is no more need of having it heated in California—but there is the house heated, and here I was brought down in a terrible condition of malaria, and I have had it ever since Christmas upon me; and then the very crisis came when I was at Los Angeles, and there I knew nothing—after I had spoken on Sabbath I did not know anything about it, and then it was that this awfulness that I had had in my head passed through the whole channel of the body, and that brought on the bloody flux, and I have been traveling all this time up to the time I came here, with that terrible disorder, the bloody flux—could not sit up at all hardly—had to lie all the time. And yet I have not disappointed a single place; but once in Los Angeles I got up and stood on my feet in the strength of God. At Vicksburg I spoke twice, and at Nashville I spoke twice, and at Memphis I spoke once, and at Chicago I spoke twice; and God helped me to speak. And then I came here, and I have been speaking ever since I have been here, nearly all the time and at every place.*16LtMs, Ms 43a, 1901, par. 32*

Now you see I was afraid of all this, and I did not want to sacrifice my life, and so I said I could not come here. I could not come across the plains there. I could not do it. I was afraid. I nearly melted my kidneys when I went in cold winter, and there were coils right under where I was lying, and I never got over it to this day—and that is when I went to Texas on my way to Australia. And there I was afraid, and so I said I could not come; and they said then they would have the Conference in Oakland. But in the night season I was talking to you just as I am today. I was bearing a message night after night, and night after night, and then I would get up and write it. I would get up at one o'clock, and would get up at twelve o'clock; I would get up at two o'clock, and I would write out the message that I had, and it was then, while I was considering these things, came the messages from London, how that they hoped that they could—would see me and meet me, but now they could not come so far, and cost so much; and I heard it would cost from five to eight thousand dollars, the difference; and then I said, We have got no such money to spare, and if I sacrifice my life, I will try it. I will try it, anyhow.*16LtMs, Ms 43a, 1901, par. 33*

Well, Dr. Kellogg never persuaded me at all to come. When I told him the particulars—the cold weather, “Why,” he said, “would it make any difference if”—the only, the only word he spoke to me, “would it make any difference if the time could be changed a few weeks.” Said I, It would. Then I began to think upon that plan after he had gone. Well now, what I want to say, what we want is to be sensible people. *16LtMs, Ms 43a, 1901, par. 34*

W. C. White: You started to tell about your prayer Saturday night. *16LtMs, Ms 43a, 1901, par. 35*

Mrs. E. G. White: O yes! We knelt down to pray, and I was asking the Lord where I should go and what I should do. I was for backing out and not going. I knew—Sara says, “You are not fit to go anywhere. You should not go anywhere; and O,” says she, “I dread it for you.” Well, while I was praying and was sending up my petition, there was, as has been a hundred times or more, a soft light circling around in the room, and a fragrance like the fragrance of flowers, of a beautiful scent of flowers; and then the voice seemed to speak gently and said that I was to accept the invitation of My servant, John Kellogg, and make his home my home. Then the word was, “I have appointed him as My physician. You can be an encouragement to him.” *16LtMs, Ms 43a, 1901, par. 36*

That is why I am here, and that is why I am there at [his] home. Now I want in every way possible, if I can, to treat Dr. Kellogg as God’s appointed physician, and I am going to do it. And I want that my brethren where they have had “They say, they say, they say, they say, they say,”—you just put the “they says” right straight away from you. You inquire, “What saith the Lord?” and you look to the Lord, and don’t you look to any human power and get their mind, and they are nothing but human, they are nothing but failing [humans]; but you just look to the Lord God of Israel, and He will give you understanding, and He will give you knowledge. But you are not to lean your helpless soul on any other human being. You have got a character to form for your individual self, and God has given you ample encouragement that character should be after God’s order. *16LtMs, Ms 43a, 1901, par. 37*

Now in addition to this that I tell you, the next night—no, that night, I

went to sleep very happy. I was—the whole family was melted and broken down. They knew nothing what I had in my mind, nothing at all what I had seen; but the Spirit of God was there. There they were all weeping, all broken, and the blessing of God was flowing right through our room like a tidal wave. Why, the Spirit of God had taken hold upon us, and Sister Druillard was just weeping and praising God, and Brother Druillard was praising God, and we all there had an outpouring of the Spirit of God. Such things are more precious to me than the gold of Ophir. O, I appreciate the movings of the Spirit of God.*16LtMs, Ms 43a, 1901, par. 38*

Now I want to say, Let us, for Christ's sake, unify. Let us put away—we cannot reform ourselves by putting our fingers upon somebody else's wrong, and think that is going to cover our wrong. God says we must love one another. God says we must deal gently and justly and righteously with one another. He says, "I hate your false weights and your false measures." He tells us that He knows us in the very testimony that He has given in other cases. The Lord wants us to come into close connection with Him. You know He told Cornelius all about [sending for Peter]; He knew just where Peter lived, and He told him all about these things, every particular, how he was with one who was a tanner, and here it was all worked up. The angel of God could have told Cornelius all about this message. But no. God's church must connect together, and the light that God had imparted to Peter was to be imparted to Cornelius and all his family.*16LtMs, Ms 43a, 1901, par. 39*

Well now, that is the way God works, and He expects everyone of us to come to Him; and why we are all weak as we are, is because we are [crippled] over somebody else. Now let the Lord God of Israel come into our midst. Give Him room, give Him place, and let us begin to exercise the love of God in our hearts, instead of hatred. Just as soon as you begin to build up yourself, you begin to hate others. God help us to come into right positions; and I believe He is here today. If I did not believe He was here, I would not want to say the things I have said; but I believe He can set these things home to hearts, and there can be a heart work done here—not of your standing right off and doing nothing, but you work right on Christ's principles, and when you work on the principles of heaven, you will see the salvation of God revealed. And God wants you to stand in



His strength; He wants you to have open the windows heavenward, and close them earthward. He wants the salvation of God should be revealed. He wants the medical missionary work and the gospel bound up together just as fast together and inseparable, and He wants that this work shall blend, and that they should be a united whole with this people. He wants the talent that is in Dr. Kellogg, He wants the talent that is in the school, He wants the talent that is in every institution, to be connected with the management of His work, of His churches. He does not want two or three minds to sit as kings, and the rest of them, why, they must be amenable to these two or three minds. He wants that there shall be committees that are holding a part of every part of His work; and then the foreign missionary work, you will understand, will be worked upon a higher grade than it ever has been working yet. God wants it worked. *16LtMs, Ms 43a, 1901, par. 40*

I have seen the people ready to impart. Why, some say, why they have had more than their proportion, [more] than others have, in Australia. We have had none too much, only we ought to have had ten times [as much] to begin with, that we could establish something that would be an entrance, something that would be a pioneer to the work, that will take everywhere. No use to shut down [something] that it will take everywhere. There is no place but what the missionary work, the medical missionary work, will take, and it will open the way for the gospel. *16LtMs, Ms 43a, 1901, par. 41*

Now, I want to say, God has not blessed as He would have blessed had there been an appreciation of the work that He is carrying on. I thank God that Dr. Kellogg has not sunk into despondency and infidelity. I have been afraid of it, and I have written some very straight things to him, and it may be, Dr. Kellogg (if he is here), that I have written too strong; for I felt as though I must get hold of you and hold you by the power of all the might I had. But I have seen the work, I see the work that is being carried on, and how can anybody see it and not see that God is at work? That is the mystery to me. I cannot understand it. I cannot explain it, that those that shall have any knowledge of work here, right here—where God designed that he should be, that he should stand to give character to the work, and the higher classes, that they might be reached; and every soul of you ought to feel honored before God, that He has

given you instrumentalities that the higher classes could be reached, and that the wealthy classes should be reached. You should feel to thank God for the honor that He has bestowed; and I want to say that I want to take hold to the very utmost of my ability. Well, I have done the very best I could do in the medical missionary line. I have helped at the right hand, I have helped at the left. I have clothed—well, I will not tell of it; no, I will not say anything about it more; but I want to tell you we have found poverty, we have had to relieve clear up to the last moment when we left Australia. It was poverty, poverty, poverty all the way through that we meet with everywhere; but I thank God that His blessing has accompanied it. *16LtMs, Ms 43a, 1901, par. 42*

And now I think for the present I may have said enough. But God's ministers must come in altogether a different position. They must be evangelists, they must be medical missionaries, they must take hold of the work intelligently. They must press the work in the places—and it is no use to think of their doing it, if God has given some a work to connect with the gospel, and they drop that work and take up the gospel, why, then you need not expect that you are going to be full men to do the work, because you have not got more than half the facilities that God wants you to have. *16LtMs, Ms 43a, 1901, par. 43*

But the Lord loves us yet. Now let us praise God for that. Now let us take hold of the work in a new way. Let us take hold of the work with heart and mind and soul. Do not pick flaws any more. O, I see enough buzzards, and I see enough vultures that are trying and watching for dead bodies; but we want nothing of that. We want no picking and picking and picking of flaws in others. Attend to Number One, and you have got all that you have got to do. If you attend to Number One, and if you will purify your souls by obeying the truth, you will have something to impart, you will have a power to give to others. God help you! I beseech of Him to help you, every one of you, and to help me. I want help. I want strength. I want power. But don't you ever quote Sister White. I do not want you to ever quote Sister White until you get up on vantage ground where you know what you are about. Go quote the Bible. Take the Bible. It is full of meat, it is full of fatness. Carry it right out in your life, and you will know more of the Bible than you know now. You will have fresh

matter. O, you will have precious matter. You won't be going over and over the same ground, and you will see a world to save. You will see souls for whom Christ has died; and I ask you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel.<sup>16</sup>*LtMs, Ms 43a, 1901, par. 44*

## **Ms 43b, 1901**

Talk/"I would prefer not to speak today ..."

Battle Creek, Michigan

April 1, 1901

One of four variants of *Ms 43, 1901*. This copy was prepared by Mrs. White's secretary.

**Talk by Mrs. E. G. White in College Library, April 1, 1901.**

I would prefer not to speak today though not because I have nothing to say. I have something to say. The state of things that has existed in the Conference and leading responsibilities is not clearly understood by the men who occupy positions in these responsibilities, or by those who are taking responsibilities in other lines of the work. *16LtMs, Ms 43b, 1901, par. 1*

The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans which God wishes us to work upon have been laid down. *16LtMs, Ms 43b, 1901, par. 2*

Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men. We are not reaching the high standard which, with the great and important truths we are handling, God expects us to reach. *16LtMs, Ms 43b, 1901, par. 3*

Over and over again men have said, "The voice of the Conference is the voice of God; therefore everything must be referred to the Conference. The Conference must permit or restrict in the various lines of the work." As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the entrances of which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an

entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past. We have heard much about everything moving in the regular lines. When we see that the “regular lines” are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change made, we know that new blood must be brought into the regular lines. But when we see that the “regular lines” are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change made, we know that new blood must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing houses, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening.*16LtMs, Ms 43b, 1901, par. 4*

I have been shown the fields which have opened in America. But there in California or Michigan, the two great centers of the work, is aggressive work being done? Where is the wrestling in new fields?*16LtMs, Ms 43b, 1901, par. 5*

God desires His work to be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself. Not that any one wishes to be wrong or to do wrong; but the principles are wrong. These principles are so foreign from God’s principles that God cannot bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We cannot entrust to such as these the tremendous responsibilities which are now to be handled.*16LtMs, Ms 43b, 1901, par. 6*

Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions. The interests of the General Conference and all that concerns the handling of the work require minds that are worked by the Holy

Spirit. Unless those who have charge of the work give evidence that they are controlled by the Holy Spirit, unless they give evidence that they receive power from God to impart to the responsibilities with which they are connected, a change should be made without any delay. *16LtMs, Ms 43b, 1901, par. 7*

God forbid, brethren, that this Conference should close as our Conferences have closed in the past, with the same management, the same tone, the same order. The Lord wants those who have a knowledge of the truth to come to their senses. He wants them to arouse. We are almost like dead men. It is time for us to arise and shine because our light has come, and the glory of the Lord has risen upon us. If we are not going to do this, we might just as well close our Conference today as any other day. *16LtMs, Ms 43b, 1901, par. 8*

From the light God has given me, everything connected with this Conference is to be most sacred. Why? Because at this time the work is to be placed upon a proper basis. Wrong principles have been followed. For the last fifteen years the same thing has been acted and re-acted; and now God calls for a change. He wants in His work men of capability, men who realize that there is a ladder for them to climb round by round, and that those who climb this ladder will finally step off it into the everlasting kingdom of our Lord and Saviour Jesus Christ. Let us move heavenward. Let every thread of selfishness that has been woven into the work be now cut out. *16LtMs, Ms 43b, 1901, par. 9*

The work should stand a hundred percent higher than it stands today. The Satanic agencies are working with all their power to weaken and destroy us, and unless there is a waking-up among the people of God, the enemy will gain the victory. God calls upon us to arouse, to take hold of his work, and labor for time and for eternity. *16LtMs, Ms 43b, 1901, par. 10*

We are treading over and over in the same ground. Our large churches ought to be turning out men who are educated and trained and disciplined, prepared to enter the Lord's vineyard; but what are they doing? The barren fields, especially in the South, are crying to God for help. These fields have scarcely been touched,

notwithstanding the message that God has been giving for a number of years. *16LtMs, Ms 43b, 1901, par. 11*

It is high time that this came to an end. Let the work be woven after the same pattern that it has been in the past, and it will finally come to nought. God calls for a change. Do not wait till the Conference is over, and then gather up the forces to see what can be done. Let us see what can be done now. Find out what power and intelligence there is that can be brought into the Conference. Let all unite in taking hold of the work intelligently. This is what is needed. *16LtMs, Ms 43b, 1901, par. 12*

Every institution should have a voice in the working of the cause in which they have an interest. God wants us to come to the place where we shall work, where the whole burden will not be laid on two or three men. Brother Irwin will soon be where he cannot work at all, unless a change is made. He needs support. He has been in the work of wrestling so long that he must have a change, or else he will break down. *16LtMs, Ms 43b, 1901, par. 13*

We need men who will stand as true to principle as the needle to the pole. God will test the men who are given responsibilities in His work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their place. God wants us to know what it means to work on the principles of heaven. He wants those in the office to know what it means for every one to stand in his lot and place, obeying the words, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." [*2 Peter 1:5-7.*] Brethren, let us hang these words in the chambers of the mind. If we live on the plan here outlined, we shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *16LtMs, Ms 43b, 1901, par. 14*

God is in earnest with us. He has seen the close dealing, and it is contemptible in his sight. It leaves men where, if they do not change, they will never see the kingdom of God. They are as destitute of the nobility, the generosity, the tenderness, the

compassion, the love of Christ as the hills of Gilboa were destitute of dew and rain. They cannot be aroused to see their condition. Enough has been said, but it does not lead them to reform. The message from heaven is professedly accepted, but no change is made. This is what frightens me. I see that unless there is more tenderness, more compassion, more of the love of God, the blessing of heaven will be withdrawn. John knew what he was talking about when he said, "Thou hast left thy first love." "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.] We need to study what John has written about the love of God. This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed. The love of God has not been manifested in our publishing houses. Those who have practiced sharp dealings, thinking thus to gain something, will lose tenfold, and unless they change, their light will be removed. They fail to realize that it is for the interests of the institution with which they are connected to act nobly every tie, to come up to the help of the Lord. God will never acquit us till His principles are followed in our institutions. *16LtMs, Ms 43b, 1901, par. 15*

God means what He says. He calls for a change. The same things are being repeated, the same ideas followed, the same committees appointed. In a small section a king reigns, and all others are secondary, when there are other men who are better able to do the work, because they have not been working on narrow plans. *16LtMs, Ms 43b, 1901, par. 16*

I feel intensely over this matter. I do not want to talk in this way. If you will melt under the tenderness of God, breaking your hearts before Him, and placing yourselves where you will not mislead, you will see that He hates selfishness. When you bring selfishness into the management of His cause, it makes the crime one hundredfold greater. It makes God ashamed of you. *16LtMs, Ms 43b, 1901, par. 17*

You are to be representatives of Jesus Christ, representatives of His character. You are to show that you are carrying out the living principles of heaven in every line of action. God will not accept your



common fire. He wants you to use the sacred fire which He has kindled on the divine altar. It is His desire that this fire shall consume all commonness, all selfishness, all cheapness. These things must be taken away from the men who are helping to prepare a people to stand in the last great conflict, which is just upon us. Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the great Worker. *16LtMs, Ms 43b, 1901, par. 18*

God desires that the committees which have been handling the same things for so long be relieved of their command. They should have a chance for life, to see if they cannot get out of the rut into which they have fallen. I have no hope that they will do this without a thorough change, because the Spirit of God has been working with them, yet the wrong is still there. *16LtMs, Ms 43b, 1901, par. 19*

The Lord desires His Holy Spirit to come into this meeting. He declares that every vestige of sharpness in dealing must be removed. No sharpness is to be exercised toward His servants who are working for Him, bringing the tithe into the treasury that His cause may be sustained. God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund. It is God's, and it is to be liberally given, that the work may be sustained. Those in responsible places are to act in such a way that the people will have firm confidence in them. These men should not be afraid to open everything in the management of the work to the light of day. *16LtMs, Ms 43b, 1901, par. 20*

When the cause was younger, my husband used to counsel with men who had sound judgment. The work was much smaller than it is now, but he did not feel able to manage it alone. He chose his counsellors from among those bearing responsibility in all parts of the work. And after counselling together, these men would go back to their work feeling a still greater responsibility to carry the work forward in right lines, to uplift, to purify, to solidify, so that the cause of God might move forward in strength. *16LtMs, Ms 43b, 1901, par. 21*

We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him. We may have

all the power which God pledged Himself to give us when we consecrated ourselves to Him. In heaven the pledge was made that all the facilities and riches of heaven would be imparted to every sincere, faithful worker, who feels his entire dependence upon God.*16LtMs, Ms 43b, 1901, par. 22*

When you leave God out of the question, and allow your hereditary and cultivated tendencies to come into your work, you are on very slippery ground. You are not making straight paths for your feet, but crooked paths. We cannot afford to do this. Our redemption cost too much. Christ laid aside His royal robe and kingly crown, and stepped down from His high command, in order that He, divinity and humanity combined, might make Himself a steppingstone whereby man could reach heaven. This He did that men might stand on vantage round with God. His holiness imbues the life of every one who eats the bread of life and drinks the water of salvation. He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ.*16LtMs, Ms 43b, 1901, par. 23*

How can the Lord bless those who manifest a spirit of “I don’t care,” a spirit which leads them to walk contrary to the light which the Lord has given them? But I do not ask you to take my words. Lay Sister White on one side. Do not quote my words again as long as you live till you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, “Sister White said this,” and, “Sister White said that.” Find out what the Lord God of Israel says, and then do what He commands. Christ said, “I must work the works of him that sent me.” [*John 9:4.*]*16LtMs, Ms 43b, 1901, par. 24*

We are to follow the principles God has laid down in dealing with one another; for we are the purchase of the blood of Christ. Think of it!—the purchase of the blood of Christ! We cost His life. He was crucified for us, and yet those whom He desires to see standing next to heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness. It is not emotion that we need, but a living faith in the living word of a living

Saviour, a Saviour who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] He wants us to live His principles. But there are those in positions of responsibility who do not appreciate these principles. They have been tested and tried. A change must be made. Let them have an opportunity to go out into the field and see what it means to wrestle for the cause as some of God's servants have wrestled. Let them see what it means to build up the work, what it means to establish something out of nothing. Then they will understand that it is God's desire that His servants shall be linked together, that every part of His work shall be connected with every other part, all being joined together by the golden links of heaven.*16LtMs, Ms 43b, 1901, par. 25*

There are to be no kings in our work, no man who will put out his hand and say, "No, you cannot go there. We will not support you if you go there." "We!" What have they to do with the supporting? Is the means of support theirs? The money comes from the people, and God has instructed me to tell those who are working in destitute fields to go to the people and tell them their necessity. They are to draw from the people means to build up the work in the field where they are.*16LtMs, Ms 43b, 1901, par. 26*

There is a world to be warned. Are we to have committees which will bind about the work? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name. I thank God for the medical missionary work. God will call for every soul who is educated to work in this line in connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work. The Lord will show that He will work with those who will work. He says, "Ye are laborers together with God." [*1 Corinthians 3:9.*]*16LtMs, Ms 43b, 1901, par. 27*

My heart ached when I was in California. There are there young men laboring among the churches, but where is the power to open new fields. Where are those who say, "We are not to stay with those who know the truth, but are to go to new fields"? There is a world to be saved, as far as men and women will yield to the claims of the truth. The seeds of truth must be sown. "Lift up your eyes,

and look on the fields,” Christ said; “for they are white already to harvest.” [*John 4:35.*] He wants us to see the condition of the field. And then are you to fold your hands and feel at ease, and travel from place to place visiting the churches? No; no! God help you by giving you the spirit of the message, that you may yearn after souls, and not let go till they are converted. This is the work God desires to see done, and till this spirit takes hold of every man and every Conference, the work cannot go forward in power. The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice. *16LtMs, Ms 43b, 1901, par. 28*

Oh, how it has hurt me to have blocks thrown in my way in regard to this subject. Some have said, “Sister White eats cheese, and therefore we are at liberty to eat cheese.” I have tasted cheese once or twice, but that is a different thing from making it an article of diet. Once when at a camp-meeting I sat down at a table on which there was some cheese. I was quite sick at the time, and some of my brethren told me that they thought if I ate a little cheese, it might do me good. I ate a small piece, and from then it has been said that Sister White eats cheese. *16LtMs, Ms 43b, 1901, par. 29*

I have not had meat in my house for years. But do not give up the use of meat because Sister White does not eat it. I would not give a farthing for your health reform if that is what it is based upon. I want you to stand in your individual dignity before men and in your individual consecration before God, the whole being dedicated to him. “If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” [*1 Corinthians 3:17.*] *16LtMs, Ms 43b, 1901, par. 30*

I want you to think of these things. Do not make any human beings your criterion. You have a body which is fearfully and wonderfully made. That body should be most carefully dealt with. The physical system must be kept in perfect order, that the brain power may be keen and strong. *16LtMs, Ms 43b, 1901, par. 31*

Any unnecessary burden placed on the stomach will becloud the brain. Come to a meeting like this, eat a hearty meal, take no exercise, and your ideas are good for nothing. You are sleepy. You do not really understand the propositions to which you

assent. *16LtMs, Ms 43b, 1901, par. 32*

Do not refer to what Sister White has said. I do not ask you to do this. God has told me that my testimony must be borne to this Conference, and that I must not try to make men believe it. My work is to leave the truth with minds, and those who appreciate the light from heaven will accept the truth. God wants you to make straight paths for your feet, lest the lame be turned out of the way. *16LtMs, Ms 43b, 1901, par. 33*

The Lord desires that with the Conference shall be connected the ability He has given Dr. Kellogg. He wants His people to make the most of the ability He was bestowed on His servants. He does not wish the medical missionary work to be separated from the gospel work, nor the gospel work separated from the medical missionary work. These are to blend. The medical missionary work is to be regarded as the pioneer work. It is to be the means of breaking down prejudice. *16LtMs, Ms 43b, 1901, par. 34*

God wants every one of you to stand shoulder to shoulder with Dr. Kellogg, who has become desperate and has nearly lost his life because of the positions taken by some. Many have thrown stones before the car to hinder its advance, when they should have realized that God wants the medical missionary work to go forward. *16LtMs, Ms 43b, 1901, par. 35*

Before I came to this Conference, I was in doubt as to where to stay during the meeting. Dr. Kellogg has courteously invited me to make his house my home. But the question arose, "It will be said that Dr. Kellogg has influenced me." But I thought, Let people say this if they wish to. They have said it before, when there was no more reason for it than there is now. Still, as I wished to remove every possible excuse for talk, I decided not to go to the doctor's. On Friday evening, at our season of worship, I was asking the Lord to direct me where to stay. I had been sick, and was still sick. I did not wish to attend the Conference at all, because I knew that the exertion would be a terrible strain on me. *16LtMs, Ms 43b, 1901, par. 36*

As I was praying, a soft light filled the room, bringing with it a fragrance as of beautiful flowers. Then a voice seemed to say,

“Accept the invitation of my servant, John Kellogg, to make his house your home. I have appointed him as My physician, and you can be an encouragement to him.” This is why I am staying at Dr. Kellogg’s house. I wish in every possible way to treat Dr. Kellogg as God’s appointed physician. This I am going to do. And I want my brethren to put all “They say” far away from them. Inquire, What saith the Lord? Go to Him for help Depend not on the opinions of human beings; for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being. *16LtMs, Ms 43b, 1901, par. 37*

At our season of prayer that evening the whole family was broken down. Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us. The blessing of God flowed through the room like a tidal wave. The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord. We did indeed have an outpouring of the Spirit. Such things are more precious to me than gold or silver. *16LtMs, Ms 43b, 1901, par. 38*

I want to say to you, For Christ’s sake, unify. We cannot reform ourselves by putting our fingers on the wrongs of some one else. Christ says that we must love one another, that we must deal honestly, justly, truly with one another. He says, “I hate your false weights and measures.” He knows every one of us, and He wants us to come into close connection with Him. He told Cornelius where to find Peter. He knew just where Peter was to be found. The angel of the Lord could have given Cornelius the message, but this is not God’s way. He wished to bring about a connection between Peter and Cornelius. The light He had given Peter was to be given to Cornelius. *16LtMs, Ms 43b, 1901, par. 39*

My brethren, let the Lord God of Israel in among us. Give Him room. Instead of manifesting hatred, manifest the love of God. God help us to take a right position. *16LtMs, Ms 43b, 1901, par. 40*

I believe that God is here today. If I did not believe this, I would not want to say what I have said. I believe He can send what I have said home to your hearts. *16LtMs, Ms 43b, 1901, par. 41*

There is a work to be done, not by standing aloof from one another,

but by working on God's principles. The Lord wants you to stand in His strength. He wants you to open the windows of the soul heavenward and close them earthward. He wants to reveal His salvation. He wants the medical missionary work and the gospel to be inseparably bound together. His work is to be a united whole. God wants the talents that He has given Dr. Kellogg. He wants the talents that are in our institutions to be connected with the management of His power. He does not want two or three men to sit as kings, controlling the work. Committees are to be formed which will have an interest in every part of the work. Then the work will be managed on a higher grade than it has yet been managed. medical missionary work opens the way for the gospel. I wish to say that God has not blessed as He would have blessed had there been an appreciation of the work he is carrying on. I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid that he would. Dr. Kellogg, it may be that I have written to you too strongly, but I felt that I must get hold of you, and hold you with all the power I had. I appreciate the work that is being carried on in medical missionary lines. *16LtMs, Ms 43b, 1901, par. 42*

How any one can see this work, and not realize that God is working, is a mystery to me. *16LtMs, Ms 43b, 1901, par. 43*

It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes. God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached. *16LtMs, Ms 43b, 1901, par. 44*

I wish to say that I want to take hold of the medical missionary work to the utmost of my ability. We have done the best we could in this line of work in Australia. I thank the Lord that His blessing has accompanied our work. Christ's ministers must stand in an altogether different position. They must be evangelists, they must be medical missionaries. They must take hold of the work intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities. *16LtMs, Ms 43b,*

The Lord loves us yet. Let us praise Him for that. Let us take hold of the work in a new way, with heart and mind and strength. Do not any longer pick flaws in your brethren. I see enough vultures watching for dead bodies. Let us have nothing of this nature in our work. Let there be no picking flaws. Attend to yourself, and you will have all you can do. When you purify your souls by obeying the truth, you will have something to impart. *16LtMs, Ms 43b, 1901, par. 46*

May God help you all and help me. I want help and strength and power. But do not quote Sister White till you stand on vantage ground, where you know what you are doing. Take the Word of God. It is full of meat and drink. Study the Bible, and you will know more of God than you do now. You will have something fresh to impart to others. You will not go over the same ground again and again. You will realize that there is a world to save. I ask you to put on the whole armor, and be sure that your feet are shoed with the preparation of the gospel of peace. *16LtMs, Ms 43b, 1901, par. 47*



## Ms 43c, 1901

Talk/"I would prefer not to speak today ..."

Battle Creek, Michigan

April 1, 1901

One of four variants of *Ms 43, 1901*. This copy was reported by J. H. Kellogg.

Sister White: I would prefer not to speak today, but still not because I have nothing to say, because I have; I have something to say. And the state of things as has existed in our conference and the leading responsibilities are not nearly understood in their influence by themselves or by those that are taking responsibilities in the work. The work has been increasing; it has been growing; and from the light that I have had for some time and has been expressed, has been expressed over and over again, not to all there are here, but has been expressed to individuals, and the plans that God would have all to work from, that never should one mind or two minds or three minds nor four minds, or a few minds I should say, be considered of sufficient wisdom and power to control and mark out plans and let it rest upon the minds of one or two or three in regard to this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths that we are handling, that God expects us to reach. There are minds which must be brought into altogether more lively action than they are at the present time. And in reference to our conference, it is repeated o'er and o'er and o'er again, that it is the voice of God, and therefore everything must be referred to the Conference and have the conference-voice in regard to permission or restriction or what shall be and what shall not be done in the various fields. *16LtMs, Ms 43c, 1901, par. 1*

Now from the light that I have, as it was presented to me in figures: There was a narrow compass here; there within that narrow compass is a king-like, a kingly ruling power. Here the outlets are blocked. And the work all over our field demands an entirely different course of action than we have had; that there needs a laying of a foundation that is different from what we have had. We

have heard enough, abundance, about that “everything must go around in the regular lines.” *16LtMs, Ms 43c, 1901, par. 2*

When we see the regular lines are altered and purified and refined, and the God of the Heavens’ mold is upon the regular lines, then it is our business to establish the regular lines. But when we see message after message that God has given has been accepted, but no change, just the same as it was before, then it is evident that new blood must be brought into the regular lines. The leaders of the regular lines, they must have an entire change, an entire new organization, and to have a committee that shall take in not merely half a dozen, that is to be a ruling and controlling power, but it is to have representatives of those that are placed in responsibility in our educational interests, in our sanitariums, that are working, and the life in them, constantly at work, constantly adding, constantly giving to the field the talent that has come from it. And then the comparison that has been presented to me: Where the fields are that have been opened: Where are the fields that have been opened here, the new fields in America? Where is it in California? Where is it here at the great heart of the work? And here are the two great centers—where is the wrestling to get new fields, whether it costs or whether it does not cost, whatever way it shall be. God has His treasures that He has given to the work. He has His treasures in the hills; He has His treasures in every place and in every country, and in all these countries, far and near, He wants to be an arousing, broadening, enlarging power. And a management which is getting confused in itself, not that anyone is wrong or means to be wrong, but the principle is wrong, and the principles have become so mixed, and so fallen from what God’s principles are, and the message has been coming constantly in regard to the principles, sacred, holy, elevating, ennobling, in every institution, in the publishing houses, and in all the interests of the denomination, everything that concerns the handling of the work, it requires minds that are worked by the Holy Spirit of God, and unless that evidence is given, unless there is a power that shows that they are accepted by God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay. To have this conference pass on and close up as the conferences have done, with the same manipulating, with the very same tone, and the same order—God forbid! (“Amen.”) God forbid, Brethren. (Amen.) He

wants every living soul that has a knowledge of the truth to come to his senses. He wants every living power to arouse—and we are just about the same thing as dead men. And it is time that we should arise and shine because our time has come, and the glory of the Lord has risen upon us, and until this shall come we might just as well close up the conference today as any other day. But what we must have is the taking-in of other minds. Where there are minds that have been at work, minds that have been at work in the same tone, and in the same channel, they have become discouraged and they have become confused. Well, now, we cannot trust to such as that in such tremendous responsibilities as are going to be handled here. Why, from the light that God has given me, everything about this conference should be the most sacred. Why? Why because it is to put ideas and plans and work upon their proper basis. And this thing has been continued and renewed for the last 15 years or more, and God calls for a change. God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder, round after round, why they will step off finally into the Kingdom of our Lord and Saviour Jesus Christ. We want our course Heavenward. And we want that all the selfishness, every thread of it, that has been woven into the pattern, that every thread of this selfishness is to be got out, and here is a work that, from the light that God has given me, it should stand, yes a hundred per cent higher than it stands today. Here are our enemies. Here are those Satanic agencies that are at work. There is a waking-up on the part of every working agency. Let me tell you that the enemy is getting the victory all the time. God wants us to arouse. God wants us to take hold of this work, every human agency, and He wants us to work for time and for eternity. And treading over and over and over just the same ground—here are our churches, our large churches, and they ought to be turning out men, educating, and training, and disciplining, and there ought to be those that should connect with them here bearing responsibilities that should go on into fields to carry the message into the barren places that have been oh so barren, especially the Southern field, that is closely touched, notwithstanding the message as come from God for the last—I might say—well I do not know how many years, it is quite a number of years, but these things have been told, and this standstill has got to come to an end, but yet every conference has woven after the same pattern. It is the very

same loom that carries it, and finally, why, it will come to naught. *16LtMs, Ms 43c, 1901, par. 3*

Now God wants a change, and it is high time—it is high time that there was ability that should connect with the Conference, with the General Conference, right here in this city. Not wait until it is done and then find—not wait till it is all done and over with, and then gather up the forces and see what can be done. We want to know what can be done right here; we want to know what can be done right now, and what power and intellect that there is that shall be brought into this work and that they shall unite their powers and take hold of it intelligently, and then God can work with them. Now this is what they want and you want, that every institution that bears a responsibility, bears a voice in the working of this cause. They have a decided interest in it, and God wants that we shall, every one, come into a position where that we shall work; that we will not lay off the burden upon two or three men, and let them carry it all. Bro. Irwin will soon be where he cannot work at all. He wants supporters, and he has been in this work of wrestling and discouragement until he should have a change. He should have some one come in his place, or he is going to give all out. It cannot be. We must have responsible men, and we want men that shall stand just as true as the compass to the pole, and God will test these men, and unless they can show a better idea of what principle is, what sanctified and living and Christlike principle is, then they will have to be changed and try another. But God is going to have a change. He wants us to know what it means to work on the principles of Heaven. He wants that all of us should know what it means to stand in their light, and stand in their place, and every soul that has had a responsibility, that they should have been workers, that they should have had these principles, that they should have had patience, just as it is reported, “Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” *2 Peter 1:5-7*. Brethren, we all need these letters written and hung in the chambers of the mind, and to him that doeth these things—if you live on this principle you will never fail, “for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [*Verses 10, 11.*]*16LtMs, Ms*

Now God is in earnest with us, and He says He calls—Oh, I cannot tell how it is. It is contemptible in the sight of God—contemptible. They pause for fear they are not going to get all that they ought to have, and it leaves a man where he cannot—if he considers that as the principles of Heaven, why it leaves the man where he will never get into Heaven. He cannot get in there. The nobility, the generosity, the tenderness, the compassion, the love of Christ—why they are as destitute of it as the Hills of Gilboa, that had not dew nor rain—just as destitute of it, and we cannot rouse them from it. Enough has been said, over and over and over again, but it did not make any difference. The light shone upon them, just the same, professedly accepting it, but they did not make any change. That is what frightens me. It frightens me because that I saw unless there was more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He was talking to the church at Ephesus, “Ye have lost your first love,” and tells them to repent speedily or He will remove the candlestick out of its place. [Revelation 2:4, 5.]16LtMs, Ms 43c, 1901, par. 5

What we want is to study all through John and see what is said about the love of God and the love that we should express; but that love has not been cultivated, and if it is not being cultivated the opposite attribute is being cultivated. Now it has not be cultivated in our institutions of publication, and when by every little sharpness that can be exercised by them, by which they think that they are going to gain a little something, they lose fourfold, yes, tenfold in that little transaction, until the light will soon be moved out of its place. They don't know when it is for the interests of the institution, but God knoweth. Every one God knoweth, and should come right up to the help of the Lord, and to have a new creation of sentiment. Now God never will acquit us until that is there; until this is taught in our institutions, every one of them, and God means what He says, and He says, “I want a change here.” Will it be the same thing, going over and over the same ideas, the same committees—and here is the little throne—the king is in there, and these others are all secondary—those minds that are no much sharper because they have not been working on this narrow, conceited plane.16LtMs, Ms 43c, 1901, par. 6

I feel intensely in this matter: I did not want to talk here, but I dare not hold my peace. I feel this condition. I think we should hold for the tenderness of God and break your hearts before him, and if you get where you can see these things clearly, you will see that God hates selfishness, and when we bring it into His cause, oh, it makes the crime a hundredfold greater, and when we bring that selfishness in as though we were going to benefit the cause, we do not benefit it at all—it makes God ashamed of you. We are to be representatives of Jesus Christ: We are to be representatives of His character. We are so to do that we are carrying out the living principles in every line of action everywhere, in every country, everywhere, and in every place that there is anything to do with God's service. He will not accept your common fire. He wants you to take sacred fire that He kindles on the Divine altar, and He wants you to work, and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all your licentiousness, all this lust—He wants it taken away from a people that are trying to fashion a people to stand in the last great conflict, which is just before us. Self must be hid in God. And when self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker. And when you think to improve upon God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something—and if you have not learned better than that now you will have to learn. God wants that these committees that have been handling things for so long should be relieved of their command and have a chance for their life and see if they cannot get out of this rut that they are in, which I have no hope of their getting out of, because the Spirit of God has been working, and working, and yet the king is there still. Now the Lord wants His Spirit to come in. He wants the Holy Ghost king. He wants everything of the sharpness, that it shall not be exercised toward outsiders, it shall not be exercised toward the strangers within thy gates; that it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing his tithes here to sustain the ministry; He has a treasury, and that treasury is to be sustained by the tithe, and that tithe is to be a sacred tithe, and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely; each one to act in his capacity in such a way that the confidence of the whole people will be established in them, and

that they will not be afraid, but see everything just as light as day until they are in connection with the work of God and the people. *16LtMs, Ms 43c, 1901, par. 7*

I know my husband used to work in that way. He would sit down with this man that he thought had good judgment, and with that man, and with the other man, and with another man—that was when the cause was young; he did not feel that he was capable of carrying the Conference when it was very young. But he had these men, these committees, that were brought in from places all around. It was not just in Battle Creek, but it was in different places, that those that felt a responsibility for the work would go home and feel a larger responsibility for the work. To carry it on in right lines, in Heaven's lines, in purity, in holiness, in uplifting, in solidity, to the glory of God, should be that which would make every one of us to be joyful and proud that God has given us the privilege to be co-workers with Jesus Christ. Now there is all that power that was pledged to us when we pledged ourselves to God. What power that [was when] all the provision was made in Heaven, all the facilities, all the riches of the grace of God were to be imparted to every worker that was connected with the cause; and every one of these was wholly dependent upon God; and when we leave God out of the question, and leave Jesus Christ out of the question, and allow hereditary and cultivated traits of character to come in, let me tell you, we are on very slippery ground. *16LtMs, Ms 43c, 1901, par. 8*

We are making, not straight paths for our feet, but crooked paths that the lame shall be turned out of the way—and we cannot afford it. It has cost too much to Heaven to give us Jesus; it has cost too much to Heaven for Christ to lay aside His royal robe, to lay aside His royal crown, and to step down from His high command, the Prince of Life and Glory, in order that He might make Himself in humanity, and in order that He might the better combine the human with the divine, as a steppingstone for man to step on. It was not humanity, but humanity and divinity combined, and man could step on that steppingstone, and he would be [on] vantage ground with God, because of the perfume—because the sanctified and holy character of God imbues the life of every soul that eats of the Bread of Life and drinks the water of salvation. And every one that eats of Christ, that takes His Word and practices it, should have eternal life.

It is in him, because it is in Christ, and Christ is in him. Now here is the way the matter is presented. But when there is a ... I don't care, I am going right contrary to the law that God has given in His Word, I don't ask him to take my word, I don't ask him to do it. Lay Sister White right to one side; lay her to one side; don't you ever quote my words again as long as you live until you can obey the Bible! When you take the Bible and make that your food, and your meat, and your drink, and make those the elements of your character, when you can do that, you will know better how to receive some counsel from God. But here is the Word, the precious Word, exalted before you today. And don't you give a rap any more what "Sister White said"—"Sister White said" this, and "Sister White said" that, and "Sister White said" the other thing. But say, "Thus saith the Lord God of Israel," and then you do just what the Lord God of Israel does, and what He says. Christ says, "I do the works of my Father. The works that I saw him do, I do." [*John 5:19.*] Now the works and the sentiments and the principles that we have seen, that God has manifested in dealing with one another, the purchase of the blood of Christ—only think of it. Here we are, the purchase of the blood of our Lord and Saviour Jesus Christ. You just think of it.<sup>16</sup>*LtMs, Ms 43c, 1901, par. 9*

It cost His life. He was crucified for us, and yet here is the very instrumentality that God would have stand next to Heaven, that God would have stand where the light of His glory can shine upon them in unmistakable rays, and they know that the light of heaven is with them. It is no emotion, but it is a living faith that is founded on a living Word and a living God, and the Saviour, who proclaimed over the sepulchre of Joseph, "I am the resurrection and the life." [*John 11:25.*] He wants you to eat His principles; to live His principles—but those that are there now never will appreciate it. They have had their test, they have had their trial, they have had their warnings, and now there must be a change. Give them an opportunity to go out and see what it means to wrestle in the grace of God as some of His workmen have. Let them see what it means to build up. Let them go into the waste places of earth; let them begin to see what it means to establish things out of nothing. When they do this they will understand that God hath His servants,—his church, established in the earth, composed of many members, but of one body; that in every part of the work one part must work as connected with



another part, and that with another part, and with another part, and these are joined together by the golden links of Heaven, and there are to be no kings here in their midst at all.*16LtMs, Ms 43c, 1901, par. 10*

There is to be no man that has the right to put his hand out and say, No, you cannot go there, we won't support you if you go there. Why, what have you to do with the supporting? Did they create the means? The means come from the people and those who are in destitute fields. The voice of God has told me to instruct them to go to the people and to tell them their necessities, and to draw all the people to work just where they can find a place to work, to build up the work in every place they can. There is a work to be done. And we want to know if you have been doing the work, with your committees: Here are the committees—where are the monuments?*16LtMs, Ms 43c, 1901, par. 11*

As we look over the cities—where are the monuments? Where, I ask you, are the churches that are left to glorify God? There are the workers. I thank God that there is a work going on, and I thank God for the medical missionary work; and every soul that shall obtain that education in connection with the gospel of the Lord Jesus Christ, God will call for you. God has a place for you. And those that are laboring for the youth in any line in our schools, in the Sanitarium, and wherever they are at work, don't you put one stone in their way! The Lord has revealed that He will work with those who work. Ye are laborers together with God. Where are the churches? My heart ached when I was in California. There are young men travelling around and around in the churches, but where is the power, where is the power to open the fields for them, and to say, Here, we are not to stay here with the people that know the truth, here is a field that knows nothing about it, and this field is to be converted and educated, as far as they will yield to the truth. But the seeds of truth must be sown. Lift up your heads, for the fields are all ripe for the harvest. But He wanted them to look at it; and He wanted them to see; and He wants every one of you to see it and to fill your hands full. But these who travel from place to place, and from place to place, to look after the churches, God help you by giving you the spirit of the message that your souls shall yearn after other souls, and you will not let go until they are converted. This is

the work we want to see done, and until that spirit comes in and takes hold of every mind in every conference that they are conducting, that they are elevating the very light that should be elevated—health reform—that they are elevating by their self-denial and self-sacrifice. Oh my soul, how it has hurt me to have the blocks thrown in the way in regard to myself. *16LtMs, Ms 43c, 1901, par. 12*

They will tell you that Sister White did this, or Sister White did that—for instance, “Sister White ate cheese, and so we are all at liberty to eat cheese.” Who told them that I ate cheese? I never have cheese on my table. There was one time when I was at Minneapolis—one or two times I tasted it, but that is a different thing from making it a diet—entirely a different thing. I have tasted of very bitter herbs on special occasions, but I would not make a diet of them. But there was a special occasion in Minneapolis where I could get nothing else, and there were some small bits of cheese on the table, and my brethren were there, and one of them had told me that if I would eat a little of that it would change my condition, and I did. I took a bit of that cheese, and I do not think I touched it again the second time. *16LtMs, Ms 43c, 1901, par. 13*

Another says, “Sister White drinks tea, and we can drink tea.” Who of my brethren has made that statement? Who has ever heard it of me? I never have tea in my home or set it before anyone. Now I have not eaten any meat for years and years. Now for instance some one may tell you that Sister White does not eat meat. “Now I want you not to eat it because Sister White doesn’t eat it.” Well, I wouldn’t cure a farthing for anything like that. If you haven’t got any better conviction, that you won’t eat meat just because Sister White does not eat it, I would not give one farthing for your health reform. But I want every one of you to stand on your individual dignity, in your individual consecration to God; that the soul-temple shall be dedicated to God. Whosoever defileth the temple of God, him will God destroy. Now I want you to see these things, and not to make any human being your criterion. What you want is this: You have got a body here, wonderfully made, and you want that that body should be oh so carefully dealt with. *16LtMs, Ms 43c, 1901, par. 14*

I have seen—it has been represented to me—the finest machinery

was in this body—and a good thing we can carry too far, like inhaling too much and swelling out. God did not make these precious organs to be swelled like a balloon, He never made them for that, and He wants every living soul to deal with this machinery as God's machinery, that they must keep in perfect order to keep the brain power all right. The brain must work, and every burden you put upon your stomach which should not be in your stomach will just becloud the brain. You go into a conference like this—you sit down and eat hearty meals and neglect to exercise, and then come into the conference meeting, and you are all sleepy; your ideas are not good for anything, and you really do not know what you are consenting to. Now God wants every soul here to sharpen up. He wants every soul here [to] have His converting power. You need not refer once to Sister White, I don't ask you to do it. God has told me that my testimony must be borne straight to this conference, and that I am not to try to make a soul believe; that my work is to leave the truth with human minds, and those having found the truth in the Word of God will appreciate it, and will appreciate every ray of light that God has given for poor lame souls that they should not be turned out of the way, and I want you to make straight the paths for your feet, lest the lame be turned out of the way. Now we want that in the conference we shall have the ability that God has given unto Dr. Kellogg—I don't suppose he is here—I don't know that he is, at any rate ("Yes, he is here.") I can't see without my congregational glasses—but I want to say that the Lord wants you to make the most of the capabilities that He is using in every part of the work. He does not mean the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work. *16LtMs, Ms 43c, 1901, par. 15*

He wants them to blend together and He wants that this educating power of the medical missionary work shall be considered as the pioneer work, the breaking-up plow, for the breaking down of the prejudices that have existed and that nothing will break down like it; and God wants every soul to stand shoulder to shoulder with Dr. Kellogg. He has become all but desperate, and came nearly—almost losing his life because of the positions that have been taken, and everyone throwing a stone right before the car so that it should not advance. Now God wants the health and missionary work to advance. He wants His work to be carried on. *16LtMs, Ms 43c,*

Really, when I came here I did not know what to do. Courteously, Dr. Kellogg had asked me to come to his house and let them give me treatment a week or two before the conference, that I should be able to attend the conference. Then came up the question, Here, what about this: They will say that Dr. Kellogg has manipulated you. Let them say it if they want to, they have said it enough when there was not a particle of ground for it. But I was going to take all the difficulty out of the way, so I sent word, "Find me a place." Dr. Kellogg has kindly opened his place to me, but to remove all occasion for talk I decided that I would not go there. Now find me a place. On Friday night I was knelt in prayer, saying, "O Lord, tell me where to go and what to do." There I had been sick, and was still sick—and why I didn't choose to come to Battle Creek to the conference was, that I knew it would be a terrible trial for me. This is the third winter I am passing through. I passed through one in Australia, one in California, and I am passing the third here. And now you can judge that all this tells upon my system.<sup>16</sup>*LtMs, Ms 43c, 1901, par. 17*

Then the heated houses, when there was no more need for having it heated than there was in California, but they were heated, and so brought me down into a terrible condition of malaria, and I have had it here ever since Christmas, and then the very crisis came when I was at Los Angeles, and there I knew nothing—after I had been speaking on Sunday I didn't know anything more until two o'clock the next morning, when I found them all working over me—and I didn't know anything about it, or about what had been done, or anything about it, and then it was that the fullness that I had had in my head passed through the whole channel of the body. And that brought on the bloody flux, and I have been travelling all this time up to the time I came here, with that terrible disorder, the bloody flux. I couldn't sit up at all, only lie down all the time—and yet I have not disappointed a single place but one since leaving Los Angeles. I got up, stood on my feet, and the strength of God held me up. At Vicksburg I spoke twice, at Nashville I spoke twice, at Memphis I spoke once, and at Chicago I spoke twice, and God help me to speak. And then I came here, and I have been speaking ever since I came here.<sup>16</sup>*LtMs, Ms 43c, 1901, par. 18*

Now you see I was afraid of all this, and I didn't want to sacrifice my life, and so I said that I couldn't come here. I couldn't come across the plains. I was afraid. I nearly melted the tendons during the cold weather when I was travelling because of a heated coil running right under where I was lying on the way across from Australia. So I said I couldn't come. Then they said they would have the conference in Oakland. But in the night season I was talking to you just as I am here today. I was bearing a message night after night and night after night and then I would get up and write it out, and I would get up at 12 o'clock, and 1 o'clock, and 2 o'clock, and write out the message that I had. And it was then, while I was considering these things, came messages from London, that they had hoped that they could see me and meet me, but now they couldn't come so far, and it cost so much, and I heard it would cost from five to eight thousand dollars more, and then I said, "We have got no such money to spare, and if I sacrifice my life, I will try it, anyway." *16LtMs, Ms 43c, 1901, par. 19*

Well, Dr. Kellogg never persuaded me at all to come here. When I spoke of the particulars, the cold weather, "Why," he said, "would it make any difference if"—the only words he spoke to me—"would it make any difference if the conference could be changed to a few weeks later?" I said, "It would." Then I began to think on that plan, after he had gone. Well, we knelt down to pray, and I was asking the Lord where I should go and what I should do. I was for backing out and not going anywhere. Sadie says, "You are not fit to go anywhere. You are not fit to go anywhere." Well, while I was praying and was sending up my petition there was, as at other times—I saw a light circling right around in the room, and a fragrance like the fragrance of flowers, and the beautiful scent of flowers, and then the voice seemed to speak gently, and said that I was to "accept the invitation of My servant, John Kellogg, and make his house my home." Then the word was, "I have appointed him as My physician. You can be an encouragement to him." That is why I am here, and that is why I am at his home. Now I want in every way possible, if I can, to treat Dr. Kellogg as God's appointed physician, and I am going to do it. And I want that my brethren—that they should unite. "They say, they say, they say." You just put the "they-says" right away from you. *16LtMs, Ms 43c, 1901, par. 20*

“Watch,” saith the Lord, “to hear what he will say.” You look to the Lord, and don’t you look to any human power and get their mind, for they are nothing but human, they are nothing but evil; but you just look to the Lord God of Israel and He will give you understanding, and He will give you knowledge. But you are not to lean your helpless soul on any other human being. You have got a character to form for your own individual self, and that character God has given every encouragement should be after God’s order. Now in addition to this that I tell you, the next night—that night I slept happy, very happy. The whole family was melted and broken down. They knew nothing of what I had in my mind at all, nothing at all that I had seen, but the Spirit of God was there. They were all weeping and broken, and the blessing of God was flowing through that room like a tidal wave. The Spirit of God had taken hold upon us and Sister Druillard was just weeping and praising God, and Bro. Druillard was praising God and we all there had an outpouring of the Spirit of God. Such things are more precious to me than the gold of Ophir. *16LtMs, Ms 43c, 1901, par. 21*

Now I want to say, for Christ’s sake, let’s unify. Let us put away—we cannot reform ourselves by putting our fingers on somebody else’s wrongs and think that is going to cover our own. God says we must love one another. God says we must deal justly, honestly, and truly with one another. God says, “I hate your false weights and your false measures.” But He tells us that He knows us in every testimony that He has given in other cases. It is the Lord wants us to come into the closest connection with Him. You know He told Cornelius all about where Peter was. He knew just where to look, and He told him all about these things—how he was with one who was a tanner—and here it was all worked out. The Angel of God could have told Cornelius all about this message, but, No, God’s church must connect together, and the law that God had imparted to Peter was to be imparted to Cornelius and all his family. Now that is what God wants, and He speaks to everyone of us to come to Him, and while we are as weak as we are, because we are crippling over somebody else. Now let the Lord God of Israel come into our place. Give Him room. Give Him place, and let us begin to exercise the love of God in our hearts instead of hatred. Just as soon as you begin to build up yourself, you begin to hate others. *16LtMs, Ms 43c, 1901, par. 22*

God help us to come into right positions, and I believe He is here today. If I didn't believe He was here I would not be saying the things I have said. But I believe you can take these things home to your hearts. And there must be a heartwork done here. Not doing nothing, but work right out on Christ's principles, and when you work on the principles of Heaven you see the salvation of God revealed, and God wants you to stand ready to strike. He wants you to open the windows Heavenward and close them Earthward. He wants the salvation of God to be revealed. He wants the medical missionary work and the gospel combined and bound up together just as fast together that they will be inseparable. And He wants that this work shall blend, and that there should be a united whole with this people. He wants the talent that is in Dr. Kellogg; He wants the talent that is in the school; He wants what is in every institution to be connected with the management of His work and His churches. He does not want two or three minds to set themselves as kings and the rest of them—to be managed by these two or three minds. He wants that there shall be committees that are holding a part in every part of His work. And then the medical missionary work, you understand, will be wrought upon a higher grade than it has ever been wrought before. God wants it wrought. I have seen people ready to. "Why," some say, "Why, they have had more than their proportion of what others have had in Australia." We have had none too much, only we ought to have had ten times what we had to begin with, that we could establish something that would be an entrance, something that would be a pioneer to the work. That will take everywhere. There is no use to shut it down, it will take everywhere. There is not a place but what medical missionary work will take, and it will open the way for the gospel. Now God has not blessed us as He would have blessed us had there been an appreciation of the work that he is carrying on. I thank God that Dr. Kellogg has not sunk into despondency and infidelity. I have been afraid of it, and I have written some very straight things to him, and it may be, Dr. Kellogg, if he is here, that I have written too strong, for I felt as though I must get hold of you and hold you by the power of all the might I had. But I have seen the work, I have seen the work that has been carried on, and how can anybody see it and not see that God is at work? That is the mystery to me. I cannot understand it. I cannot explain it. *16LtMs, Ms 43c, 1901, par. 23*

That those that shall have any knowledge of the work wrought here, should be the men that should represent it; that they should stand to give character to the work, and to the higher classes, [that] they may be reached. And every soul of you ought to feel honored before God that He has given you instrumentalities that the higher classes may be reached, and that the wealthy classes should be reached. You should feel to thank God for the honor that He has bestowed. And I want to say that I want to take hold to the utmost of my ability—Well, I have done the very best I could in the medical missionary line. We have helped. But I won't tell you. I won't say anything about it more, but I want to tell you we have found poverty that we have had to relieve clear up to the last moment when we left Australia. It has been poverty, poverty, poverty all the way through that we met with everywhere, but I thank God that His blessing has accomplished it.<sup>16</sup>*LtMs, Ms 43c, 1901, par. 24*

And now I think that for the present time I have said enough. But God's ministers must come into altogether a different position. They must be evangelists. They must be medical missionaries. They must take hold of the work intelligently. They must press the work into far-off places—and it is of no use to think they are doing it if God has given us a work in connection with the gospel, and they drop that work and take up the gospel, then you need not expect that you are going to be filled with intensity because you have not more than one-half of the facilities that God wants you to have. But the Lord loves us yet. Now let us praise God for that. Now let us take hold of the work in a new way. Let us take hold of the work with heart and mind and soul. Do not pick flaws any more. Oh, I see a lot of buzzards, and I see a lot of vultures that are watching and waiting for dead bodies, and we don't want anything of that. We want no picking of flaws in others. Attend to No. 1, and you have got all that you can do. If you attend to No. 1, and if you purify your souls by obeying the truth, you will have something to impart. You will have a power to give to others. God help you; I beseech of Him to help you, every one of you, and to help me. I want help; I want strength; I want power. But don't you ever quote Sister White. I don't want you ever to quote Sister White until you get up on vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it right out in your life, and you will know more Bible than you know now. You will



have fresh matter—O, you will have precious matter; you won't be going over and over the same ground, and you will see a world saved. You will see souls for whom Christ has died. And I ask you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel. *16LtMs, Ms 43c, 1901, par. 25*

## Ms 43d, 1901

Talk/"I would prefer not to speak today ..."

Battle Creek, Michigan

April 1, 1901

One of four variants of *Ms 43, 1901*. This copy was reported by the General Conference.

Talk of Mrs. E. G. White, before representative brethren, in the College Library, April 1, 1901, 2:30 p.m. *16LtMs, Ms 43d, 1901, par. 1*

Elder A. G. Daniells in the Chair. Elder M. C. Wilcox led in prayer. *16LtMs, Ms 43d, 1901, par. 2*

A. G. Daniells: A small meeting was held here last evening to consider some matters; and while the question was being considered, it was decided to adjourn the meeting until this afternoon at 2:30 o'clock. It was thought that during the interval we ought to counsel with Sister White regarding the situation at the present time, and give her an invitation to be present and place before us any light that she might have for us. It was also thought that it would be well to enlarge the meeting, and invite others who are bearing responsibilities, that they might be present with us. During the forenoon, Brother Irwin, Brother Haskell, Brother Olsen, and myself have had some counsel with Sister White, and she has consented to be present with us and lay some matters before us that have been opened up to her mind. We are very thankful indeed to have her present, and will invoke the blessing of our Father upon her during this occasion. *16LtMs, Ms 43d, 1901, par. 3*

Mrs. E. G. White: I did not expect to lead out in this meeting. I thought I would let you lead out, and then if I had anything to say, I would say it. *16LtMs, Ms 43d, 1901, par. 4*

A. G. Daniells: Well, it seemed to me (and I think to all of us who counseled with you this morning) that we had said about as much as we wished to until we heard from you. *16LtMs, Ms 43d, 1901,*

Mrs. E. G. White: I would prefer not to speak today, but still not because I have not anything to say, because I have. I have something to say, and the state of things as has existed in our Conference and the leading responsibilities, are not really understood in their influence by themselves or by those that are taking responsibilities in the work. The work has been increasing. It has been growing, and from the light that I have had for some time, has been expressed, has been expressed over and over again—not to all there are here—but has been expressed to individuals, and the plans that God would have all to work from, that never should one mind or two minds or three minds or four minds, or a few minds, I should say, be considered of sufficient wisdom and power to control and mark out plans, and let it rest upon the mind of one or two or three in regard to the field—this broad, broad field that we have; that we are not coming up to reach that high standard with the great and important truths which we are handling, that God expects us to reach. *16LtMs, Ms 43d, 1901, par. 6*

There are minds which must be brought into altogether more lively action than they are at the present time; and in reference to our Conference, it is repeated o'er and o'er and o'er again that it is the voice of God, and therefore everything must be referred to the Conference, and have the Conference's voice in regard to permission or restriction, or what shall be and what shall not be done in the various fields. *16LtMs, Ms 43d, 1901, par. 7*

Now from the light that I have, as it was presented to me in figures; and there was a narrow compass here [drawing a circle on a book with her hand]; there within that narrow compass is a kingly, ruling power; here the outlets are locked; and the work carried on all over our field demands an entirely different course of action than we have had; that there needs to be the laying of a foundation that is different from what we have had. We have heard enough, abundance about, Everything must go around in the regular lines. When we see the regular lines are impressed and purified and refined, and the God of the Heavens' mold is upon the regular lines, then it is our business to establish the regular lines. But when we see that message after message that God has given has been

taken and accepted, but no change—just the same as it was before, then we know that there is new blood [that] must be brought into the regular lines. The managers of the regular lines, they must have an entire change, an entire new organization, and to have a Committee that shall take in not merely a half a dozen that is to be a ruling and a controlling power, but it is to have the voice of those that are placed in responsibilities in our educational interests, in our Sanitarium that is working, and the life in them constantly at work, constantly broadening, constantly giving to the field the talent that has come to it—and then the comparison that has been presented to me, of where the fields are that have been opened, where are the new fields that have been opened here in America? Where is it in California? Where is it here at the great heart of the work? And here are the two great centers; where is the wrestling to get into fields, whether it costs or does not cost, whatever way it shall be? God has His treasures that He has given to our world. He has His treasure in the hills; He has His treasure in every district, He has His treasures in every place and in every country, and all these countries, and all these countries far and near, He wants to be a widening, broadening, enlarging power. *16LtMs, Ms 43d, 1901, par. 8*

And the management, it is becoming confused in itself—not that any one means to be wrong or to do wrong; but the principle is wrong, and the principles have become so mixed and so foreign from what God's principles are, and the message has been going constantly in regard to principles, sacred, holy, elevated, ennobling, in every institution, in the publishing house, and in all the interests of the General Conference—everything that concerns the handling of the work, it requires minds that are worked by the Holy Spirit of God; and unless that evidence is given, unless that it is, or something that there is a power that shows that they are accepting from God to impart to the responsibilities that have to be handled, then there should be a renovation without any delay. *16LtMs, Ms 43d, 1901, par. 9*

To have this Conference pass on and close up as the Conferences have done, with the same manipulating, with the very same tone and the same order—God forbid! God forbid, brethren. He wants every living power that has a knowledge of the truth to come to their

senses. He wants every living power to arouse, and we are just about as much dilly-dallying, and it is time that we arise and shine, because our light has come, and the glory of the Lord has risen upon us; and until [unless] this shall come, we might just as well close up the Conference today as any other day; but what we must have is taking in of other minds. Why, there are minds here that have been at work, minds that have been at work in the same chain, in the same channel; they have become discouraged, and they have become confused. *16LtMs, Ms 43d, 1901, par. 10*

Well, now, we cannot trust to such as that in such tremendous responsibilities as have got to be handled here. Why, from the light that God has given me, everything about this Conference should be the most sacred. Why?—Why, because it is to put ideas and plans and work upon their proper basis, and this thing has been acted and reacted for the last fifteen years or more, and God calls for a change. God wants that men of capabilities and of mind should understand there is a ladder for them to climb, round after round, and if they climb this ladder round after round, why, they will step off finally into the kingdom of our Lord and Saviour Jesus Christ. We want our course heavenward, and we want that all the selfishness, every thread of it, that has been woven into the pattern, every thread of this selfishness is to be cut out. And here is a work that, from the light that God has given me, it should stand, yes, a hundred per cent higher than it stands today. Here are our enemies, here are those Satanic agencies that are at work with all their power and with all their capability to weaken and to destroy, and unless there is a wakening up from every working agency, let me tell you that the enemy is getting a victory all the time. *16LtMs, Ms 43d, 1901, par. 11*

God wants us to arouse. God wants us to take hold of this work—every human agency, and He wants us to work for time and for eternity. The treading over and over and over and over the same ground—here are our large churches, and they ought to be turning out men, educating and training and disciplining; and there ought to be those who should connect with the responsibilities, that shall go out into fields to carry the message, and the barren fields that have been, oh, so barren, more especially in the Southern field, that is scarcely touched, notwithstanding the message has come from God

for the last, I might say—well, I do not know how many years—it is quite a number of years, and these things [have been told]. Our standstill has got to come to an end; but yet every Conference, it is woven after the very same pattern. It is the very same loom that carries it, and finally it will come to naught. *16LtMs, Ms 43d, 1901, par. 12*

Now God wants a change, and it is high time, it is high time that there were ability that should connect with the Conference, with the General Conference, right here in its sitting—not wait till it is done, and then find—not wait till it is all done and over with, and then gather up the forces [to] see what can be done. We want to know what can be done right here, what can be done right now, and what power and intellect that there is that shall be brought into this work, and that they shall unite their powers and take hold of it intelligently, and that God can work with them. Now this is what we want, and we want that every institution that bears a responsibility bears a voice in the working of this cause which they have a decided interest in. And God wants that we shall every one come into a position where we shall work, that we will not lay off the burden on two or three men and let them carry it. *16LtMs, Ms 43d, 1901, par. 13*

Brother Irwin soon will be where he cannot work at all. He wants supporters, and he has been in this work of wrestling and discouragement till he should have a change. He should have some one come in his place, unless that you expect that he is going to give all out. It cannot be. We must have responsible men, and we want men that shall stand just as true as the compass to the pole; and God will test these men, and unless they can show a better idea of what principle is, what sanctified and heavenly and Christlike principle is, why then they will have to be changed, and try another. But God is going to have a change. He wants us to know what it means to work on the principles of Heaven. He wants officers to know what it means for every one to stand in his lot and in his place, and every soul that has had the responsibility, that he should have been a guardian, that he should have been a shepherd, that he should have had patience, just as it is represented—“add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to

patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” Brethren, we all need these letters written and hung into the chambers of the mind; and the one that doeth these things, if you will believe on this principle, you will “never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [2 Peter 1:5-7, 10, 11.] *16LtMs, Ms 43d, 1901, par. 14*

Now God is in earnest with us, and He has seen the close—O, I cannot tell how it is. It is contemptible in the sight of God, contemptible. It is so close, for fear I shall not get all I ought to have, and it leaves the man where that he cannot, if that he considers the principles of Heaven—why, it leaves the man where he will never get into Heaven; he could not get in there. The nobility, the generosity, the tenderness, the compassion, the love of Christ—why, they are as destitute of [them] as the hills of Gilboa that had no dew nor rain—just as destitute of [them]; and you could not arouse [him] to [them]. Enough has been said; enough has been said over and over and over again, but it does not make any difference; they go right on just the same, professedly accepting it, but they do not make any change. *16LtMs, Ms 43d, 1901, par. 15*

Well, now that is what burdens me; that is what burdens me. It burdens me because that I see unless there is more tenderness, more compassion, more of the love of God—the Lord knew what He was talking about when He gave the message to Daniel—“You have lost your first love, you have lost it.” [*Revelation 2:4.*] *16LtMs, Ms 43d, 1901, par. 16*

S. N. Haskell: It was John. *16LtMs, Ms 43d, 1901, par. 17*

Mrs. E. G. White: He tells you to repent speedily, or He will remove the candlestick out of his place, and regain the first love. What you want is to study all through John, and see what was said about the love of God, and the love that we should express; and that love has not been cultivated, and if it is not cultivated, the opposite attributes are cultivated. Well now, it has not been cultivated in our institutions of publication, and in the little sharpness that can be exercised, that they think they are going to gain a little something—they lose fourfold, yes, tenfold in that little transaction, until the light is ruled

out of his place. They do not know when it is for the interests of the institution to act nobly, every time act nobly, and to come up to the help of the Lord, to have a new creation of sentiment. Well now, God never will acquit us until that is there, until it is right in our institutions, every one of them; and God means just what He says. He wants a change here.*16LtMs, Ms 43d, 1901, par. 18*

Well, to think that this same thing is [happening] over the very same ideas, the same committees; and here is a little throne, the king is reigning in here, and others, why, they are all secondary; when there are minds that are as much sharper, because they have not been working on this narrow, conceited plan. Why, I feel intensely. I did not want to talk so, but I dare not hold my peace. I feel this business—and if you should melt under the tenderness of God and break your hearts before him, and ever come where you can see things clearly, you will see God hates selfishness, and when you bring it into his cause, O, it makes the crime a hundredfold greater when you bring that selfishness in, as though you were going to benefit the cause. You do not benefit [it] a particle. It makes God ashamed of you.*16LtMs, Ms 43d, 1901, par. 19*

Well, what are we? We are to be representatives of Jesus Christ. We are to be representatives of His character. We are to show that we are carrying out the living principles in every line, in action, in every country everywhere, and in every place that has anything to do with God's service. He will not accept your common fire. He wants you to take the sacred fire that He kindles on the divine altar, and He wants you to [work], and that fire to consume all your commonness, all your intemperance, all your selfishness, all your cheap ideas, all licentiousness—O, this lust, He wants it taken away from all people that are trying to fashion a people to stand in the last great conflict which is just before us. Self must be hid in God. When self is hid in God, then will the Lord God appear, and not self. He will appear as the great Worker, that when you think to improve on God's plans by your narrowness, by your conceited ideas, and by your planning and grasping and thinking you are going to gain something, why, if you have not learned now, you will have to learn; and we want that these—God wants, I should say, that these committees that have been so long handling the same things, should be relieved of their command, and have a chance for their



life, and see if they cannot get out of this rut that they are in, which I have no hope of their getting out of—not a bit, because the Spirit of God has been working and working, and yet it clings there still. Now the Lord wants His Spirit should come in. He wants the Holy Ghost to come in. He wants everything of this sharpness, that it shall not be exercised toward outsiders, it shall not be exercised toward the strangers that are within our gates; that it shall not be exercised toward one that is trying to serve God and trying to exercise all his power to serve Him, that is bringing in the tithes here to sustain the ministry. He has a treasury, and that treasury is to be sustained by the tithe, and that tithe is to be a sacred tithe, and it is to be God's tithe, and that tithe is to be so liberal that it will sustain the work largely, and they are to act in their capacity in such a way that the confidence of the whole people will be established in them, and that they will not be afraid to open everything just as light as day to all that are in connection with the work of God and the people.<sup>16</sup>*LtMs, Ms 43d, 1901, par. 20*

I know my husband used to work hard every way. He would sit down with this man that he thought had good judgment, and that man, and the other man, and the other man—that was when the cause was young. He did not feel that he was capable of carrying the Conference when it was young, but he had these men, these committees that were brought in from places all around. It was not just in Battle Creek, but it was in places, in different places that those who felt the responsibility of the work would go home and feel a larger responsibility of the work to carry it on in right lines, in even lines, in purity, in holiness, in uplifted [uprightness], in solidity, so that the cause of God should be that which would make every one of us joyful and proud that God had given us the privilege to be colaborers with Jesus Christ. Now there is all that power that was pledged to us when we pledged ourselves to God. That power, all the provision that was made in heaven, all the facilities, all the riches of the grace of God were to be imparted to every worker that was connected with the cause; and every one of these is wholly dependent upon God; and when you leave God out of the question, and Jesus Christ out of the question, and let the hereditary and cultivated traits of character come in, let me tell you, we are on very slippery ground; we are not making straight paths for our feet, but crooked paths, that the lame shall be turned out of the way; and we

cannot afford it, we cannot afford it. It has cost too much to Heaven to give us Jesus. It has cost too much to Heaven for Christ to lay aside His royal robe, to lay aside His royal crown, and to step down from His high command, the Prince of Life from glory, in order that He might make Himself in humanity and divinity combined a steppingstone for man to step on. It was not humanity, but humanity and divinity combined, and that man could step on that steppingstone, and that he would be on vantage ground with God, because the perfume, because the sanctified and holy character of God imbues the life of every soul that eats of the Bread of Life and drinks of the water of salvation; and every one that eats of Christ, that takes His Word and practices it, hath eternal life; it is in him, because he is in Christ, and Christ is in him.*16LtMs, Ms 43d, 1901, par. 21*

Now here is the way the matter [is] represented; but when there is “I do not care,” and going right contrary to the light that God has given in His Word—I do not ask you to take my word; I do not ask you to do it; lay Sister White right to one side; you lay her right to one side. Do you not—never quote my words again as long as you live, until you can obey the Bible. When you take the Bible and make that, make that your food, your meat, and your drink, and make that the elements of your character—when you can do that, then you will know better how to receive some counsel from God. But here the Word, the precious Word, I exalt it before you today; and do not go and repeat any more what Sister White said—“Sister White said this,” and “Sister White said that,” and “Sister White said the other thing;” you say, “What saith the Lord God of Israel?” and then you do just what the Lord God of Israel does and what He says. Christ says: “I do the works of my Father; the works that I see him do, I do.” [*John 5:19.*]*16LtMs, Ms 43d, 1901, par. 22*

Well now, the works and sentiments and the principles that you have seen, that God has manifested in dealing with one another, the purchase of the blood of Christ—why, only think of it. Here we are, the purchase of the blood of our Lord and Saviour Jesus Christ. You just think of it. We cost His life. He was crucified for us, and yet here are the very instrumentalities that God would have stand next to Heaven, that God would have stand where the light of His glory can shine upon them in unmistakable rays, and they know that the

light of Heaven is with them. It is no emotion, it is a living faith that is founded on the living words of a living God, of a Saviour that proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life" [*John 11:25*]; and here He wants you to eat His principles, to live His principles; but those that are now there never will appreciate it. They have had their test; they have had their trial; they have had their warnings. *16LtMs, Ms 43d, 1901, par. 23*

Now there must be a change. Give them an opportunity to go out and see what it means to wrestle in the cause of God as some of His workmen have. Let them see what it means to build up. Let them go in the waste places of the earth. Let them begin to see what it means to establish things out of nothing. When they do this, they will understand that God means that His servants shall be linked in one, that every part of the work—one part has connection with another part, and another part, and another part, and another part; and there it is joined together by the golden links of Heaven, and there are to be no kings here ruling at all. There is to be no man that is going to put his hand out and say, "No, you could [can]not go there; we could [can]not support you if you go there." We ask, Have we to do with their supporting? Did they [you] create the means? The means come from the people, and those that are in the destitute fields, the voice of God has told me to instruct them to go to the people, and to tell them their necessities, to draw from the people, and to work just where they can find a place to work, to build up the work in every place that they possibly can. There is a world to be saved, and we want to know if we have got our committees that have got a bind about the work? And we look over the cities—where are the monuments? Where, I ask you, are the churches that were left to glorify God? Where are the workers? I thank God that there is a work going on, and I thank God for the medical missionary work, and every soul that shall obtain that education in connection with the gospel of Jesus Christ, God will call for you; God has a place for you; and those who are laboring for the youth in any line in our schools, in the Sanitarium, and wherever they are at work, don't you put one stone in their way. The Lord will reveal that He will work with those who do work. "Ye are laborers together with God." [*1 Corinthians 3:9*.] *16LtMs, Ms 43d, 1901, par.*

24

Here are the churches. My heart ached when I was in California. There are young men treading right round and round in the churches; but where's the power? Where's the power to open the fields for them, and to say, "here, we are not to stay here with the people that know the truth"? Here is a world that knows nothing about it, and this world is to be converted and educated just as far [fast] as it will yield to the truth; but the seed of truth must be sown. Lift up your heads, said Christ, for the fields are all ripe to harvest. Well, He wanted them to look at it, and He wanted them to see it, and He wants every one of you to see it; and to fold your hands and to feel at ease, and to travel from place to place, and place to place, to look after the churches—God help you by giving you the spirit of the message, that you soul shall yearn after other souls, and you will not let go until they are converted. This is the work we want to see done, and until that spirit comes in and takes hold of every man in every Conference, that they are educated, that they are adopting the very light—[and] that should [include] health reform, that they are living out in paths of self-denial and self-sacrifice.<sup>16</sup>*LtMs, Ms 43d, 1901, par. 25*

O, my soul, how it has hurt me to have the blocks thrown in the way in regard to myself! They will tell, "Sister White said this." "Sister White ate cheese, and therefore we are all at liberty to eat cheese." Well, who told them I ate cheese? Who told them? I never have cheese on my table. There was but one time—I was at Minneapolis—one or two times I have tasted of cheese. That is a different thing from making it a diet, entirely different thing. I have tasted of very bitter herbs on special occasions, when I would not make it a diet. But there was a special occasion in Minneapolis where that I could get nothing, and there were some little bits of cheese cut up on the table, and the brethren were there, and one of them had told me, "If you eat a little of that cheese, it will change the condition;" and I did. I took a bit of that cheese. I do not think that I touched it again the second time. Another says: "Sister White drinks tea, and you can drink tea." Who of my brethren has ever made that statement? Who has ever heard it, or ever made it of me? I never have tea in my house, and I never set it before any one. Sister White has not had meat in her house or cooked it in any line, or any dead flesh, for years and years. And here is the health reform. "Now I have told you Sister White did not eat meat. Now I want you not to eat meat,

because Sister White does not eat it.” Well, I would not give—I would not care a farthing for anything like that. If you have not got any better conviction—you won’t eat meat because Sister White does not eat any—if I am the authority, I would not give a farthing for your health reform. What I want [is] that every one of you should stand in your individual dignity before God, in your individual consecration to God, that the soul-temple shall be dedicated to God. “Whosoever defileth the temple of God, him will God destroy.” [Verse 17.] Now I want you to think of these things, and do not make any human being your criterion.*16LtMs, Ms 43d, 1901, par. 26*

What you want—you have got a body here wonderfully made, and you want that that body should be, oh, so carefully dealt with. I have seen, or it has been represented to me, the finest machinery was in the body, and a good thing you can carry too far, like inhaling too much and swelling out. God did not make these precious organs to be swelled like a balloon. He never made it for that, and He wants nobody to be presumptuous on any of these things; and He wants every living soul to deal with his machinery as good [God’s?] machinery, that they must keep in perfect order to keep the brain nerve power all right. The brain must work, and every burden that you put upon your stomach which should not be in your stomach will just becloud the brain. You come into a Conference like this, you sit down, and you eat too hearty meals, and not exercise, and then go into the meeting, and you are all sleepy. Your ideas are not good for anything, and you do not really know what you are sent to.*16LtMs, Ms 43d, 1901, par. 27*

Now God wants every soul here should sharpen up. He wants every soul here shall have His converting power. You need not refer once to what Sister White has seen. I do not want you to do it. God has told me that my testimony must be borne straight to this Conference, and that I am not to try to make a soul believe it; that my work is to leave the truth with human minds, and those that can have the truth in the Word of God and will appreciate it, will appreciate every light that God has given for poor lame souls, that they should not be turned out of the way; and He wants you to make straight paths for your feet, lest the lame should be turned out of the way.*16LtMs, Ms 43d, 1901, par. 28*

Now we want that in the Conference we shall have, that the ability that God has given to Dr. Kellogg—I do not suppose he is here, I do not know that he is, but at any rate—*16LtMs, Ms 43d, 1901, par. 29*

A. G. Daniells: Yes, he is here.*16LtMs, Ms 43d, 1901, par. 30*

Mrs. E. G. White: Well, I cannot see. I have to have congregational glasses that I can discern the faces; but I cannot see; but I want to say that the Lord wants you to make the most of the capabilities that He is using in every part of the work. He does not want the medical missionary work separated from the gospel work, nor the gospel work separated from the medical missionary work. He wants them to build up together, and He wants that this, the educating power of the medical missionary work, should be considered as the pioneer work, the breaking-up plow, the breaking down of prejudice that has existed; and nothing will break it down like it; and God wants every soul to stand shoulder to shoulder with Dr. Kellogg. He has become all but desperate, and come nearly, I might say, losing his life, because of the positions that have been taken, and every one throwing a stone right before the car, so that it should not advance. Now God wants the health and missionary work to advance. He wants God's work to be carried on.*16LtMs, Ms 43d, 1901, par. 31*

I did not know, really, when I came here, I did not know what to do. Courteously, Dr. Kellogg had asked me to come to his house and let them give me treatment a week or two before the Conference, that I should be able to enter the Conference. Then comes up the question, Here, what about—they will say, "Well, Dr. Kellogg has manipulated you." Let them say it if [they] want to. They said it enough when there was not a particle of ground for it, so now let them say it. But I was going to give them—I was going to take all difficulty out of the way, so I sent word, Find me a place somewhere. Dr. Kellogg has opened kindly to me, but to remove all occasion for talk, I decided that I would not go there. Now find me a place.*16LtMs, Ms 43d, 1901, par. 32*

Friday night I was kneeling down praying. "O Lord, tell me where to go and what to do." There I have been sick, and was still sick, and—why, I did not choose to come to Battle Creek. (For) I knew that it

would be a terrible trial to me. This is the third winter I am passing through. I passed through one in Australia, I have passed through one in California, and I am passing through the third here; and now you can judge that all this tells upon my system. And then the heated houses, when there is no more need of having it heated in California—but there is the house heated, and here I was brought down in a terrible condition of malaria, and I have had it over since Christmas upon me; and then the very crisis came when I was at Los Angeles, and there I knew nothing—after I had spoken on Sabbath I did not know anything about it, and then it was that this awfulness that I had had in my head passed through the whole channel of the body, and that brought on the bloody flux, and I have been traveling all this time up to the time I came here, with that terrible disorder, the bloody flux—could not sit up at all hardly—had to lie all the time. And yet I have not disappointed a single place; but once in Los Angeles I got up and stood on my feet in the strength of God. At Vicksburg I spoke twice, and at Nashville I spoke twice, and at Memphis I spoke once, and at Chicago I spoke twice; and God helped me to speak. And then I came here, and I have been speaking over since I have been here, nearly all the time and at every place.<sup>16</sup>*LtMs, Ms 43d, 1901, par. 33*

Now you see I was afraid of all this, and I did not want to sacrifice my life, and so I said I could not come here. I could not come across the plains there. I could not do it. I was afraid. I nearly melted my kidneys when I went in cold weather, and there were coils right under where I was lying, and I never got over it to this day—and that is when I went to Texas on my way to Australia. And there I was afraid, and so I said I could not come; and they said then they would have the Conference in Oakland. But in the night season I was talking to you just as I am today. I was bearing a message night after night, and night after night, and then I would get up and write it. I would get up at one o'clock, and would get up at twelve o'clock; I would get up at two o'clock, and I would write out the message that I had, and it was then, while I was considering these things, came the messages from London, how that they hoped that they could—would see me and meet me, but now they could not come so far, and cost so much; and I heard it would cost from five to eight thousand dollars, the difference; and then I said, We have got no such money to spare, and if I sacrifice my life, I will

try it. I will try it, anyhow.*16LtMs, Ms 43d, 1901, par. 34*

Well, Dr. Kellogg never persuaded me at all to come. When I told him the particulars—the cold weather, “Why,” he said, “would it make any difference if”—the only, the only word he spoke to me, “would it make any difference if the time could be changed a few weeks?” Said I, It would. Then I began to think upon that plan after he had gone. Well now, what I want to say, what we want is to be sensible people.*16LtMs, Ms 43d, 1901, par. 35*

W. C. White: You started to tell about your prayer Saturday night.*16LtMs, Ms 43d, 1901, par. 36*

Mrs. E. G. White: O yes! We knelt down to pray, and I was asking the Lord where I should go and what I should do. I was for backing out and not going. I knew—Sara says, “You are not fit to go anywhere. You should not go anywhere; and O,” says she, “I dread it for you.” Well, while I was praying and was sending up my petition, there was, as has been a hundred times or more, a soft light circling around in the room, and a fragrance like the fragrance of flowers, of a beautiful scent of flowers; and then the voice seemed to speak gently and said that I was to accept the invitation of My servant, John Kellogg, and make his home my home. Then the word was, “I have appointed him as My physician. You can be an encouragement to him.”*16LtMs, Ms 43d, 1901, par. 37*

That is why I am here, and that is why I am there at the home there. Now I want in every way possible, if I can, to treat Dr. Kellogg as God’s appointed physician, and I am going to do it, and I want that my brethren where they have had “They say, they say, they say, they say, they say,”—you just put the “they says” right straight away from you. You inquire, “What saith the Lord?” and you look to the Lord, and don’t you look to any human power and get their mind, and they are nothing but human, they are nothing but failing; but you just look to the Lord God of Israel, and He will give you understanding, and He will give you knowledge. But you are not to lean your helpless soul on any other human being. You have got a character to form for your individual self, and that character God has given you ample encouragement should be after God’s order.*16LtMs, Ms 43d, 1901, par. 38*



Now in addition to this that I tell you, the next night—no, that night, I went to sleep very happy. I was—the whole family was melted and broken down. They knew nothing what I had in my mind, nothing at all what I had seen; but the Spirit of God was there. There they were all weeping, all broken, and the blessing of God was flowing right through our room like a tidal wave. Why, the Spirit of God had taken hold upon us, and Sister Druillard was just weeping and praising God, and Brother Druillard was praising God, and we all there had an outpouring of the Spirit of God. Such things are more precious to me than the gold of Ophir. O, I appreciate the movings of the Spirit of God.*16LtMs, Ms 43d, 1901, par. 39*

Now I want to say, Let us, for Christ's sake, unify. Let us put away—we cannot reform ourselves by putting our fingers upon somebody else's wrong, and think that is going to cover our wrong. God says we must love one another. God says we must deal gently and justly and righteously with one another. He says, "I hate your false weights and your false measures." He tells us that He knows us in the very testimony that He has given in other cases. It is, the Lord wants us to come into close connection with Him. You know He told Cornelius all about [where Peter was]; He knew just where Peter lived, and He told him all about these things, every particular, how he was with one who was a tanner, and here it was all worked [out]. The angel of God could have told Cornelius all about this message. But no. God's church must connect together, and the light that God had imparted to Peter was to be imparted to Cornelius and all his family. Well now, that is the way God works, and He expects every one of us to come to Him; and why we are all weak as we are, is because we are crippling over somebody else. Now let the Lord God of Israel come into our midst. Give Him room, give Him place, and let us begin to exercise the love of God in our hearts, instead of hatred. Just as soon as you begin to build up yourself, you begin to hate others. God help us to come into right positions; and I believe He is here today. If I did not believe He were here, I would not want to say the things I have said; but I believe He can set these things home to hearts, and there can be a heartwork done here—not of your standing right off and doing nothing, but you work right on Christ's principles, and when you work on the principles of heaven, you will see the salvation of God revealed.*16LtMs, Ms 43d, 1901, par. 40*

And God wants you to stand in His strength; He wants you to have open the windows heavenward, and close them earthward. He wants the salvation of God [to] be revealed. He wants the medical missionary work and the gospel bound up together just as fast and inseparable, and He wants that this work shall blend, and that they should be a united whole with this people. He wants the talent that is in Dr. Kellogg, He wants the talent that is in the school, He wants the talent that is in every institution, to be connected with the management of His work, of His churches. He does not want two or three minds to sit as kings, and the rest of them, why, they must be amenable to these two or three minds. He wants that there shall be committees that are holding a part of every part of His work; and then the foreign missionary work, you will understand, will be worked upon a higher grade than it ever has been working yet. God wants it worked. *16LtMs, Ms 43d, 1901, par. 41*

I have seen the people ready to impart. Why, some say, "Why, they have had more than their proportion, than others have, at Australia." We have had none too much, only we ought to have had ten times [what we] had to begin with, that we could establish something that would be an entrance, something that would be a pioneer to the work, that will take everywhere. No use to shut [it] down, it will take everywhere. There is no place but what the missionary work, the medical missionary work will take, and it will open the way for the gospel. *16LtMs, Ms 43d, 1901, par. 42*

Now I want to say, God has not blessed as He would have blessed had there been an appreciation of the work that He was carrying on. I thank God that Dr. Kellogg has not sunk into despondency and infidelity. I have been afraid of it, and I have written some very straight things to him, and it may be, Dr. Kellogg, (if he is here) that I have written too strong; for I felt as though I must get hold of you and hold you by the power of all the might I had. But I have seen the work, I see the work that is being carried on, and how can anybody see it and not see that God is at work? That is the mystery to me. I cannot understand it. I cannot explain it, that those that shall have any knowledge of work here, right here—where God designed that he should be, that he should stand to give character to the work, and the higher classes, that they might be reached; and every soul of you ought to feel honored before God, that He has

given you instrumentalities that the higher classes could be reached, and that the wealthy classes should be reached. You should feel to thank God for the honor that He has bestowed; and I want to say that I want to take hold to the very utmost of my ability. Well, I have done the very best I could do in the medical missionary line. I have helped at the right hand, I have helped at the left. I have clothed—well, I will not tell of it; no, I will not say anything about it more; but I want to tell you we have found poverty, we have had to relieve clear up to the last moment when we left Australia. It was poverty, poverty, poverty all the way through that we meet with everywhere; but I thank God that His blessing has accompanied it.*16LtMs, Ms 43d, 1901, par. 43*

And now I think, for the present, I may have said enough. But God's ministers must come in altogether a different position. They must be evangelists, they must be medical missionaries, they must take hold of the work intelligently. They must press the work in the places—and it is no use to think of their doing it, if God has given some a work to connect with the gospel, and they drop that work and take up the gospel, why, then you need not expect that you are going to be full, [could not hear] men to do the work, because you have not got more than half the facilities that God wants you to have.*16LtMs, Ms 43d, 1901, par. 44*

But the Lord loves us yet. Now let us praise God for that. Now let us take hold of the work in a new way. Let us take hold of the work with heart and mind and soul. Do not pick flaws any more. O, I see enough buzzards, and I see enough vultures that are trying and watching for dead bodies; but we do not want anything of that. We want no picking and picking and picking of flaws in others. Attend to Number One, and you have got all that you have got to do. If you attend to Number One, and if you will purify your souls by obeying the truth, you will have something to impart, you will have a power to give to others. God help you! I beseech of Him to help you, every one of you, and to help me. I want help. I want strength. I want power. But don't you ever quote Sister White. I do not want you to ever quote Sister White until you get up on vantage ground where you know what you are about. Go quote the Bible. Take the Bible. It is full of meat, it is full of fatness. Carry it right out in your life, and you will know more of the Bible than you know now. You will have

fresh matter. O, you will have precious matter. You won't be going over and over the same ground, and you will see a world to save. You will see souls for whom Christ has died, and [He asks] you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel. *16LtMs, Ms 43d, 1901, par. 45*

## Ms 44, 1901

### Instruction to Believers

NP

June 4, 1901 [Typed]

This manuscript is published in entirety in *15MR 253-257*.

The *first chapter of Colossians* is a decided address to every believer. The Holy Spirit indited this instruction for the help of those who should afterward compose the church, as well as for those to whom Paul addressed his letter. *16LtMs, Ms 44, 1901, par. 1*

The apostle writes: "Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth; as ye also learned of Epaphras; our dear fellow servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. *16LtMs, Ms 44, 1901, par. 2*

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness." [*Verses 1-11.*] *16LtMs, Ms 44, 1901, par. 3*

This Scripture speaks of the vital union which should exist between Christ and His disciples. Constantly we are to strive to obtain this union. The religion which consists only of profession is but a

pretense. Those whose union with Christ ends with the writing of their names on the church roll are not channels of light. *16LtMs, Ms 44, 1901, par. 4*

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the powers of darkness, and hath translated us into the kingdom of his dear Son.” [*Verses 12, 13.*] The great object for which Christ came to our world was to demonstrate the falsity of Satan’s claim to the sovereignty of the world and to reassert the original and supreme ownership of God and His supreme authority. As the Restorer and Life-giver, Christ placed Himself in the enemy’s pathway. He planted His cross midway between heaven and earth, that He might wrestle with and overcome the powers of darkness. He gave His life for the life of sinners, and Satan, the prince of the world, was cast out. *16LtMs, Ms 44, 1901, par. 5*

“We have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under heaven.” [*Verses 14-23.*] *16LtMs, Ms 44, 1901, par. 6*

We have been taught by God concerning the great plan of redemption. This should be to us a matter of earnest thanksgiving. God’s promises will never fail if we constantly watch unto prayer.

Having learned the excellent way, we are to be sanctified body, soul, and spirit. We are to be purified and cleansed through the washing of the Word. I am instructed to say that it is the privilege of every one to be grounded and settled in the faith. No one who exercises that faith which works by love and purifies the soul will be moved away from the Hope of the gospel.*16LtMs, Ms 44, 1901, par. 7*

Cherishing goodness in the heart is a work which many have strangely neglected. Those whose hearts are sanctified and cleansed will follow no sharp practices. God despises a selfish, covetous spirit. Evil passions fill the heart that is actuated by selfishness. Selfishness leads to oppression, and as acts of oppression are repeated, the intellect is corrupted and fails to make correct decisions.*16LtMs, Ms 44, 1901, par. 8*

In no case will Christ serve with unfair, unfaithful dealing. "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight." [*Verses 21, 22.*] God calls for intelligent Christians, for men and women who are filled with the knowledge of His will. We need to feel the converting power of truth. This will remove the arbitrary exactions which have done such harm, casting a cloud over the minds of men. The Lord calls for men and women who by their good works show that the truth has brought about a change in their lives. His workers are now to draw out the threads of selfishness which have marred the pattern.*16LtMs, Ms 44, 1901, par. 9*

Our knowledge should give spirituality to the understanding. Our knowledge of the Scriptures should be practical. The Lord is pleased when those who are connected with Him are filled with a knowledge of His will. His servants should daily gain more knowledge of Him. Daily they should grow in grace and in spiritual understanding, strengthened with might according to His glorious power. They are to increase in spiritual efficiency, that they may give strength to the people of God.*16LtMs, Ms 44, 1901, par. 10*

God does not ask sinners to enter His service with their natural

traits of character, to make a failure before the heavenly universe and before the world. He does not ask a man who is unconverted to attempt to serve Him. Those who have not been brought under the control of the law of justice and mercy might better step down from their position of authority until they learn that the Lord will have mercy and not sacrifice. *16LtMs, Ms 44, 1901, par. 11*

The hard, cruel spirit which judges and condemns has left the trace of the enemy upon everything. But mercy is to come in and lay her broad impress upon every plan. The world is to see principles different from those which have hitherto been presented. Christ has erected the cross. He does not call upon any man to manufacture tests and crosses for His people. He presents His requirements before them and gives them the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Wear My yoke, and in your daily experience you will find the rest which comes only to the obedient. *16LtMs, Ms 44, 1901, par. 12*

Christ invites all to come to Him, but when they come, they are to lay aside their sins. All their vices and follies, all their pride and worldliness, are to be laid at His cross. This He requires because He loves them and desires to save them, not in their sins, but from their sins. He who accepts the truth longs for transformation, and the light comes to him in bright rays. *16LtMs, Ms 44, 1901, par. 13*

The truth is to be believed and practiced, because Christ asserts it to be the Word of the living God. The brightest beams of light from the threshold of heaven are thrown on the pathway in which God requires His people to walk. When sinners accept Christ as their personal Saviour, they realize the greatness of God's gift to them, and praise and thanksgiving flow to the divine Giver. The recovery of souls from sin is to be a revenue of goodness to men and of glory to God. *16LtMs, Ms 44, 1901, par. 14*

But how many offer praise and thanksgiving to God? How many, by thanking the Giver, show that they appreciate their blessings? How many give thanks to the Father, "which hath made us meet to be



partakers of the inheritance of the saints in light”? We have redemption through His blood. He has delivered us from the power of darkness, and has translated us into the kingdom of His Son. [*Colossians 1:12-14.*] The heavenly angels are constantly engaged in serving us, bringing to us the most wonderful opportunities. Why then should we be so slow to express our thanksgiving? Whoso offereth praise glorifieth God. A fragrant atmosphere surrounds the believing, thankful soul who offers grateful praise to his heavenly Father. Let all appreciate the blessings of the Lord. We reflect bright beams of light when in the home and in the church we express our appreciation of the Lord's goodness. *16LtMs, Ms 44, 1901, par. 15*

“Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily.” [*Verses 26-29.*] Through His human instrumentalities God desires to demonstrate the power of His grace. By His saints He would make known among the Gentiles the riches of His plan of redemption. *16LtMs, Ms 44, 1901, par. 16*

In all wisdom people are to be warned and taught. Those who are seeking to win souls to Christ must be guarded in every action, lest they make a wrong impression on those for whom they are working. The Lord will give success to those who in spiritual and temporal lines will deal faithfully with human minds. Let those who work for Christ put on Christ. Then there will be a continual advancement in knowledge and understanding, an advancement that will make an impression on the world. Those who are daily learning of Christ will become so meek and lowly that Christ can lead them. He will go before them as their righteousness. As they follow in His footsteps, fulfilling His requirements, many will take knowledge of them that they have been with Christ. Their lives are conformed to the truth, and as they reveal the Saviour's character in their lives, they are doing the work that He did. As they behold Christ they are changed from glory to glory, from character to character. Such believers will move the world. Let us strive for Christ's peace and gentleness, that

it may be said of us as it was said of Him, "Thy gentleness hath made me great." [*Psalm 18:35.*]<sup>16</sup>*LtMs, Ms 44, 1901, par. 17*

## Ms 45, 1901

“Comfort ye, comfort ye my people ...”

NP

1901

Previously unpublished.

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. ... Hast thou not known? hast thou not heard? that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.” [*Isaiah 40:1-11, 28-*

“Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment unto the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. ... I the Lord have called thee in righteousness and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” [*Isaiah 42:1-4, 6, 7.*]16LtMs, Ms 45, 1901, par. 2

“Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go out by flight; for the Lord will go before you; and the God of Israel will be your rereward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider.” [*Isaiah 52:9-15.*]16LtMs, Ms 45, 1901, par. 3

Let all who believe read and study these eloquent words. What is the great object of divine compassion?—the uplifting of fallen humanity. For this purpose messengers from the throne of God are sent to this earth. In second Kings we read how holy angels came on a mission to guard the Lord’s chosen servants. The prophet Elisha was in Dothan, and thither the King of Syria sent horses and chariots and a great host to take him. “And when the servant of the

man of God was risen early and gone forth, behold, an host compassed the city with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that are with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about.” [2 Kings 6:15-17.] *16LtMs, Ms 45, 1901, par. 4*

Angels of God came down in mighty power, not to consume, not to despise, not to rule or exact homage, but to minister to those who should be heirs of salvation. They came in mighty power to encamp round about the Lord’s weak and helpless ones. *16LtMs, Ms 45, 1901, par. 5*

Some look with contempt upon those whom the Lord honors. They regard them with indifference because they have not had the advantages of education they themselves have enjoyed. But though not highly educated, these children of God are consecrated to His service and work for Him with self-denial, and in His sight they are much farther advanced than many who have had greater opportunities and have been entrusted with a greater number of talents. Let us rejoice that the Lord does not measure the workers in His vineyard by their learning or the educational advantages they have had. The tree is judged by the fruit it bears. The Lord will co-operate with those who co-operate with Him, even though, judged by the world’s standard, they may not be educated. *16LtMs, Ms 45, 1901, par. 6*

Whoever works unselfishly for the Lord, planting the seed of truth in waste places, will garner an abundant harvest. They will see first the blade, then the ear, then the full corn in the ear. *16LtMs, Ms 45, 1901, par. 7*

There are many souls to be brought to a saving knowledge of the truth. The prodigal is far from his father’s house, perishing with hunger. He is to be the object of our compassion. Do you ask, How does God regard those who are perishing in their sins? I point you to Calvary! “Herein is love, not that we loved God, but that he loved

us, and sent his Son to be the propitiation for our sins,” “and not for ours only, but also for the sins of the whole world.” [1 *John* 4:10; 2:2.]<sup>16</sup>*LtMs, Ms 45, 1901, par. 8*

We have been chosen as laborers together with God. Then shall we not give the gospel plan our entire sympathy and co-operation? Shall we not, by self-denial, do all we can to advance God's enterprise of mercy? Shall we not refrain from spending our money for needless or expensive things? For our sakes Christ “became poor that we through his poverty might be made rich.” [2 *Corinthians* 8:9.] Can we behold the divine condescension, the suffering endured by the Son of God, without being filled with a desire to sacrifice something for Him? Is it not a high honor to be allowed to co-operate with Him? The Lord is our Shepherd. He left His heavenly home to seek for us. Shall we not become His under-shepherds, to seek for the lost, straying sheep? Shall we not reveal in our lives His divine tenderness and compassion?<sup>16</sup>*LtMs, Ms 45, 1901, par. 9*

## Ms 46, 1901

“This Conference is an important ...”

Battle Creek, Michigan

April 1901

Previously unpublished.

This Conference is an important meeting, and we who are attending need to understand that the experience we gain while here depends on how we treat ourselves. A vast amount of injury is done to the human organism by the willing ignorance of ministers and people. Those who minister in word and doctrine need to learn how to eat properly, how to work properly, and how to breathe properly. They need to make as much as possible of the talent of speech. They are to form correct habits, that the physical, mental, and moral powers may be preserved. The Lord desires every man to do his best, and we are to appreciate the talents entrusted to us and use them to the very best advantage. By a contemplation of the way of the Lord we are to learn how to meet every emergency and how to bear the responsibilities placed on us. He desires us to co-operate with the great Physician in healing ourselves, by obedience to the law of God. It is our life to obey this law. *16LtMs, Ms 46, 1901, par. 1*

The happiness and welfare of families depend upon their habits and practices. When the appetites and tastes are brought into conformity to an intelligent knowledge of how to treat the human system, a great reformation will be seen. All that belongs to the living machinery is to be carefully studied. Each one is to prayerfully ask the question, “What shall I do that I may inherit eternal life?” *[Mark 10:17.]16LtMs, Ms 46, 1901, par. 2*

Each human being is deciding his own destiny. If man brings the attributes of Christ into his practical life, co-operating with God by conscientiously following His will; if he learns daily of the great Teacher, living in close connection with Him, his mind is enlarged and broadened by true knowledge. Correct ideas are cherished and true principles obeyed. The power of true enjoyment increases and he uses his powers to help and uplift others. He is prepared to

accomplish the great and good work which the Lord is qualifying him to do. *16LtMs, Ms 46, 1901, par. 3*

For the last thirty years light has been shining forth on the subject of health reform. Through His testimonies the Lord has made plain the duty which man owes to himself and to his fellow man. But spirituality has been greatly hindered by the way in which ministers and people have treated this light. They have refused to wear Christ's yoke of self-denial, and by their example they have led others in false paths. A growth of the grosser qualities of the mind is the sure result of overeating and of eating unhealthful food. Thus the spiritual life is deformed and the message of truth made of none effect. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." [*Hebrews 2:1-3.*] *16LtMs, Ms 46, 1901, par. 4*

There is abundance of knowledge within the reach of all, but many refuse to be refined by accepting and practicing this knowledge. The refining, sanctifying influence of the truth is not seen in their lives; they are not prepared to work under the guidance of the Holy Spirit for the accomplishment of the high and holy purpose for which man was created. *16LtMs, Ms 46, 1901, par. 5*

There are many at this meeting; and we have something to say to the church members in Battle Creek who entertain those in attendance. We entreat every family to leave sweet cakes out of the bill of fare. Place only a few kinds of food on the table at each meal. No woman should deprive herself of the meetings in order to provide a variety of rich dishes for her guests. Let all eat to live, not live to eat. Let the food placed on the table be simple, wholesome, and palatable. Let there be an abundance of fruit, cooked or uncooked. As the meeting progresses, let the healthful living seen in every family be a constant sermon. Bring spirituality into the preparation of food, so that no one will be tempted to overeat. These cautions are positively necessary for the health of those who



are entertained and those who entertain. *16LtMs, Ms 46, 1901, par. 6*

We have assembled together, not to indulge appetite, but to worship God in the beauty of holiness. Let no one at this time place temptation before their guests. Let each meal be an educational feast. *16LtMs, Ms 46, 1901, par. 7*

In a most distinct, impressive manner God has opened before me the harm done by the food eaten at our general meetings. Those to whom God has given the light on health reform have not honored this light. Eating heartily and then going to meeting to sit in heated rooms, many have become sleepy and almost unconscious. The enemy is well pleased to have the perceptive powers of the people of God so paralyzed that they cannot possibly comprehend the questions it is highly important they should understand. *16LtMs, Ms 46, 1901, par. 8*

We need to have a just appreciation of the value of human life, that in our experience we may reach a high standard and draw others upward with us, making straight paths for our feet lest the lame be turned out of the way. *16LtMs, Ms 46, 1901, par. 9*

In many conferences which have been held the Lord has not been glorified. The Lord desires the conference now in session to be of an entirely different character. He desires each one in attendance to walk before Him in the spirit of prayer and contrition. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." [*Isaiah 57:15.*] "The Lord is high unto all them that are of a contrite heart, and saveth such as be of a contrite spirit." [*Psalm 34:18.*] *16LtMs, Ms 46, 1901, par. 10*

This is a meeting at which all who have that faith which works by love and purifies the soul will work the works of God. And if those who have not lived in the light of the truth have any desire for salvation, let them divest themselves of all prejudice against those who are doing medical missionary work to save perishing souls. Let them be converted, that God may use them in His service. *16LtMs, Ms 46, 1901, par. 11*

Many in the world and in the denominational churches are in advance of those who claim to believe the truth, in regard to eating and drinking. All classes are being reached by the promulgation of the principles of health reform. And in connection with this work the third angel's message is finding its way into many hearts. The grace of Christ cannot be locked up in the heart that has received it. It must and will break all barriers. God's servants are to receive to impart. The truth is as far-reaching as eternity. In its working it is not limited by time or space.<sup>16</sup>*LtMs, Ms 46, 1901, par. 12*

## Ms 47, 1901

“Then opened he their understanding ...”

NP

June 12, 1901

Portions of this manuscript are published in *RH 01/07/1902*.

“Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God.” [*Luke 24:45-53*].*16LtMs, Ms 47, 1901, par. 1*

What has prevented this promise of the gospel from being fulfilled in all who believe in Christ? Why has not the truth of the living God filled the hearts of church members with power and gone forth to all nations, kindreds, tongues, and peoples? Why has not the plan of divine benevolence, with its saving, restoring qualities, brought a much larger number to loyalty to God? The reason is the unfaithfulness of those who have a knowledge of the truth. These have not fulfilled the commission given them by Christ. They have not taken the truth to those who are in the darkness of error. By their selfishness they have placed the candlestick of truth under a bushel.*16LtMs, Ms 47, 1901, par. 2*

The condition of the world today is represented by the condition of the world in Noah's day. Then, we read, “The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had

corrupted his way upon the earth. ... And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. ... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. ... Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." [*Genesis 6:11, 12, 5, 6, 13, 17, 18.*]*16LtMs, Ms 47, 1901, par. 3*

The forms of wickedness existing in Noah's day are current in the world today. There are no new evils. God's Word declares, "As the days of Noah were, so also shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [*Matthew 24:37-39.*]*16LtMs, Ms 47, 1901, par. 4*

Noah was given a message to give to the antediluvians, but they scorned his warning. So today the message that God has sent to be given to a world steeped in corruption will not be received. But this message must be given. All our interests are to be made secondary to the message God has given to be proclaimed.*16LtMs, Ms 47, 1901, par. 5*

Every provision has been made for the salvation of the fallen race. All power was given to Him who offered Himself as a sacrifice to redeem every son and daughter of Adam who would accept Him as a personal Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] Christ came to this world and stood before men with the hoarded love of eternity. The whole ocean of divine love was flowing forth from its great center. The Godhead—the Father, the Son, and the Holy Spirit—were working in behalf of man. Every power in the heavenly universe was put into activity to carry forward

the plan of redemption.*16LtMs, Ms 47, 1901, par. 6*

The cross of Calvary was erected, and while we were yet sinners Christ died for us. The Just suffered for the unjust, that He might become the justifier of all who believe in Him. During His life on this earth, He pleased not Himself. All that He did was done to restore and save. He assumed human nature that He might be a partaker with us in all our temptations. He clothed His divinity with humanity that by enduring the agony of the cross He might make His soul an offering for sin.*16LtMs, Ms 47, 1901, par. 7*

Christ is the Light of the world. He has opened His heart in love and pity and sympathy for the whole world, and He invites the fallen sons and daughters of Adam to come to Him and receive free and full forgiveness.*16LtMs, Ms 47, 1901, par. 8*

The Lord has given to His people the privilege of carrying forward in the earth the work which He did while here. He calls upon us to co-operate with Him in restoring and saving our fellow men. Who will now unite with us in helping to spread the truth in the Southern field? Christ died to save a selfish world from the sure consequences of selfishness. His character stands before the heavenly universe free from every taint of selfishness. He has made a complete sacrifice to bring to men and women that benevolence which dwells in His own heart. He has sent His Holy Spirit to impress the heart and mind, that His grace shall become a living principle, leading men to love their fellow men as Christ has loved them.*16LtMs, Ms 47, 1901, par. 9*

Christ desires, by the fullness of His power, to so strengthen His church that the whole world will be encircled with an atmosphere of grace. Infinite benevolence is pouring out all its treasures for the saving of souls from sin, that man may be made one with God. God calls upon human agencies to co-operate with Him in the carrying out of His great purpose.*16LtMs, Ms 47, 1901, par. 10*

The work of restoring and uplifting has been begun in the South. Will you who read this appeal become laborers together with God by giving of your means to help in this work? Will you shake off the tameness and coldness that has come into your lives? Will you give what you can, smaller or larger sums, to provide buildings and other

necessary facilities, that the work which has been well begun may be successfully carried forward? As you give to the Lord, your hearts will glow with the benevolence imparted by Him who is the owner of all that you have and are. *16LtMs, Ms 47, 1901, par. 11*

God wants those who have accepted the truth and have identified themselves as His chosen people, elect and precious, to unite with Christ in His work of drawing men, women, and children to the cross of Calvary. The cross teaches the lesson of self-sacrifice. As by faith men behold the royal Sufferer, the conviction comes to them that the sure result of sin is death. Behold the Man who said, "I lay down my life for the sin of the world." He rose from the dead, and over the rent sepulcher of Joseph proclaimed, "I am the resurrection and the life. I was dead, but behold, I am alive for evermore." [*John 11:25; Revelation 1:18.*] *16LtMs, Ms 47, 1901, par. 12*

Then let the believing soul stand beside the cross of Calvary, and with a heart swelling with grateful love, cry, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Behold Him. Say it with heart and soul and voice. Induce the sinner to look. When his gaze is arrested, amazed at such wonderful condescension, he steps nearer, his eyes are holden, and he learns of the Saviour the lesson all must learn, the lesson of meekness and lowliness. *16LtMs, Ms 47, 1901, par. 13*

Christ loves the human race and has expressed this love in every action of His life. And He calls upon men to love one another as He has loved them. His saving power and love is ever to be the theme of those who believe in God. The believing soul sees Jesus as He is, and beholding, he is changed into His image. The experience of those who are truly converted testifies that God is the author of eternal salvation, and that the grace of Christ is wisdom and power. *16LtMs, Ms 47, 1901, par. 14*

Just before His ascension, Christ gave to His disciples the commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world."

[Matthew 28:19, 20.]*16LtMs, Ms 47, 1901, par. 15*

To the disciples was given a most precious trust. They were to be the executors of the will in which Christ had bequeathed to the world the treasure of eternal life. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world, and they went everywhere preaching the Word. The love of Christ constrained them, and they could not forbear breaking the bread of life to all who were in need. The last words of the Saviour were constantly sounding in their ears.*16LtMs, Ms 47, 1901, par. 16*

In the trust given to the first disciples, each believer has a share. Each one is to be an executor of the Saviour's will. Each one has been given sacred truth to give to the hungry. The Lord is full of riches and grace, and every believer is to labor together with Him.*16LtMs, Ms 47, 1901, par. 17*

I appeal to all who claim to believe the truth to realize the importance of the message God has given you to bear to the world. In city after city self-sacrificing work must be done. Province after province must be enlightened. The truth is to go forth as a lamp that burneth. Those who profess to know God and Jesus Christ, whom He has sent, must not fall into the cold, selfish practices of the world. Their zeal must not die. They must not allow spiritual declension, with all its baleful influences, to come in. The church is presented to me as in great danger of failing to realize the responsibility resting upon her.*16LtMs, Ms 47, 1901, par. 18*

The members are in danger of forgetting the peculiar benefits and blessings which have been bestowed upon them, in danger of turning away from Christ and allowing their thoughts to run in worldly channels for the sake of gain. The gospel will triumph; it will not sustain a final defeat. But for years it has been evident that selfishness under the form of godliness has been entering the church. The perverse ways of Satan have taken the place of love. Unholy difference of opinion, under the garb of zeal for God, has come in. By bigotry and narrowness, professing Christians have violated the principles which should ever be sacredly cherished. Criticism and denunciation have taken the place of sympathy and

forbearance. An inquisition has been set up among those who should be free from all overbearing. *16LtMs, Ms 47, 1901, par. 19*

God calls for the extinction of all this Satanic devising. The love of Christ in the heart forbids all oppression. Remember His words to the disciples when they desired Him to permit them to call down fire from heaven upon those who did not give Him due honor. "He turned and rebuked them, and said, Ye know not what manner of spirit ye are of." [*Luke 9:55.*] Those who work for the Redeemer must cultivate love. But for years some even among those who claim to believe present truth have acted in an oppressive manner, cherishing in the heart that fearful, hateful thing which has led them to exclude their brethren from their fellowship and their counsels, because they supposed them wanting in some respects; as though the Lord had made them judges of character. The spirit has been entertained which presumes to limit the Holy One in the judicial working of His grace. In the place of coming close to those through whom the Lord has seen fit to work, men have stood apart, saying, "I am holier than thou. I cannot connect with you in religious service. Your ways and my ways do not agree." *16LtMs, Ms 47, 1901, par. 20*

The Lord Jesus Christ is our judge and our lawgiver. Let not those in God's service reveal defects caused by hereditary and cultivated tendencies to wrong. Let them turn from everything which will mar their usefulness. A hasty temper, a lack of patience, an inclination to speak hastily, these are things against which the Lord's ministers must guard. They must remember that He who has appointed them their work, says to them, "Be ye clean that bear the vessels of the Lord." [*Isaiah 52:11.*] The irritable temper must be crucified. The Lord God of Israel forbids a foolish exhibition of self in any of His servants. *16LtMs, Ms 47, 1901, par. 21*

Be very careful how you attempt to number Israel. Not to you or to any other man has God given this work. You make a great mistake when you put your human measurement upon any of your ministering brethren. You cannot read the heart. It is more than possible that the one with whom you find fault is more righteous in the sight of God than are you. "For not the hearers of the law are just before God, but the doers of the law shall be justified." "For



there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; ... in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.” [*Romans 2:11-13, 16.*]16LtMs, Ms 47, 1901, par. 22

“Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest that a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” [*Verses 17-29.*]16LtMs, Ms 47, 1901, par. 23

This instruction is for those who are living amid the perils of these last days. Be careful how you measure your brother. Take heed to yourself, and put no occasion of stumbling in your brother’s way. “Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] The great Physician, whose work it is to restore the moral image of God in man, has prescribed for us all the food of the Word. Physical life is dependent upon the food eaten

and the air breathed. If our food is good and the air we breathe pure, we shall be strong and well. So also if we give the mind the food God has provided, and if the atmosphere surrounding the soul is pure and holy, the life will be fragrant with good works. *16LtMs, Ms 47, 1901, par. 24*

Let us make diligent efforts to serve God. We need to reach a higher standard. The truth must not be kept in the outer court. Bring its principles into the inner sanctuary of the soul. Make Christ the guide of every action. Separate all selfishness from soul, body, and spirit. Hate it; for it is the destroyer of peace and godliness. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [*Colossians 3:17.*] The grace of our Saviour is the grand, healing influence which conforms the life to the life of God. *16LtMs, Ms 47, 1901, par. 25*

## Ms 48, 1901

Bring an Offering to the Lord

St. Helena, California

June 23, 1901

Portions of this manuscript are published in *RH 11/26/1901*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I appeal to my brethren and sisters in America and Europe to help the Lord's institutions in Scandinavia, which at the present time are greatly in need of assistance.*16LtMs, Ms 48, 1901, par. 1*

During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people.*16LtMs, Ms 48, 1901, par. 2*

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." [*Isaiah 62:1-4.*]*16LtMs, Ms 48, 1901, par. 3*

"He saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal

as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” [*Isaiah 59:16-19.*] *16LtMs, Ms 48, 1901, par. 4*

We thank the Lord that He has wrought among us by His Spirit during the General Conference. Let His people offer Him praise and thanksgiving. Let them bring to Him their offerings of gratitude, that His work may go forward with power. *16LtMs, Ms 48, 1901, par. 5*

Think of the work the Redeemer has accomplished in our behalf. Behold the cross of Calvary erected to save us from eternal death. Above it, as though traced in characters of gold, shine the words, “For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.” [*1 Thessalonians 5:9.*] Then shall we not offer Him praise and thanksgiving, in word and deed? He gives us talents to be employed in His service. We should gratefully return to Him a faithful tithe, with gifts and offerings, saying, “Of thine own we freely give thee.” [*See 1 Chronicles 29:14.*] This we should do that His work in all parts of the vineyard may be sustained, that His name may be glorified by the memorials established for Him in every place. *16LtMs, Ms 48, 1901, par. 6*

Our hearts must be filled with unselfishness before we can enter the city of God. God’s people should bring their offerings to Him in much greater abundance and with much more cheerfulness. Man is permitted to handle the Lord’s goods. Thus he is tested and proved. His heart must be perfumed with the incense of Christ’s righteousness, the Saviour must work in him to will and to do of His good pleasure in order for the handling of the goods intrusted to him to bear the endorsement of the God of heaven. Let us reveal Christ by the way in which we use His goods. Let us in every instance do as He would do. “For there is none other name under heaven given among men, whereby we must be saved.” [*Acts 4:12.*] *16LtMs, Ms 48, 1901, par. 7*

To men and women God has given varied talents, and to each one

He says, "Use my gifts for the saving of souls." Man is ever to remember that he is to act as God's helping hand in behalf of the human race. He is not to use selfishly that which the Lord has intrusted to him for the carrying forward of the divine enterprise of mercy. He is to take the Lord's suggestions and work upon them for the blessing of those around him. Constantly he is to stand before his Lord in the attitude of obedience, saying in word and action, "I delight to do thy will, O my God." [*Psalm 40:8.*] *16LtMs, Ms 48, 1901, par. 8*

Every temporal and spiritual blessing comes from the great First Cause. God declares, "I am Alpha and Omega, the beginning and the end, the first and the last." [*Revelation 22:13.*] He is the benefactor of the universe. His tender mercies are over all His works. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." [*Psalm 145:15, 16.*] *16LtMs, Ms 48, 1901, par. 9*

It is His will that man shall proclaim the benevolence of His character. In word and deed His people are to reveal His merciful designs, calling attention to His compassionate government. It is His desire that the world shall see, in believers who make it their first aim to fulfil the will of Christ, a true representation of Christianity. *16LtMs, Ms 48, 1901, par. 10*

If God's will had been carried out, there would be no need to call for help for the institutions in Scandinavia. But there is robbery of God among Seventh-day Adventists. For years this great evil has been increasing, till it seems as though the people had lost their connection with Jehovah. The money which should be returned to the Lord in tithes and offerings is spent for useless purposes, such as producing pictures of human faces. The many, many photographs seen in your houses are a decided dishonor to God. They bear silent witness that you have backslidden from righteousness. I look to heaven and cry, "Lord, how long shall this evil divert means from Thy treasury?" *16LtMs, Ms 48, 1901, par. 11*

Think of the money which for the last few years has been spent for photographs! Think of the good it would have done if invested in the

cause of God! Had the money God has entrusted to His people been used in accordance with His will, His institutions would not now be loaded down with debt. *16LtMs, Ms 48, 1901, par. 12*

I speak as I am instructed. I have a message for every family that has been robbing God of larger or smaller sums. Repent! Humble your hearts before God. Crucify self and selfishness. No longer use your entrusted means for selfish indulgence. Do all in your power to redeem the past. Show your friends and neighbors and your children that you regard money as too precious to be used for selfish purposes. Give for the relief of the Lord's suffering institutions the money you would otherwise spend for photographs. *16LtMs, Ms 48, 1901, par. 13*

Christ desires, by the fulness of His power, to so strengthen His church that the whole world will be encircled with an atmosphere of grace. Infinite benevolence is pouring out its treasures for the saving of souls from sin, that man may be made one with God. The Lord calls upon us to co-operate with Him in the carrying out of His great purpose. He has given us the privilege of carrying forward in the earth the work that He did while here. *16LtMs, Ms 48, 1901, par. 14*

There are many souls to be brought to a saving knowledge of the truth. Sinners are far from the Father's house, perishing with hunger. Do you ask, How does God regard those dead in trespasses and sins? I point you to Calvary! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "And not for ours only, but also for the sins of the whole world." [1 John 4:10; 2:2.] *16LtMs, Ms 48, 1901, par. 15*

We have been chosen as laborers together with God. Then shall we not give the gospel plan our sympathy and co-operation? Shall we not, by denying self, advance God's enterprise of mercy? Shall we not refrain from spending money needlessly and selfishly, that we may bring to the Lord an offering in righteousness? Christ became poor, that through His poverty we might come into possession of eternal riches. Can we behold the suffering endured in our behalf by the Son of God without being filled with a desire to sacrifice something for Him? He left His home to die for us. Shall we not

reveal to others His tenderness and compassion?<sup>16</sup>*LtMs, Ms 48, 1901, par. 16*

I call upon my brethren and sisters to bring an offering to the Lord, that that the debt resting upon His institutions in Scandinavia may be lifted. Bring a large offering if you can. But if your offering must be small, remember that the Lord will richly bless you in doing your best.<sup>16</sup>*LtMs, Ms 48, 1901, par. 17*

We are to be God's helping hand. We are not to move fitfully or capriciously, but as wise almoners of the Father's bounty. He has specified the institutions in Scandinavia as in need of our assistance. Then let us make a united effort to relieve them of all embarrassment that they may stand on vantage ground before the world.<sup>16</sup>*LtMs, Ms 48, 1901, par. 18*

The debts on these institutions must be lifted. This is the "I will" of God. I believe you will do your best in this work.<sup>16</sup>*LtMs, Ms 48, 1901, par. 19*

## Ms 49, 1901

### Work Out Your Own Salvation

NP

June 26, 1901

Portions of this manuscript are published in *AH* 201-202, 235-236, 268; *CG* 79, 276-277, 498; *6MR* 16-18; *7MR* 11-12.

“Work Out Your Own Salvation.” *16LtMs, Ms 49, 1901, par. 1*

“Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] *16LtMs, Ms 49, 1901, par. 2*

Willing and doing are bound together. The salvation of the soul requires the blending of human and divine strength. God does not propose to do the work that man can do to meet the standard of righteousness. Man has a part to act. Humanity must unite and co-operate with divinity. Grace and sufficiency have been abundantly provided for every soul. But in order to receive this, man must unite with his divine Helper. Unless of his own accord man consents to renounce his sinful practices, Christ cannot take away his sin. Man must heartily co-operate with God, willingly obeying His laws, showing that he appreciates the great gift of grace. Feeling his dependence upon God, having faith in Christ as his personal Saviour, expecting efficiency and success only as he shall keep the Lord ever before him—it is thus that man complies with the injunction, “Work out your own salvation with fear and trembling.” [*Verse 12.*] *16LtMs, Ms 49, 1901, par. 3*

But human effort is not sufficient. Human effort avails nothing without divine power. Of himself man has not strength to wrestle with the powers of darkness. Therefore Christ clothed His divinity with humanity and came to this earth that He might co-operate with man. To those who will receive Him and trust in His power to save, He imparts the virtue of His righteousness. He gives them power to become the sons of God. “As many as received him, to them gave he power to become the sons of God, even to them that believe on



his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, ... full of grace and truth. ... And of his fulness have all we received, and grace for grace.” [John 1:12-14, 16.] *16LtMs, Ms 49, 1901, par. 4*

The human agent must remember that he has in himself no merits to present to God. Christ is the fountain of life, the only security for man’s salvation, the one great source of immortality. He is the Author and Finisher of our faith. The great, grand work of perfecting character cannot be accomplished without the help that heaven is always ready to supply. *16LtMs, Ms 49, 1901, par. 5*

He who desires to grow in physical, mental, and moral power must feel every moment his dependence upon the One who provides efficiency for growth. In the work of perfecting the strength and activity of the faculties of mind and body, man must constantly receive power from on high. The Lord is watching with earnest interest to see how man will conduct himself in the life which has been given him. Be not careless and indifferent in regard to the grand union work to be done by man and God. On your part you are to believe, receive the grace of God, and honor Christ in your life. On His part, He dwells in your heart, supplying you with divine strength, working in you to will and to do of His good pleasure. *16LtMs, Ms 49, 1901, par. 6*

Parents are to co-operate with God by bringing their children up in His love and fear. They cannot displease Him more than by neglecting to train their children aright. God has given them these children as a sacred trust, to educate for Him. In a sense they stand in the place of God to their children. They are to work out the salvation of those who are too young to understand the difference between good and evil. They are in no case to think that good will naturally predominate in the hearts of their children. They are to carefully guard the words and actions of their little ones, lest the enemy shall gain an influence over them. This he is intensely desirous of doing, that he may counterwork the purpose of God. Kindly, interestedly, tenderly, parents are to work for their children, cultivating every good thing and repressing every evil thing which develops in the characters of their little ones. *16LtMs, Ms 49, 1901,*

*par. 7*

Parents should never fail to be constant learners. They need freshness and power, that with the simplicity of Christ they may teach the younger members of God's family the knowledge of His will. They are to reiterate His lessons, line upon line, precept upon precept. They should be diligent students of the Bible, that they may be apt in the tillage of the garden of the heart. With persevering care they are to cultivate the hearts of the children placed in their care. God will help them in every patient, faithful effort. *16LtMs, Ms 49, 1901, par. 8*

In the earliest years of the child's life, the soil of the heart should be carefully prepared for the showers of God's grace. Then the seeds of truth are to be carefully sown and diligently tended. And God, who rewards every effort made in His name, will put life into the seed sown, and there will appear first the blade, then the ear, then the full corn in the ear. *16LtMs, Ms 49, 1901, par. 9*

Too often, because of the wicked neglect of parents, Satan sows his seeds in the hearts of children, and a harvest of shame and sorrow is borne. The world today is destitute of true goodness because parents have failed to gather their children to themselves in the home. They have not kept them from association with the careless and reckless. Therefore the children have gone forth into the world to sow the seeds of death. *16LtMs, Ms 49, 1901, par. 10*

In the cultivation of the garden of the heart, the efforts of parents must be unceasing, or unsightly weeds will spring up and choke the good seed. The weeds which spring up, the natural imperfections which appear, must be removed. Day by day parents are to watch vigilantly and correct wisely, insisting upon prompt obedience. *16LtMs, Ms 49, 1901, par. 11*

Parents, give your time to your children. Teach them to form careful habits. Some parents allow their children to be destructive, to use as playthings that which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family they must be taught to observe the rules of propriety. Children are no happier because they are allowed to handle everything they see. If they are

not educated to be care-taking, they will grow up with unlovely, destructive traits of character. *16LtMs, Ms 49, 1901, par. 12*

The greatest suffering has come upon the human family because parents have departed from the divine plan to follow their own imaginings and imperfectly developed ideas. Many parents follow impulse. They forget that the present and future good of their children requires intelligent discipline. *16LtMs, Ms 49, 1901, par. 13*

Parents do their children great wrong when they allow them to scream and cry. They should not be allowed to be careless and boisterous. If these objectionable traits of character are not checked in their early years, they will take them with them, strengthened and developed, into the religious and business life. Children will be just as happy if they are taught to be quiet in the house. *16LtMs, Ms 49, 1901, par. 14*

Fathers and mothers, be sensible. Teach your children that they must be subordinate to law. Do not allow them to think that because they are children, it is their privilege to make all the noise they wish in the house. Wise rules and regulations must be made and enforced, that the beauty of the home life may not be spoiled. *16LtMs, Ms 49, 1901, par. 15*

Children will be happier, far happier, under proper discipline than if left to do as their untrained impulses shall suggest. *16LtMs, Ms 49, 1901, par. 16*

If when parents had first begun to live upon the earth there had been a firm adherence to the laws of God, the world would now be filled with well-ordered families. From age to age, right habits and customs would have been handed down from parents to children, and God would have been loved and honored. *16LtMs, Ms 49, 1901, par. 17*

The wickedness which exists in the world today may be traced to the neglect of parents to discipline themselves and their children. Thousands upon thousands of Satan's victims are what they are because of the injudicious way in which they were managed during their childhood. The stern rebuke of God is upon this mismanagement. The records of heaven show the awful history of

the men and women who as children were left to follow their own way. *16LtMs, Ms 49, 1901, par. 18*

Upon parents rests the responsibility of developing in their children those capabilities which will enable them to do good service for God. To do this work acceptably, parents must exercise self-control. They must choose the good and decidedly refuse the evil. There are many parents who themselves need to be converted. Their untrained characters make them unfit for the great work of training their children. When a child reveals the wrong traits which it has inherited from its parents, shall they storm over this reproduction of their own defects? No, no! Let parents keep a careful watch over themselves, guarding against all coarseness and roughness, lest these defects be seen more and more in their children. *16LtMs, Ms 49, 1901, par. 19*

Boys and girls may early reveal deep and symmetrical piety if the means which God has ordained for the guidance of every family is followed in His fear and love. They will demonstrate the value of correct training and discipline. But the impression made upon the mind of children by the words of the teacher of truth is often counteracted by the words and actions of the parents. The susceptible though wayward hearts of children are often impressed by the truth, but often temptations come to them through father or mother, and they fall a prey to Satan's devices. It is almost impossible to set the feet of children in safe paths when the parents do not co-operate. Evil sentiments falling from the lips of injudicious parents are the chief hindrance to genuine conversions among children. *16LtMs, Ms 49, 1901, par. 20*

The mother is especially the educator of her children. "The hand that rocks the cradle is the hand that moves the world." God sees all the possibilities in that mite of humanity. He sees that with proper training the child will become a power for good in the world. He watches with anxious interest to see whether the parents will carry out His plan or whether by mistaken kindness they will destroy His purpose, indulging the child to its present and eternal ruin. To transform this helpless and apparently insignificant being into a blessing to the world and an honor to God is a great and grand work. Parents should allow nothing to come between them and the

obligation they owe to their children. *16LtMs, Ms 49, 1901, par. 21*

The training of children constitutes an important part of God's plan for demonstrating the power of Christianity. A solemn responsibility rests upon parents to so train their children that when they go forth into the world they will do good and not evil to those with whom they associate. Our children are to be educated line upon line, precept upon precept, here a little and there a little. From babyhood the character of the child is to be molded and fashioned in accordance with the divine plan. Virtues are to be instilled into its opening mind. *16LtMs, Ms 49, 1901, par. 22*

In the management of their children, parents are to be in perfect harmony with the divine plan. The rules and regulations of the home life must be in strict accordance with a "Thus saith the Lord." The rules God has given for the government of His church are the rules parents are to follow in the church in the home. It is God's design that there shall be perfect order in the families on earth, preparatory to their union with the family in heaven. The usefulness of men and women in the church and in the home depends on the discipline and training they receive in the home life. *16LtMs, Ms 49, 1901, par. 23*

The Lord calls upon parents to study and obey His Word. He asks them to so conduct themselves before their children, to so guide and educate these children, that they will rise up and call them blessed. I recommend to parents a study of God's will and way. I urge them to put on the whole armor of God and gird themselves for the battle. They will be aided and encouraged in every movement they make in the right direction. *16LtMs, Ms 49, 1901, par. 24*

Without human effort, divine effort is in vain. God will work with power when in trustful dependence upon Him parents will awake to the sacred responsibility which rests upon them and seek to train their children aright. He will co-operate with those parents who carefully and prayerfully educate their children, working out their own and their children's salvation. He will work in them, to will and to do of His own good pleasure. *16LtMs, Ms 49, 1901, par. 25*

## Ms 50, 1901

"What shall we render to God ..."

NP

June 9, 1901

Portions of this manuscript are published in *4BC 1182*; *UL 174*; *3MR 333*.

What shall we render to God for all His benefits to us? We are to acknowledge our dependence upon Him by returning to Him a portion of His bounty. At stated times each week we are to lay by in store, according as God has prospered us, something for the advancement of His work. *16LtMs, Ms 50, 1901, par. 1*

"We are laborers together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9*.] Let us remember that all we have is lent to us by God, to be used in His service. Did men and women remember this more faithfully, the selfishness which exists in so many hearts would be uprooted. But men refuse to give themselves to God. They act as though they had not been bought by Him with the blood of His only begotten Son. They forget that they are indebted to Him for every breath they breathe, for sunshine and shower, for every dollar they possess. They use His money in building houses and adding acre to acre, solely for self-gratification. A just God will call them to account for misapplying His means, robbing His needy children of the necessities of life in order to gratify their expensive tastes. *16LtMs, Ms 50, 1901, par. 2*

Those who refuse to place themselves on the Lord's side are robbing Him of the service He claims. What rent are they paying Him for living in His house, this world? They act as though they had created the world, as though they had a right to use what they possess as they please. God marks their misuse of His talents. *16LtMs, Ms 50, 1901, par. 3*

God graciously permits the sinner to live out his probation. But his time is appointed. He is wasting his physical, mental, and moral strength. He is squandering his God-given opportunities. Instead of

using brain, bone, and muscle to accomplish all he can for the advancement of the kingdom of God, he is studying how he can indulge and glorify himself. He is closing the door to all improvement of his capabilities. The adoption of false theories has placed him in opposition to the law of God.*16LtMs, Ms 50, 1901, par. 4*

The Scriptures speak of the large class of professors who are not doers. Many who claim to believe in God deny Him by their works. The idolatry of money, houses, and lands marks them as idolators and apostates.*16LtMs, Ms 50, 1901, par. 5*

All selfishness, all covetousness, is idolatry. Many men of the world who have placed their names on the church roll as believers in God and the Bible are worshipping the goods the Lord has entrusted to them that they may be His almoners. They may not literally bow down before their earthly treasure, but, nevertheless, they worship it; for it is their god. They are worshipers of mammon. To the things of this world they offer the homage due to God. He who sees and knows all things records the falsity of their profession.*16LtMs, Ms 50, 1901, par. 6*

From the soul-temple of a worldly Christian, God is excluded in order that worldly policy may have abundant room. His money is his god. It belongs to Jehovah, but he to whom it is entrusted refuses to let it flow forth in deeds of benevolence. Did he appropriate it in accordance with God's design, the incense of his good works would ascend to heaven, and from thousands of converted souls would be heard songs of praise and thanksgiving.*16LtMs, Ms 50, 1901, par. 7*

To advance God's kingdom, to arouse those dead in trespasses and sins, to speak to sinners of the healing balm of the Saviour's love—it is for this that our money should be used. But in houses and lands has been invested the means which should have been used to save perishing souls. God's money is used by men for self-glorification. Instead of being used to bring souls to a knowledge of God and Christ, thus calling forth praise and gratitude to the Giver of all good, earthly possessions have been the means of eclipsing the glory of God and obscuring the view of heaven. By the wrong

use of money, the world is filled with lustful practices. The door of the mind has been closed against the Redeemer.*16LtMs, Ms 50, 1901, par. 8*

God declares, "The gold and the silver is mine." [See *Haggai 2:8*.] He keeps a strict account with every son and daughter of Adam, that He may know how they are appropriating His means. Worldly men and worldly women may say, But I am not a Christian. I do not profess to serve God. But does that make them less guilty for burying His means, His resources, in worldly enterprises, to advance their selfish interests?*16LtMs, Ms 50, 1901, par. 9*

I speak to you who know not God, who may read these words; for in the providence of God they may be brought to your notice. What are you doing with your Lord's goods? What are you doing with the physical and mental powers He has given you? Have you the power to keep the human machinery in motion? Did God speak but one word, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by His infinite power to keep you alive. It is He who supplies the air which keeps life in the body. Should God neglect man as man neglects God, what would become of the race? Without fresh air to breathe, the lungs, the avenues of life, would be clogged. The food would be a minister of evil, and death would result.*16LtMs, Ms 50, 1901, par. 10*

God spares the life of the sinner until He sees that the life will not be surrendered to Him. The great Medical Missionary has an interest in the work of His hands. He presents before man the peril of closing the door of the heart against the Saviour, saying, "Turn ye, turn ye, for why will ye die?" [*Ezekiel 33:11*.]*16LtMs, Ms 50, 1901, par. 11*

We have spoken about the obligation resting upon those who have not accepted Christ as a personal Saviour. But how are they to be convinced of the importance of present truth? Is it not by the work of unselfish, self-sacrificing Christian men and women? "There is no difference between the Jew and the Greek: for the same Lord is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom



they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and that bring glad tidings of good things.” [*Romans 10:12-15.*]16LtMs, Ms 50, 1901, par. 12

Is it not time for the church to arise and shine because her light has come and the glory of the Lord has risen upon her?16LtMs, Ms 50, 1901, par. 13

In order for us to reflect light to those in darkness, we must be brought into continual contact with the truth of heavenly origin. We must eat the words of Christ. We must breathe His Spirit. It is this that surrounds the soul with the pure atmosphere of heaven.16LtMs, Ms 50, 1901, par. 14

For the health and vitality of the soul the divine Physician has prescribed communion with Christ. We are to sit at His feet and learn of Him how to be meek and lowly in heart. Spiritual health is dependent on the food given to the mind and on the air which is breathed.16LtMs, Ms 50, 1901, par. 15

The soul needs food, and in order to get this food, the Word of God must be studied. Missionary work must be done. Christ declares, “I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. ... I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. ... Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. ... It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [*John 6:35, 51, 54-57, 63.*]16LtMs, Ms 50, 1901, par. 16

The breathing of pure air is essential for the cure of disease. And it is no less essential that the atmosphere we breathe in the spiritual life shall be pure. This is essential for a healthy growth in grace.

Breathe the pure atmosphere which produces pure thoughts and noble words. Choose Christian society. The Christian will not have spiritual health unless he is guarded in regard to his associations.*16LtMs, Ms 50, 1901, par. 17*

The young convert to truth must not always remain a child in spiritual knowledge. A child, however beautiful as a child, is a deformity if it makes no development as years pass by. And every Christian, who is indeed a Christian, must grow. He must constantly increase in wisdom and knowledge. Day by day he must approach more nearly to the full stature of a man in Christ Jesus. In order to be a follower of the Master, he must grow. He must advance into a deeper appreciation of the love of God and a clearer knowledge of His will. If his light does not shine more and more brightly, his faith becomes weak, his love grows feeble; and unless he sees and acknowledges his danger, he is doing the cause of God more harm than an avowed unbeliever. Piety leaves the soul-temple. He turns carelessly away from duties and responsibilities. The Son of God is by him crucified afresh and put to open shame.*16LtMs, Ms 50, 1901, par. 18*

Exercise is essential to growth in grace. When the spiritually diseased are given exercise in spiritual things, there is a transformation of character. The health of the spiritual life is dependent upon exercise. But spirituality cannot grow while the heart is full of the corrupting sores of selfishness. The soul must be cleansed and purified by the refining grace of God. The channel of communication between earth and heaven must be kept free from all obstruction, that the soul may receive from Christ a supply of living water. And every spiritual muscle and sinew must be put to the tax. God has given us many opportunities to work for Him. Unless we improve these opportunities, we cannot be growing Christians. When Christ is formed within, the hope of glory, a decided change will be seen in the religious experience of professing Christians.*16LtMs, Ms 50, 1901, par. 19*

We are living in an age of doubt. The Christian life has become cheapened. Even those who claim to be Seventh-day Adventists are not all true to principle. The truth may be taught with so little life, so coldly and heartlessly, as to make it of no effect. Unless church

members arouse and repent and consecrate themselves to God, their influence will do more harm than good to unbelievers. *16LtMs, Ms 50, 1901, par. 20*

“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:1-5.*] *16LtMs, Ms 50, 1901, par. 21*

God calls upon us to draw near to Him. As we do this, we resist the devil, and he flees from us. Unless we follow on day by day to know the Lord, unless our faith increases, and holiness comes into our life-experience, we shall lose our first love. Its freshness and power will disappear. The candlestick will be moved out of its place. *16LtMs, Ms 50, 1901, par. 22*

Before we can enter the heavenly courts, we must be refined, purified, elevated, ennobled. In order to preserve the purity which God requires, the truth must be brought into constant contact with mind and heart. God calls upon His people to walk with Him, as did Enoch. Study His Word if you desire to have Christ abiding in you, the life-blood of the soul. *16LtMs, Ms 50, 1901, par. 23*

Is Christ abiding with us? If He is, His holy influence will keep our hearts pure and our minds energetic. The Holy Spirit dwelling in us checks the evil and enables us to separate righteousness from unrighteousness. *16LtMs, Ms 50, 1901, par. 24*

“When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.” [*John 16:13.*] *16LtMs, Ms 50, 1901, par. 25*

The Christian church needs to be purged and purified. The members must be consecrated to a higher office than they have hitherto occupied. "Go," said Christ, "and preach the gospel to every creature." [*Mark 16:15.*] God calls for a decided reform. You call yourselves Christians. Are you Christians? Are you not afraid that you misrepresent Christ by taking His name, and saying, The temple of the Lord, The temple of the Lord are we, while you allow the love of money to lead you to withhold your tithe and your gifts and offerings, and to keep you from doing the work which the Lord has entrusted to you? The neglect and indifference of professed Christians is cast by the world as a reproach upon God.*16LtMs, Ms 50, 1901, par. 26*

How can we, men and women who have a knowledge of the truth, be so listless and indifferent, so careless in regard to the work to be done in our world to bring the light of truth to the souls perishing in sin? Christians need a clear conviction of duty and the childlike faith which works by love and purifies the soul. Then the deathlike stupor now resting upon the church will be removed. The Lord will work upon mind and heart. The soul-temple will be purified. There will be no fungus growth. Sloth and stupidity will no longer endanger faith. There will be seen spiritual elasticity and vigorous growth.*16LtMs, Ms 50, 1901, par. 27*

God calls for a decided change in His people. Heart-conversion is needed. He calls upon us to reveal to the world the sanctifying power of the truth we profess to believe. He calls upon us to lay ourselves upon His altar, a living sacrifice for Him. All that we have is to be consecrated to His service.*16LtMs, Ms 50, 1901, par. 28*

## Ms 51, 1901

### The Need of Self-Examination

NP

June 26, 1901

This manuscript is published in entirety in *1SM 89-93*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Examine yourselves, whether ye be in the faith, prove your own selves.” [2 *Corinthians 13:5*.] Closely criticize the temper, the disposition, the thoughts, words, inclinations, purposes, and deeds. How can we ask intelligently for the things we need unless we prove by the Scriptures the condition of our spiritual health?*16LtMs, Ms 51, 1901, par. 1*

Many in their religious life are making crooked paths for their feet. Their prayers are offered in a loose, haphazard manner. He who is placed in a position of responsibility should remember that of himself he is not able to do that which is required of him. Every day he should remember that he is a spectacle unto the world, to angels, and to men.*16LtMs, Ms 51, 1901, par. 2*

No one is to wait to be borne to fields of labor and provided with costly facilities for doing good. He who serves must cheerfully take up his work, however humble it is, and wherever he may be placed. Christ, our example in all things, was poor, that <through His poverty> He might make many rich.*16LtMs, Ms 51, 1901, par. 3*

He whose heart is filled with the grace of God and love for his perishing fellow men will find opportunity, wherever he may be placed, to speak a word in season to those who are weary. Christians are to work for their Master in meekness and lowliness, holding fast to their integrity amid the noise and bustle of life.*16LtMs, Ms 51, 1901, par. 4*

God calls upon men to serve Him in every transaction of life.

Business is a snare when the law of God are not made the law of the daily life. He who has anything to do with the Master's work is to maintain unswerving integrity. In all business transactions, as verily as when on bended knees he seeks help from on high, God's will is to be his will. He is to keep the Lord ever before him, constantly studying the subjects about which the holy Word speaks. Thus, though living amid that which would debase a man of lax principle, the man of piety and stern integrity preserves his Christianity. *16LtMs, Ms 51, 1901, par. 5*

The world is no more favorable today for the development of Christian character than in Noah's day. Then wickedness was so widespread that God said, "I will destroy man whom I have created from the face of the earth; both man and beast and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." [*Genesis 6:7.*] *16LtMs, Ms 51, 1901, par. 6*

"But Noah found grace in the eyes of the Lord. ... Noah was a just man and perfect in his generations, and Noah walked with God." [*Verses 8, 9.*] Yes, amid the corruption of that degenerate age, Noah was a pleasure to his Creator. *16LtMs, Ms 51, 1901, par. 7*

We are living in the last days of this earth's history, in an age of sin and corruption, and like Noah we are to so live that we shall be a pleasure to God, showing forth the praises of Him "who hath called us out of darkness into his marvellous light." [*1 Peter 2:9.*] In the prayer which Christ offered to His Father just before His crucifixion, He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [*John 17:15.*] *16LtMs, Ms 51, 1901, par. 8*

When men and women have formed characters which God can endorse, when their self-denial and self-sacrifice have been fully made, when they are ready for the final test, ready to be introduced into God's family, what service will stand highest in the estimation of Him who gave Himself a willing offering to save a guilty race? What enterprise will be most dear to the heart of infinite love? What work will bring the greatest satisfaction and joy to the Father and the Son?—the salvation of perishing souls. Christ died to bring to men the saving power of the gospel. Those who co-operate with Him in

carrying forward His great enterprise of mercy, laboring with all the strength God has given them to save those nigh and afar off, will share in the joy of the Redeemer when the redeemed host stands around the throne of God. *16LtMs, Ms 51, 1901, par. 9*

God has entrusted means and capabilities to His servants for the doing of a work far higher than that which today He looks upon. "O," said the heavenly Messenger, "the Lord's institutions are terribly behind the greatness of the truths which are being fulfilled at the present time. There is a fearful misconception of the claims of duty. The frosty atmosphere in which believers are content to live retards the self-sacrificing movements which should be made to warn the world and save souls. The powers of darkness are working with an intensity of effort, and year by year thousands of people, from all kindreds, nations, and tongues, pass into eternity, unwarned and unready. Our faith must mean something more definite, more decided, more important. *16LtMs, Ms 51, 1901, par. 10*

"Ask my institutions and churches, 'Do you believe the word of God? What then are you doing in missionary lines? Are you working with self-denial and self-sacrifice? Do you believe that the word of God means what it says? Your actions show that you do not. How will you meet at the bar of God those who, unwarned, are passing into eternity? Will there be a second probation? No, no. This fallacy might just as well be given up at once. The present probation is all that we shall have. Do you realize that the salvation of fallen human beings must be secured in this present life, or they will be forever lost?'" *16LtMs, Ms 51, 1901, par. 11*

The Laodicean message is applicable to the church at this time. Do you believe this message? Have you hearts that feel? Or are you constantly saying, We are "rich and increased with goods, and have need of nothing"? [*Revelation 3:17.*] Is it in vain that the declaration of eternal truth has been given to this nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of *Revelation fourteen*, to proclaim the message of salvation to those

who are standing on the brink of ruin? Do we act as if we were?*16LtMs, Ms 51, 1901, par. 12*

In a clear, determined voice the messenger said, "I ask you, what are you doing? O that you could comprehend! O that you could understand the importance of the warning and what it means to you and to the world! If you did understand, if you were filled with the spirit of the One who gave His life for the life of the world, you would co-operate with Him, making earnest, self-sacrificing efforts to save sinners."*16LtMs, Ms 51, 1901, par. 13*

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [*1 John 2:4.*] A great awakening must come to the church. If we only knew, if we only understood, how quickly the spirit of the message would go from church to church. How willingly would the possessions of believers be given to support the work of God. God calls upon us to pray and watch unto prayer. Cleanse your homes of the picture-idols which have consumed the money that ought to have flowed into the Lord's treasury. The light must go forth as a lamp that burneth. Those who bear the message to the world should seek the Lord earnestly, that His Holy Spirit may be abundantly bestowed upon them. You have no time to lose. Pray for the power of God, that you may work with success for those nigh and afar off.*16LtMs, Ms 51, 1901, par. 14*

We must have genuine faith. As yet we scarcely grasp the reality of the truth. We only half believe the Word of God. A man will act out all the faith he has. Notwithstanding that the signs of the time are fulfilling all over the world, faith in the Lord's coming has been growing feeble. Clear, distinct, certain, the warnings are to be given. At the peril of our souls we are to learn the prescribed conditions under which we are to work out our own salvation, remembering that it is God which worketh in us, both to will and to do of His good pleasure.*16LtMs, Ms 51, 1901, par. 15*

It will not do for us to float along with the current, guided by tradition and presumptuous fallacies. We are called laborers together with God. Then let us arise and shine. There is no time to spend in controversy. Those who have a knowledge of the truth as it is in Jesus must now become one in heart and purpose. All differences



must be swept away. The members of the church must work unitedly under the great Head of the church.<sup>16</sup>*LtMs, Ms 51, 1901, par. 16*

Let those who have a knowledge of the truth arise and shine. "Cry aloud, spare not, lift up thy voice like a trumpet." [*Isaiah 58:1.*] No longer mutilate the truth. Let the soul cry out for the living God. "Cease ye from man, whose breath is in his nostrils." [*Isaiah 2:22.*] The Comforter will come to you, if you will open the door to Him. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [*Hebrews 4:14-16.*]<sup>16</sup>*LtMs, Ms 51, 1901, par. 17*

## Ms 52, 1901

“Watch and Pray”

NP

June 26, 1901

Portions of this manuscript are published in *SD 13*.

“Watch and pray, that ye enter not into temptation.” [*Matthew 26:41*.] When a man enters into a strange work, which in any way affects another to his injury, the Lord looks on and gives evidence of His displeasure; and the consequences will react upon the doer. Men may hold an exalted place as rulers and teachers in the visible church, and yet not make God their counsellor. They then substitute human devising and human methods for God’s methods. They make God’s will secondary, placing their human conceptions as supreme. Let him who is connected with the service of God make the living oracles his study. In dealing with believers or unbelievers, let him follow the principles God has given. He is constantly to search the Scriptures, that he may understand the counsel God has given His people from the beginning of the world. He is to take the place of a learner, depending upon God for guidance. Then he will fulfil the purpose of God for him. He will eat the flesh and drink the blood of the Son of God. In word, in spirit, and in action he will show that he cherishes the eternal principles of justice and righteousness. *16LtMs, Ms 52, 1901, par. 1*

It has been a sorrowful experience for the church of God that men who have not been converted have, by the vote of the body of believers, been placed in positions of great responsibility. These men have not practiced true godliness, but have turned aside from following God to follow corrupt, worldly practices, which should find no place in the management of the work upon which so much depends. *16LtMs, Ms 52, 1901, par. 2*

The church of God is to be the light of the world, shining amid the moral darkness, opposing Satan’s devisings, striving to uproot selfishness. The Lord’s pure, righteous principles are in marked contrast to Satan’s principles, which have made the world what it is

today.*16LtMs, Ms 52, 1901, par. 3*

To the people of God comes the injunction, "Watch and pray, that ye enter not into temptation." [*Verse 41.*] Temptations born of selfishness and covetousness will come to us constantly, and constantly we are to resist them, strengthened by the grace of God. Those who in reality put on Christ will work out, before a world that is watching Christians, ready to make capital of any erroneous methods, the pure principles of heaven. Christians are to treat their fellow workers as they would wish to be treated, being careful not to take the least advantage of them. They are not to selfishly seize opportunities which will place their brother at a disadvantage.*16LtMs, Ms 52, 1901, par. 4*

Fathers, masters, rulers, are never to take advantage of their position to bring about such a condition of things that questionable principles shall find place. Let nothing unlike Christ be allowed to make the least appearance among the people to whom God has given the work of revealing His character to a world opposed to Him. We are to bring pure principles into all our dealings with those for whom Christ gave His life.*16LtMs, Ms 52, 1901, par. 5*

These things have been presented to me so many times that I must speak to you in the words of the great Teacher, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." [*Mark 13:35-37.*]*16LtMs, Ms 52, 1901, par. 6*

I lift my voice in warning. Heed the words of Jesus. In all business transactions, watch, ministers and presidents of conferences, watch unto prayer. Work out your own prayers, and you will find that you are co-operating with Christ.*16LtMs, Ms 52, 1901, par. 7*

My brethren, you cannot afford to make one move on the wrong side, one move that will in any way vindicate the principles which God condemns. Turn aside from wicked examples, by whosoever they may be set, for they should not be followed. Bow not to human authority. God is at work, calling attention to the laws of His kingdom. Bow to no human authority unless a plain "Thus saith the Lord" makes it safe for you to do this. When those who claim to

have authority in business lines deviate in the slightest particular from mercy and justice, do not follow in their ways or seek to vindicate their actions. *16LtMs, Ms 52, 1901, par. 8*

Those who see no evil in acting on anti-Christian principles should be given no part to act in institutions where there are souls to be educated to act in accordance with God's plan. Those who will be most exalted in the kingdom of God will be those who in this life love the Lord Jesus and their fellow men, who are always ready to honor Him who made so great a sacrifice for them. He laid aside His kingly crown and royal robe, and stepped from His high command to take His place at the head of a fallen race. Clothing His divinity with humanity, He came to a world all seared and marred with the curse, to become one with humanity, to endure in behalf of humanity the temptations of the wily foe. He came to show men that they may stand on vantage ground with God, keeping all the laws of His kingdom, acting out His will in love and kindness and loyalty, doing good and not evil. *16LtMs, Ms 52, 1901, par. 9*

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven, and as a result sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." [*Daniel 12:10.*] Be assured that Satan, as a strong man armed, is continually on the watch, seeking to penetrate to the very heart of God's working force, striving to bring in questionable methods of dealing, and thereby mar the work of God. He works with all his power to bring his specious, evil theories into the business dealing of God's people. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained. *16LtMs, Ms 52, 1901, par. 10*

The originator of all evil, he comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even though it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade

them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual eyesight is dimmed and the power of distinguishing between good and evil weakened. *16LtMs, Ms 52, 1901, par. 11*

The doing of one unrighteous action paves the way for the second. Thus God is dishonored. Satan points to the tarnished principles of His professed followers. *16LtMs, Ms 52, 1901, par. 12*

Satan's work is represented in the *third chapter of Zechariah*. We read, "He showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua (by Satan's speeches) was clothed with filthy garments, and stood before the angel." [Verses 1-3.] *16LtMs, Ms 52, 1901, par. 13*

Satan comes to God's people with temptation, the temptation gains the victory, and those claiming to follow Christ fall a prey to the devices of the enemy, giving him an excuse to point at God's people as clothed with filthy garments. He points to the defects of such ones as a sample of what is done by God's commandment-keeping people. *16LtMs, Ms 52, 1901, par. 14*

The Lord may seem to have forgotten the perils of His church and the injuries done to her by those who follow principles which He cannot endorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. He marks every action of the members. He would not have worldly policy corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as to injure those whom He died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave His people to be overcome by Satan's temptations. He will chastise those who misrepresent Him. But He will be gracious to all who sincerely repent. *16LtMs, Ms 52, 1901, par. 15*

"He answered and spake unto those who stood before him, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee

with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.”  
[Verses 4-7.]*16LtMs, Ms 52, 1901, par. 16*

God will rebuke Satan, refusing to hear his accusations against His church, even though she is far from what she should be. Standing before God in filthy garments, Joshua well represents the condition of God’s ministers and the lay members of the church. They need to be revived and reformed. They need to be sanctified by the Holy Spirit. Those who continue in the service of God will through the revival of God’s appointed agencies return to wholehearted obedience, depending on the merits of a crucified Saviour and trusting in His atonement for salvation. The righteous will continually follow righteousness, because Christ, who is formed within, is righteousness and truth. They will be imbued with a pure, fervent love, a love begotten by the love of God. Their transgressions will be forgiven and their sins pardoned, and God will look upon them with pleasure.*16LtMs, Ms 52, 1901, par. 17*

Christ loves His church. He will give all needed help to those who call upon Him for strength for the development of Christlike character. But His love is not weakness. He will not serve with their sins to give them prosperity while they continue to follow a wrong course of action. Only by faithful repentance will their sins be forgiven; for God will not cover evil with the robe of His righteousness. He will honor faithful service. He will abundantly bless those who reveal to their fellow men His justice, mercy, and love. Let those who are engaged in His service walk before Him in true humility, following faithfully in His footsteps, cherishing the holy principles which will live through the eternal ages. Let them in word and action show that they obey the laws which are obeyed in heaven.*16LtMs, Ms 52, 1901, par. 18*

Remember that those who are truly united to Christ will show Christlike sympathy for one another. Are they not members of His

body? Should they not show a kindly interest in their fellow laborer and rejoice in helping him? Such believers will exert that influence which produces the fruits of righteousness. Their light will shine forth to others, and the church will feel the benefit of the sanctifying power of the grace of Christ. *16LtMs, Ms 52, 1901, par. 19*

The way of the world is to begin with pomp and boasting, exalting human agents. But all this will come to naught. God's way is to make the day of small things the beginning of the glorious triumph of truth and righteousness. Bear in mind that human power and human inventions did not establish the church and neither will they destroy her. The Holy Spirit will keep everyone who in faith and trust is committed to His charge. The overflowing fountain of life is for God's servants to enjoy. It makes them more than conquerors, victorious over all opposition. *16LtMs, Ms 52, 1901, par. 20*

I am instructed to present the following Scripture to those who claim to respect the law of Jehovah: *16LtMs, Ms 52, 1901, par. 21*

"Listen, O isles, unto me; and hearken, ye people, from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. Thus saith the Lord, the Redeemer, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I

helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” [Isaiah 49:1-16.] *16LtMs, Ms 52, 1901, par. 22*

God means every word that He says. He continues to carry forward His work of redemption on the hearts of those who will repent and be converted. The church has failed, sadly failed, to meet the expectations of her Redeemer, and yet the Lord does not withdraw Himself from His people. He bears with them still, not because of any goodness found in them, but that His name shall not be dishonored before the enemies of truth and righteousness, that the satanic agencies may not triumph in their punishment and destruction. He has borne long with their waywardness and unbelief and folly. With wonderful forbearance and compassion He has disciplined them. If they will heed his instruction, He will cleanse away their perverse tendencies, saving them with an everlasting salvation and making them eternal monuments of the power of His grace. Under His superintending care they will carry forward His work without misrepresenting Him in any line. His glorious work, constructed on eternal principles, will never decay. It will shine with the light of the pure principles with which it is illuminated, and there will be shouting of Grace, grace unto it. *16LtMs, Ms 52, 1901, par. 23*



[signed] Ellen G. White

## Ms 53, 1901

“Christ, the Majesty of heaven ...”

NP

June 30, 1901

Portions of this manuscript are published in *UL 195*.

Christ, the Majesty of heaven, came to this earth in human flesh, expressing divine benevolence, sympathy and love for the fallen race as He stood at the head of the human family. He came to redeem sinners and clothe them with His righteousness. As the Saviour of the world, He was subject to temptations. The enemy assailed Him on every point. Constantly he came to Him with the suggestion that by compromising with the world, He might gain the world. *16LtMs, Ms 53, 1901, par. 1*

Christ is our example. “As many as received him, to them gave he power to become the sons of God.” [*John 1:12.*] While He was in the world, He was not of the world. He was not to conform to worldly practices in order to reach the object of His life. He was not to please Himself. The highest standard must be maintained. Deviation from strict moral rectitude would mar His whole life work. *16LtMs, Ms 53, 1901, par. 2*

In order to save humanity, Christ came down to the level of humanity, as far as worldly advantages were concerned. He came to this earth to be tempted in all points like as human beings are tempted. In the wilderness Satan came to Him and assailed Him on the great points on which he assails man, but the Saviour did not yield to the enemy. Not in a single particular was He overcome. And the temptations were just as real to Him as they are to us today. *16LtMs, Ms 53, 1901, par. 3*

Constantly the Pharisees tried to lead Christ away from the principles of God's government. Making a great profession of piety they sought to lead Him to swerve from His allegiance. Satan has persuaded many men to deviate from principle by telling them that the end will justify the means. Reasoning from a human standpoint,

they excused themselves for wrongdoing by saying that the cause of God would be the gainer in their unfaithful dealing. This deviation from the holy principles of heaven has placed them in the ranks of the great deceiver. Political men have left the banner of Christ under pretext of serving the cause of God, when in reality they were serving their own lust. *16LtMs, Ms 53, 1901, par. 4*

Christ came to this earth in human form to inaugurate a spiritual reform. He came to show men how to discard all ostentation and show, how to live upon the pure, vital principles of reform. He came to institute a plan whereby human character might be made pure. By His grace He desires to place men and women close beside the throne of God. *16LtMs, Ms 53, 1901, par. 5*

The laws of Christ's kingdom are so simple, so compact, and yet so complete that any manmade additions will create confusion. And the more simple our plans for work in God's service, the more we shall accomplish. By studying how they can adopt the plans of worldly policy in their work for God, men disarrange God's plans of humility and simplicity which He desires shall be followed in advancing His kingdom. *16LtMs, Ms 53, 1901, par. 6*

A deviation from righteousness and true piety led the Pharisees to enact laws which did violence to human nature. They demanded the observance of petty rites until they became lost in their own exactions. Unable to distinguish between the sacred and the common, they treated their human sentiments as though they were divine. Today, human fables are exalted as truth, and the truth is displaced. Manmade laws, taking root, grow and tower above the original requirements of God, usurping the place which belongs to God's law, casting into the shade the reverence which should ever be given to that law. The reverence of the soul is mingled with the chaff of man's unauthorized productions, and the spurious is exalted above the true and holy. *16LtMs, Ms 53, 1901, par. 7*

From first to last the minds of the disciples were confused with regard to the difference between the sacred and the common. This called forth the statement from Christ, "Every plant which my heavenly Father hath not planted shall be rooted up." [*Matthew 15:13.*] *16LtMs, Ms 53, 1901, par. 8*

“Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of cups and pots; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.” [*Mark 7:1-9.*]*16LtMs, Ms 53, 1901, par. 9*

## Ms 54, 1901

### Go Work Today in My Vineyard

NP

July 1, 1901

See variant *Ms 54a, 1901*. Portions of this manuscript are published in *1MR 262-263*. See *RH 08/26/1902*. <sup>+</sup>NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The perplexing question of means has troubled many. Again and again, by his deceitful, alluring projects, Satan has blocked the way against advance. The church has not stood in dependence upon God, but, yielding to the temptations of the enemy, has tried to carry out plans which called for means far exceeding her revenue. Much money has been invested in a few places. This has deprived missionary fields of the help they should have received. In building up the work in their part of the field, men have drawn <means> from the treasury without thinking that other parts of the vineyard must be supplied with facilities. Thus destitute fields have been left unworked. By rushing on without counting the cost, without taking into consideration how much would be needed to build the tower, men have brought debt, discouragement, and confusion upon the cause. The way of progress in new fields has been hedged up. A kind of frenzy has taken hold of the minds of men, leading them to rush on to do that which would absorb means without any prospect of afterward producing means. By working on wrong plans, men have brought debt upon the cause. Let not this be repeated. Let those at the head of the work move carefully, refusing to bury the cause of God in debt. Let no one move recklessly, heedlessly, thinking, without knowing, that all is well. *16LtMs, Ms 54, 1901, par.*

1

Undue excitement and interest in the work in one place contributes nothing to the advancement of the work as a whole. When plans are laid to erect a building in one place, give careful consideration to the other places which <are in just as great need> of money from

the treasury for the erection of buildings. Time is short, and while buildings must be erected, let this be done with all due consideration. Let the one who has charge of the work of building be a man of sound, sanctified mind, not one who, in his anxiety to erect a fine piece of architecture, will bring perplexity upon the whole work. *16LtMs, Ms 54, 1901, par. 2*

God is not the author of confusion, but of peace. Let those who desire to advance His kingdom make haste slowly and build intelligently. Let no one rush on with the stumbling supposition <that means must be invested to make a display.> *16LtMs, Ms 54, 1901, par. 3*

The result of selfish management stands before us today as a representation of the wisdom of men whose minds and hearts needed the guidance of the Holy Spirit. The Lord has many ways of trying and proving those who claim to be Christians. With unmistakable accuracy He has traced the effects of human wisdom, showing those who have thought that they were doing great things, that they need to review the past and see that they were not actuated by the Holy Spirit. Had they taken up this work of self-examination at the beginning of their work, years of God-dishonoring service would have been changed to a service of love. Every heart in every household needs to take up the work of self-examination, else men and women will find, as did Saul, that they are appointed to destruction. Every family needs now to seek God. They will not endure the test unless there is a revival and a reformation. The Lord will not admit into the mansions He is preparing for the righteous one soul who is self-sufficient. *16LtMs, Ms 54, 1901, par. 4*

The members of the church of God are not all converted, but they may be if they will humble their hearts before the Lord. God is not willing that any should perish. He is glorified when men and women accept Him as their personal Saviour. *16LtMs, Ms 54, 1901, par. 5*

What shall be the future showing in the church? The Lord calls for decided action among those who claim to be His people. There are many ways of promulgating the truth. The Lord is well pleased when those who go forth as missionaries are more anxious for the

salvation of souls than they are regarding the wages they shall receive for their work. When Christ's witnesses work under the Holy Spirit's guidance, when they are stripped of all selfishness, souls are converted by their earnest, patient, persevering efforts. *16LtMs, Ms 54, 1901, par. 6*

Let two or more persons start out together in evangelistic work. They may not get any particular encouragement from those at the head of the work that they will be sustained, but nevertheless, let them go forward praying, singing, teaching, living the truth. They may take up the work of canvassing, and in this way introduce the truth into families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the Word, the other imparting temporal sustenance. And both are blessed. Even the poverty of the workers is a means of finding access to the people. As these humble missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Many isolated ones are brought to a knowledge of the truth who, but for these humble teachers, would never have been won to Christ. *16LtMs, Ms 54, 1901, par. 7*

Self-supporting missionaries are often very successful. Beginning in a small and humble way, their work enlarges under the guidance of the Spirit of God. *16LtMs, Ms 54, 1901, par. 8*

This work all can do who have received the truth into the heart. Providence opens the way for workers to go to isolated places, and if they bear the message God gives them, their efforts will be crowned with success. *16LtMs, Ms 54, 1901, par. 9*

God calls for men to enter the whitening harvest field. Shall His workmen wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [*Psalm 126:6.*] Nothing is so

successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God.<sup>16</sup>*LtMs, Ms 54, 1901, par. 10*



## Ms 54a, 1901

Go, Work Today in My Vineyard

NP

July 1, 1901

Variant of *Ms 54, 1901*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

### A Wise Distribution of Means.

The perplexing question of means has troubled many. Again and again, by his deceitful, alluring projects, Satan has blocked the way against advance. The church has not stood in dependence upon God, but, yielding to the temptations of the enemy, has tried to carry out plans which called for means exceeding her revenue. Much money has been invested in a few places. This has deprived missionary fields of the help they should have received. In building up the work in their part of the field, men have followed sharp practices, and have drawn means from the Lord's treasury without remembering that all the revenue is the Lord's, and that other parts of the vineyard must be supplied. For reasons they will not be pleased to meet in the judgment, they closed their eyes to the needs of their fellow workers. Thus destitute fields have been left unworked. By rushing on to create large buildings without counting the cost, without taking into consideration how much would be needed to build the tower, men have brought debt, discouragement, and confusion upon the cause. The way of progress in new fields has been hedged up.<sup>16</sup>*LtMs, Ms 54a, 1901, par. 1*

A kind of frenzy has taken hold of the minds of men, leading them to do that which would absorb means without any prospect of afterward producing peace. Had this money been used in the way God signified it should be, workers would have been raised up and prepared to do the work that must be done before the coming of the Lord. The misappropriation of means shows me the need of the Lord's warning that His work must not be bound about by human

projects, that it must be done in a way that will strengthen His cause. *16LtMs, Ms 54a, 1901, par. 2*

By working on wrong plans, men have brought debt upon the cause. Let not this be repeated. Let those at the head of the work move cautiously, refusing to bury the cause of God in debt. Let no one move recklessly, heedlessly, thinking, without knowing that all will be well. *16LtMs, Ms 54a, 1901, par. 3*

Undue excitement and interest in the work in one place contributes nothing to the advancement of the work as a whole. When plans are laid to erect a building in one place, give careful consideration to the other places that are in just as great need of money for the erection of needful buildings. Time is short, and while buildings must be erected, let this be done with due consideration for the other parts of the Lord's vineyard. Let the one who has charge of the building be a man of sound, sanctified mind, not one who, in his anxiety to erect a fine piece of architecture, will bring perplexity upon the work by expensive investment. *16LtMs, Ms 54a, 1901, par. 4*

God is not the author of confusion, but of peace. Let those who desire to advance His kingdom make haste slowly and build intelligently. Let no one rush on with a stumbling supposition that means must be invested to make a display. Thus saith the Lord, "it must not be so expanded; for it is at the expense of souls." *16LtMs, Ms 54a, 1901, par. 5*

The result of selfish management stands before us today as a representation of the wisdom of men whose minds and hearts needed the guidance of the Holy Spirit. The Lord has many ways of trying and proving those who claim to be Christians. With unmistakable accuracy He has traced the effects of human wisdom, showing those who have thought that they were doing great things, that they need to review the past, and see that they were not actuated by the Holy Spirit, that in many things they refused the counsel of the Lord. Had they taken up this self-examination at the beginning of their work, as the Lord directed them to do, years of God-dishonoring service would have been changed into a service of love. Every heart in every household needs to take up the work of

self-examination, else they will find, as did Saul, that they are appointed to destruction. Especially is this applicable to men in positions of responsibility. Saith the Lord, I will not serve with any selfish devising. Every one needs now to seek the Lord. God's people will not endure the test unless there is a revival and a reformation. The Lord will not admit into the mansions He is preparing for the righteous, one soul who is self-sufficient. *16LtMs, Ms 54a, 1901, par. 6*

The members of the church of God are not all converted, but they may be if they will humble their hearts before God. God is not willing that any should perish. He is glorified when men and women accept Him as their Leader. *16LtMs, Ms 54a, 1901, par. 7*

What shall be the future showing in the church? The Lord calls for decided action among those who claim to be His people. There are many ways of promulgating the truth. The Lord is well pleased when those who go forth as missionaries are more anxious for the salvation of souls than they are regarding the wages they shall receive for their work. When Christ's witnesses work under the Holy Spirit's guidance, when they are stripped of all selfishness, souls are converted by their earnest, patient, persevering efforts. *16LtMs, Ms 54a, 1901, par. 8*

Let two or more persons start out together in evangelistic work. They may not get any particular encouragement from those at the head of the work that they will be sustained, but nevertheless, let them go forward, praying, singing, teaching, living the truth. They may take up the important work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their poverty and helplessness, but the Lord manifestly goes before them. Among the wealthy and the poor they find favor and help. They come close in friendship to those for whom they work, the one imparting the treasures of the Word, the other imparting temporal sustenance. And both are blessed. Even the poverty of the workers is a means of finding access to the people. As these humble missionaries pass on their way, they are helped in many ways by those to whom they bring spiritual food. Many isolated ones are brought to a knowledge of the truth who, but for

these humble teachers, would never have been won to Christ.*16LtMs, Ms 54a, 1901, par. 9*

Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges under the guidance of the Spirit of God. Many will be called to work in this way. Let no man lay his hand upon them, saying, "Why do you thus?" The weakest will be enabled to do the work of the learned.*16LtMs, Ms 54a, 1901, par. 10*

All who receive the truth into their hearts can work for God. Providence opens the way for workers to go to isolated places, and as they bear the message God gives them, their efforts will be crowned with success.*16LtMs, Ms 54a, 1901, par. 11*

God calls for men to enter the whitening harvest field. Shall His workmen wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [*Psalm 126:6.*] Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God.*16LtMs, Ms 54a, 1901, par. 12*

## Ms 55, 1901

### Words of Instruction

#### NP

July 1, 1901

This manuscript is published in entirety in *13MR 208-214*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I look at the various conferences of America to see what the presidents of these conferences have been doing, and I ask myself, What work have they been engaged in?*16LtMs, Ms 55, 1901, par. 1*

Souls are perishing in sin because those who have been appointed as shepherds of the flock are not <all> laborers together with God. They neglect to do the very work that should be done. Why are those set apart for the work of the ministry placed on committees and boards? Why are they called upon to attend business meetings at a great distance from their field of labor? Why are not business matters placed in the hands of businessmen? The ministers have not been set apart to do this work. The finances of the cause are to be properly managed. Managing ability is to be brought into the work. But ministers are set apart for a higher work.*16LtMs, Ms 55, 1901, par. 2*

Ministers of the gospel are not to be called hither and thither to attend board meetings to decide common business questions. This has been done in the past, but this is not the work in which the Lord wishes them to engage. Let men who have not been set apart to the sacred work of the ministry take the management of financial matters. Too many financial burdens have been placed upon our ministers. When this is done, the great gospel commission is neglected. God looks upon this as a dishonor to His name.*16LtMs, Ms 55, 1901, par. 3*

The Lord's great vineyard demands from men that which it has not yet received—earnest, persevering labor for souls. The ministry is

becoming weak and feeble, and under their tame service, the churches also are becoming weak. The ministers of our conferences have very little to show in the conversion of souls as a result of their labors. These things are depriving God of the glory which belongs to Him. The truth is not carried into the barren places of the earth. God calls for workers who will be producers. There is a world to be warned. Why are the ministers who should be laboring earnestly <in special service> to open new fields and raise up new churches, hovering over the churches which have already received great light and many advantages <which they do not appreciate>? *16LtMs, Ms 55, 1901, par. 4*

During the night season I was speaking in a large congregation. We have been instructed by the Lord that the medical missionary work is to be to the work of the third angel's message as the right hand to the body. The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time. A body without hands is useless. In giving honor to the body, honor must also be given to the helping hands, which are agencies of such importance that without them the body can do nothing. Therefore the body which treats indifferently the right hand, refusing its aid, is able to accomplish nothing. *16LtMs, Ms 55, 1901, par. 5*

In Australia we found that the medical missionary work breaks down prejudice and opens the way for the truth to go with power. And I have now come to America to see if my words will have more power than my letters have had in leading my brethren to a proper appreciation of medical missionary work. *16LtMs, Ms 55, 1901, par. 6*

God said to the serpent, "I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel." [*Genesis 3:15.*] There is much work to be done in the vineyard of the Lord. Never are God's workmen to accuse one another. Time is short; the end of all things is at hand. Our work is not to repress and hinder, but to encourage and restore. All who will co-operate with the Redeemer in bruising the head of the serpent will be doing the work which the Lord has

appointed them. But God has not given men the least intimation that they are to bruise their fellow men. Their warfare is to be directed against the power of Satan. Those who co-operate with Christ will give no place to the devil, but, uniting under the blood-stained banner of Prince Emmanuel, will repress every evil word and work. They are never to use their power to weaken the influence of those who are trying to work for God.*16LtMs, Ms 55, 1901, par. 7*

All through this country a work must be done that has not yet been done. The medical missionary work must be recognized. Those who go forth to engage in the work of the ministry must be intelligent upon the subject of health reform. Those men, who after many years' experience, have yet no appreciation of the medical missionary work, should not be appointed to preside over our churches. They are not walking in the light of present truth for this time. Those who love the truth and appreciate the question of temperance in all its bearings should not be placed in [the] charge of a minister who has not heeded the light God has given <upon health reform>. What help can a man be to a church if he is not walking in the light?*16LtMs, Ms 55, 1901, par. 8*

In new fields no work is so successful as medical missionary work. If our ministers would work earnestly to obtain an education in medical missionary lines, they would be far better fitted to do the work Christ did as a medical missionary. By diligent study and practice, they can become so well acquainted with the principles of health reform, that wherever they go they will be a great blessing <[to] impart information so much needed> to the people they meet.*16LtMs, Ms 55, 1901, par. 9*

For <forty> years the necessity of health reform has been held before our people. By the practice of its simple principles, the sick and suffering are relieved, and fields otherwise unapproachable become most interesting fields of action. The seeds of truth, cast into good ground, produce an abundant harvest.*16LtMs, Ms 55, 1901, par. 10*

"They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations

of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.”  
[Isaiah 61:4-11.] *16LtMs, Ms 55, 1901, par. 11*

Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is great need, and the world is open for it. God grant that the importance of medical missionary work shall be understood, and that new fields may be immediately entered. Then will the work of the ministry be after the Lord’s order; the sick will be healed, and poor, suffering humanity will be blessed. *16LtMs, Ms 55, 1901, par. 12*

Begin to do medical missionary work with the conveniences which you have at hand. You will find that thus the way will open for you to hold Bible readings. The heavenly Father will place you in connection with those who need to know how to treat their sick ones. Put into practice what you know regarding the treatment of disease. Thus suffering will be relieved, and you will have opportunity to break the bread of life to starving souls. *16LtMs, Ms 55, 1901, par. 13*



It is the duty of Christians to convince the world that the religion of Christ disrobes the soul of the garments of heaviness and mourning, and clothes it with joy and gladness. Those who receive Christ as a sin-pardoning Saviour are clothed with His garments of light. He takes away their sin and imparts to them His righteousness. Their joy is full. *16LtMs, Ms 55, 1901, par. 14*

Who has a better right than Christians to sing songs of rejoicing? Have they not the expectation of being members of the royal family, children of the heavenly King? Is not the gospel good tidings of great joy? When the promises of God are freely and fully accepted, heaven's brightness is brought into the life. *16LtMs, Ms 55, 1901, par. 15*

While we are to be sober, while we are never to relax our watchfulness to become light or frivolous, still we are always to be cheerful. We are to express our appreciation of the Christian's hope by joyous songs of praise and thanksgiving. Heavenly angels join in these songs. They cannot be silent. *16LtMs, Ms 55, 1901, par. 16*

He who is truly converted will be so filled with the love of God that he will long to impart to others the joy that he himself possesses. The Lord desires His church to hold forth to the world the beauty of holiness. She is to demonstrate the power of Christian religion. Heaven is to be reflected in the character of the Christian. The song of gratitude and praise is to be heard by those in darkness. For the good tidings of the gospel, for its promises and assurances, we are to express our gratitude by seeking to do others good. The doing of medical missionary work brings rays of heavenly brightness to wearied, perplexed, suffering souls. It is as a fountain opened for the wayworn, thirsty traveller. At every work of mercy, every work of love, angels of God are present. Those who live nearest to heaven will reflect the brightness of the Sun of Righteousness. *16LtMs, Ms 55, 1901, par. 17*

Our Saviour allowed nothing to hinder Him in His work of opening the Scriptures to His disciples and the multitudes. Going forth from the wilderness of temptation, "He began to preach and to say, Repent; for the kingdom of heaven is at hand. And Jesus, walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and

Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.” [Matthew 4:17-24.]16LtMs, Ms 55, 1901, par. 18

“And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, ... And he arose out of the synagogue, and entered into Simon’s house. And Simon’s wife’s mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever, and it left her; and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them, suffered them not to speak; for they knew that he was Christ. And when it was day he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.” [Luke 4:16-18, 38-43.]16LtMs, Ms 55, 1901, par. 19

Read the Scriptures carefully, and you will find that Christ spent the largest part of His ministry in restoring the suffering and afflicted to health. Thus He threw back upon Satan the reproach of the evil which the enemy of all good had originated. Satan is the destroyer; Christ is the restorer. And in our work as Christ's co-laborers, we shall have success if we work on practical lines. Ministers <should call to their aid helpers.> Do not confine your <labors always> to giving Bible instruction. Do practical work. Seek to restore the sick to health. This is true ministry. Remember that the restoration of the body prepares the way for the restoration of the soul.*16LtMs, Ms 55, 1901, par. 20*

When one goes out as a physician, gospel teacher, and canvasser, he should be fully empowered to do the work of a minister. When under his labors souls accept the truth and give evidence of true conversion, he is to baptize them in the name of the Father, the Son, and the Holy Ghost. And such workers should have the sympathy and co-operation of those who remain at home.*16LtMs, Ms 55, 1901, par. 21*

There is much work to be done in foreign fields, but let us not forget the heathen at our own door. The colored people in the Southern States of America have been cruelly neglected by Christians. The great need of this people demands our help. In the shadow of our own doors they are living in sin and degradation. God calls for earnest medical missionaries, who will put the whole soul into the work of saving sinners. Make Christ's work your example. Constantly He went about doing good, feeding the hungry and healing the sick. No one who came to Him for sympathy was disappointed. The commander of the heavenly courts, He was made flesh and dwelt among us, and His lifework is an example of the work we are to do. His tender, pitying love rebukes our selfishness and heartlessness.*16LtMs, Ms 55, 1901, par. 22*

God pitied the Israelites in their slavery in Egypt, and breaking the yoke of their bondage, He placed Moses at their head to lead them through the wilderness to the promised land. God has placed in our midst a people who in one sense have been freed from slavery, but who are still in the slavery of ignorance because men and women more favored have not taken the pains to lift them from their

degradation. He who pitied the Israelites in Egypt is not indifferent to the suffering of the colored people in America. He calls upon those who name His name to take up the work they have neglected.<sup>16</sup>*LtMs, Ms 55, 1901, par. 23*

## Ms 56, 1901

### The Need of Missionary Effort

NP

July 3, 1901

Portions of this manuscript are published in *RH 12/24/1901*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Missions at home and missions abroad demand much more consideration than has been given to them. Christ came to our world to teach us the importance of missionary work. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, and came to a world all seared and marred with the curse to rescue the human race from eternal death. For our sakes He became poor, that we through His poverty might be made rich. Eternal riches could be obtained for the fallen race only by the heaven-devised plan of redemption. *16LtMs, Ms 56, 1901, par. 1*

The field of Christ's missionary toil was the world. He came from heaven to take His position at the head of a fallen order. Humanity and divinity were united in order that all might be done that was essential to be done for the complete recovery of sinners. *16LtMs, Ms 56, 1901, par. 2*

Christ's work is an example for all who go forth as missionaries. His long human arm encircled the human race, while with His divine arm He grasped the throne of the Eternal. His work is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It calls upon us to return to God the goods which He has entrusted to us, with the interest which has come to us as we have traded upon them. All is to be put into the cause, to advance the work Christ came to this world to do. Christ calls upon the recipients of His bounty to impart to Him who has bought them with His blood. *16LtMs, Ms 56, 1901, par. 3*

We need a closer conformity to the character of Christ, a closer

communion with Him who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*]*16LtMs, Ms 56, 1901, par. 4*

In the night season I have been in a council meeting where we were seeking the Lord in earnest prayer as to the matter of opening new fields when there was little encouragement given by those at the head of the work that financial aid would be forthcoming. One of authority spoke to us words of divine instruction, the substance of which I will trace.*16LtMs, Ms 56, 1901, par. 5*

Every family that is converted is to act as God's helping hand. Had every child for centuries in the past been trained to realize his accountability to God and to do missionary work, how different the world would be today. Every morning and evening, sincere, earnest prayer should ascend from every family altar. The Lord will accept individuals from every family for special service, according to their several ability. Fathers and mothers are to act in the place of God to their children, representing Him whose they are by creation and by redemption. Then how particular fathers and mothers should be to train their children in the right way, line upon line, precept upon precept, preparing them to be useful members of the church.*16LtMs, Ms 56, 1901, par. 6*

In this age of the world, apostasy is the fashion. Therefore constant, untiring efforts are to be made to press upward. Gratitude offerings of praise and prayer are to be offered to God, but these offerings are unacceptable unless serious, prayerful consideration is given to the destitute, unworked fields. What mean these narrow, defective plans upon which Christians are working? Why do parents neglect to train their children to go forth as missionaries? Those families upon whom the light of truth has been shining are to come into close relation with God, so disciplining and training their children that they will exemplify the truth.*16LtMs, Ms 56, 1901, par. 7*

While the church, in comparison with past years, has made some advance, yet in comparison with what she should be, in comparison

with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals.<sup>16</sup>*LtMs, Ms 56, 1901, par. 8*

## Ms 57, 1901

### Robbing God

NP

July 4, 1901

This manuscript is published in entirety in *RH 12/03/1901, 12/10/1901*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Lord desires His people to realize that selfishness is the great sin of the world, and that it has also become the prevailing sin of the church. The Lord has been greatly dishonored by the failure of the church to impart of their means for the advancement of the work which He desires to see going forward with power. I entreat my brethren and sisters throughout the world to awaken to the responsibility which rests upon them to pay a faithful tithe. Do not allow lax principles to lead you to rob God. Keep a faithful account with your Creator. Realize fully the importance of being just with Him who has divine foreknowledge. Let every one search his heart diligently. Let him look up his accounts and find out how he stands as related to God.<sup>16</sup>*LtMs, Ms 57, 1901, par. 1*

He who gave His only begotten Son to die for you has made a covenant with you. He gives you His blessings, and in return He requires you to bring Him your tithes and offerings. No one will ever dare to say that there was no way in which he could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the *third chapter of Malachi*. God calls upon His human agents to be true to the contract He has made with them. "Bring ye all the tithes into my storehouse," He says, "that there may be meat in mine house." [*Verse 10.*]<sup>16</sup>*LtMs, Ms 57, 1901, par. 2*

Duty is duty and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition and accompanies His commands with promises. He calls upon His people to prove



Him, declaring that He will reward obedience with the richest blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes; and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." [*Verses 10, 11.*] He encourages us to give to Him, declaring that the returns He makes to us will be proportionate to our gifts to Him. "He that soweth bountifully shall reap also bountifully." [*2 Corinthians 9:6.*] "God is not unrighteous to forget your work and your labor of love." [*Hebrews 6:10.*]*16LtMs, Ms 57, 1901, par. 3*

How tender, how true God is with us. He has given us in Christ the richest blessings. Through Him He has put His signature upon the contract He has made with us. Are we trifling with God, selfishly robbing Him of the returns He has declared we should make to Him?*16LtMs, Ms 57, 1901, par. 4*

The Lord speaks, saying, "Ye are cursed with a curse; for ye have robbed me, even this whole nation." "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." [*Malachi 3:9, 7.*] Souls are perishing in sin because church members are robbing God, lavishing indulgences upon themselves, while the treasury of God is poorly supplied with funds. Thus God is dishonored and His cause is impoverished. There are not means enough in the treasury to supply God's laborers in the field of service. Christ looks upon a vineyard unworked, a world unwarned, with wickedness increasing on every hand. Men and women are spending the Lord's goods in selfish gratification, preparing for the fearful punishment which must come upon them unless they repent.*16LtMs, Ms 57, 1901, par. 5*

The treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last day. The multitudes going to ruin must be labored for. For the accomplishment of this good work, the tithes and offerings of the people of God are needed. Let church members do their very best in this matter. Withhold not your offering because it is small. If it is

given with a willing mind and an understanding heart, the Lord will accept it, and in His hands it will be many times increased.*16LtMs, Ms 57, 1901, par. 6*

Can we not reason from cause to effect? Can we not see that because of our slothfulness in trading on the Lord's goods, because of our selfishness in refusing to return to Him His own portion, His work is retarded?*16LtMs, Ms 57, 1901, par. 7*

When Christ made His triumphal entry into Jerusalem, the applause of the multitude was at its height. Hosannas were on the lips of the people; but the Saviour felt no joy. He beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." [*Luke 19:42.*] He saw the thousands and thousands soon to be involved in the terrible destruction of the doomed city. How deep must His emotion have been as He thought of the nation which had forged its own fetters, sealed its own doom, gathered about it the cloud of Jehovah's wrath. "You have defiantly resisted all my pleadings," He said. "Again and again I have averted the bolts of justice. In love I have waited for your penitence and repentance. I have borne with you as a man beareth with his own son that serveth him. But ye would not come unto me that ye might have life."*16LtMs, Ms 57, 1901, par. 8*

But Christ's agonizing tears were not shed only for Jerusalem. He wept as He thought of the terrible retribution to fall upon an unrepentant world. God says to His people today, "It is my desire that you shall exemplify before a world sunken in sin and selfishness the sinlessness of the Redeemer's character. By the testimony you bear, men and women are to understand that this is the day of healing, the day of opportunity."*16LtMs, Ms 57, 1901, par. 9*

Is not the divine Messenger knocking at the door of the heart for entrance? Is not the Spirit striving with sinners? Has not Christ invited sin-sick souls to sit at His feet and learn of Him, to wear His yoke of submission and obedience? Has He not traversed the length and breadth of the land, scattering blessings in His path? How many who claim to believe on Him have learned His lessons of

kindness, of tender pity, of unselfish love? Hear His voice speaking to the weak, the weary, the helpless, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” [*Matthew 11:28, 29.*] Will you not let grace soften the heart of stone? There is no wearying of His patience, no repressing of His love. *16LtMs, Ms 57, 1901, par. 10*

Christ calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands like wrecks on a desert shore. Those who share in Christ’s glory must share also in His ministry. Help the weak, the wretched, the desponding. Over and over again repeat the gracious invitation, “Come unto me, ... and I will give you rest.” [*Verse 28.*] *16LtMs, Ms 57, 1901, par. 11*

For our present and eternal good God has given us temporal and spiritual blessings. He expects and enjoins upon us to become servants of His love, to impart to others the grace He has bestowed upon us. We are to act as His helping hand. No narrow, indolent selfishness is to be cherished. We are to inquire, “Lord, what wilt thou have me to do?” [*Acts 9:6.*] Those who love Christ will love the souls for whom He gave His life, and will daily reveal this love. Cherish not a narrow, self-centered religion. Let the members of the church arouse. Christ calls upon them to be earnest, energetic, persevering workers. Those who truly believe in Christ and truly love Him are drawn by Him to act a part in the great, grand work of heaven’s love, giving thanks to God for His unspeakable gift. *16LtMs, Ms 57, 1901, par. 12*

Think of God’s boundless compassion. He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Think of the Saviour’s matchless love. While we were yet sinners, Christ died to save us from eternal death. In return for the great love wherewith Christ has loved you, you are to bring to Him your thank offering. You are to make a gratitude offering of yourself—your time, your talents, your affections—all are to flow to the world in a tide of love for the saving of the lost. Jesus has made it possible for you to accept His love, and in happy co-operation with Him, to work under its fragrant influence. He requires you to use your possessions in unselfish service, that His plan for

the salvation of souls shall be carried forward with power. He requires you to give your undivided energies to His work. To have your name on the church books does not make you a Christian. You are to bring your gifts to the altar of sacrifice, co-operating with God to the utmost of your ability, that through you He may reveal the beauty of His truth. Withhold nothing from the Saviour. All is His. You would have nothing to give did He not first give to you. *16LtMs, Ms 57, 1901, par. 13*

Men monopolize that which God has lent them, as though it were their own property, to do with as they please. Selfishness has come in and has appropriated to itself that which belongs to God. This is covetousness, which is idolatry. When their power to grasp wealth is gratified, they think that their possessions make them of value in the sight of God. This is a snare, a deception of Satan. What do outward pomp and show avail? What do men and women gain by pride and self-indulgence? "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] Worldly treasure is fleeting. Only through Christ can we obtain eternal riches. The wealth that He gives is beyond all computation. Having found God, you are supremely rich in the contemplation of His treasure. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." [*1 Corinthians 2:9.*]*16LtMs, Ms 57, 1901, par. 14*

Ask yourself the question, What am I doing with the Lord's talents? Are you placing yourselves where the words are applicable to you, "Ye are cursed with a curse; for ye have robbed me, even this whole nation?" [*Malachi 3:9.*] We are living in a time of solemn privilege and sacred trust, a time in which our destiny is being decided for life or for death. Let us come to our senses. You who claim to be children of God, bring your tithes to His treasury. Make your offerings willingly and abundantly, according as God has prospered you. Remember that the Lord has entrusted you with talents, upon which you are to trade diligently for Him. Remember also that the faithful servant takes no credit to himself. All the praise and glory is given to the Lord. "Thou deliveredst unto me thy pound." [See *Luke 19:11-27.*] No gain could have been made unless there had first been a deposit. There could have been no

interest without the principle. The capital was advanced by the Lord. Success in trading comes from Him, and to Him belongs the glory.*16LtMs, Ms 57, 1901, par. 15*

O, if all who have a knowledge of the truth would only obey the teaching of this truth! O, why is it that men, standing on the very threshold of the eternal world, are so blinded? There is not a dearth of means, generally speaking among Seventh-day Adventists. But many Seventh-day Adventists fail to realize the responsibility which rests upon them to co-operate with God and Christ for the saving of souls. They do not show forth to the world the great interest God has in sinners. They do not make the most of the opportunities granted to them. The leprosy of selfishness has taken hold of the church. The Lord Jesus Christ will heal the church of this terrible disease if she will be healed. The remedy is found in the *fifty-eighth chapter of Isaiah*.*16LtMs, Ms 57, 1901, par. 16*

Let us all work while the day lasts, for the night cometh, in which no man can work. Let us work, "knowing the time that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." [*Romans 13:11-14.*]*16LtMs, Ms 57, 1901, par. 17*

To us has been given the greatest wealth of truth ever committed to mortals. God desires us to have a true understanding of the words, "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." [*John 17:17, 18.*] Enlarge your hearts. Embrace more and still more of the heavenly goods. Work as for your life. Having found the source of true happiness, the heart extends to take in the world. Those who have tasted the joy of salvation long to take to others the same joy.*16LtMs, Ms 57, 1901, par. 18*

What shall we render to God for all His benefits to us? Does the weight of your obligation to your Creator rest heavily upon you? Are

you seeking to save the souls who are perishing in sin? Do you realize that now is the time to work for the Master, that now is the time to bring your tithes and offerings into the storehouse? Upon His people God has placed the solemn charge of representing Him in this world. "Ye are the light of the world," He says to them. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] If the truth is not carried into new territory, if the warning message is not given to those who are in darkness, the church will be held responsible.*16LtMs, Ms 57, 1901, par. 19*

Rightly appreciate the gifts of influence and property. Rightly estimate the value of the capital entrusted to you. It places you where you are held responsible to see and relieve the needs of God's cause. Labor for the advancement of the interests which are dearest to the heart of God. With your money, your time, your strength, your influence, work for the upbuilding of these influences. The Lord God of Israel needs the co-operation of every soul, because there is a large field to be worked.*16LtMs, Ms 57, 1901, par. 20*

Hasten, my brethren and sisters, to bring to God a faithful tithe, and to bring Him also a willing thank offering. There are many who will not be blessed till they make restitution of the tithe which they have withheld. God is waiting for you to redeem the past. The hand of the holy law is laid upon every soul who enjoys God's benefits. Let those who have kept back their tithe make an accurate reckoning, and bring to the Lord that of which they have robbed His work. Make restitution, and bring the Lord peace offerings. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] If you acknowledge that you have done wrong in misappropriating His goods, and freely and fully repent, He will forgive your transgression.*16LtMs, Ms 57, 1901, par. 21*

In heaven the angelic beings delight to do the will of God. On earth shall we be backward? God is waiting for you to bring your means to His treasury that there may be meat in His house. First consecrate yourselves to Him; then bring to Him your gifts.*16LtMs, Ms 57, 1901, par. 22*

Wonderful blessing attended the liberality of the early Christian church. Paul writes, "Our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation. ... Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." [2 *Corinthians* 1:7, 11, 12.] "But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work. ... being enriched in every thing to all bountifulness, which causeth through us thanksgiving." [2 *Corinthians* 9:6-8, 11.] *16LtMs, Ms 57, 1901, par. 23*

Unselfish liberality threw the early church into a transport of joy. The members knew that thus the power of God was being borne to the needy. Their benevolent energy testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit through the Word? In the eyes of believers and unbelievers it was a miracle of grace. *16LtMs, Ms 57, 1901, par. 24*

We too often fail to tell of God's faithfulness in rewarding those who obey Him. By murmuring and complaining, men darken their own pathway and the pathway of others. It is to be regretted that the church today feels so little inclination to express thanksgiving to the Lord for enriching her with His grace, for giving her His talent of means, that she may have wherewith to supply His treasury. *16LtMs, Ms 57, 1901, par. 25*

The barren portions of the Lord's vineyard cry to God, saying, Men have neglected to care for me. By allowing their fellow beings to remain in the bondage of want and degradation, men and women allow Satan to reproach God for permitting His children to suffer for the necessities of life. God is insulted by the indifference of those to

whom He has entrusted His goods. His stewards refuse to notice the distress which they might relieve. Thus they bring a reproach upon God. *16LtMs, Ms 57, 1901, par. 26*

Let no one trifle with his responsibilities. Even though you are not trading upon dollars, but only upon cents, remember that the blessing of God rests upon unwearied diligence. He does not despise the day of small things. A wise use of the littles will bring a wonderful increase. One talent wisely used will bring two to God. Interest is expected in proportion to the entrusted capital. God accepts according to that a man hath, and not according to that he hath not. *16LtMs, Ms 57, 1901, par. 27*

God calls for what you owe Him in tithes and offerings. He calls for consecration in every line of His work. Unite with Christ. Act faithfully your part at your appointed post of duty. Work, remembering that Christ is by your side, planning, devising, and constructing for you. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." [*Verse 8.*] Give cheerfully, gladly, willingly, thankful that you are able to do something to advance God's kingdom in the world. Empty the heart of selfishness, and brace the mind for Christian activity. If you are in close connection with God, you will be willing to make any sacrifice to place eternal life within the reach of the perishing. *16LtMs, Ms 57, 1901, par. 28*

In the name of the Lord, I beseech my brethren and sisters, at this crisis in our work, to come up to the help of the Lord, to the help of the Lord against the mighty. Withholding from God always brings a curse. Spiritual prosperity is closely bound up with Christian liberality. Hunger only for the exaltation of imitating the divine beneficence of the Redeemer. You have the precious assurance that your treasure is going before you to the heavenly courts. Would you make your property secure? Place it in the hand that bears the nail-prints of the crucifixion. Retain all in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it for the blessing of the suffering. Would you increase your possessions? "Honor the Lord with your substance, and with the firstfruits of all your increase; so shall your



barns be filled with plenty, and your presses shall burst out with new wine.” [*Proverbs 3:9, 10.*] *16LtMs, Ms 57, 1901, par. 29*

If all will act their part, the barrenness of the Lord's vineyard will no longer speak in condemnation of those who profess to follow Christ. Medical missionary work is to open the door for the gospel of present truth. The third angel's message is to be heard in all places. Economize. Strip yourselves of pride. *16LtMs, Ms 57, 1901, par. 30*

Give to God your earthly treasure. Give what you can now, just now, and as you co-operate with Christ, your hand will open to impart still more. And God will re-fill your hand, that the treasure of truth may be taken to many souls. He will give to you that you may give to others. *16LtMs, Ms 57, 1901, par. 31*

**Ms 58, 1901**

A Union of Ministerial & Medical Missionary

NP

July 7, 1901

This manuscript is published in entirety in *14MR 269-272*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

**A Union of Ministerial and Medical Missionary Work Essential.**

In the night season I am laboring earnestly with persons who do not seem to understand that in the providence of God the medical missionary work is to be as the right hand of the body. Some utterly fail to realize the importance of missionaries being also medical missionaries. A gospel minister will be twice as successful in his work if he understands how to treat disease.*16LtMs, Ms 58, 1901, par. 1*

Continually increasing light has been given me on this subject. Some who do not see the advantage of educating the youth to be physicians, both of the mind and of the body, say that the tithe should not be used to support medical missionaries who devote their time to treating the sick. In response to such statements as these, I am instructed to say that the mind must not become so narrowed down that it cannot take in the truth of the situation. A minister of the gospel who is also a medical missionary, who can cure physical ailments, is a much more efficient worker than one who cannot do this. His work as a minister of the gospel is much more complete.*16LtMs, Ms 58, 1901, par. 2*

For many years I have been gathering rays of divine light on this subject. Let those who are being educated for the ministry receive an education in medical missionary lines. The time has come when the minister of the gospel who expects to go to foreign fields should have a knowledge of surgery, that in cases of necessity he will

know how to handle medical instruments. This knowledge will open doors for the presentation of the truth to the higher classes, as well as to the most lowly.*16LtMs, Ms 58, 1901, par. 3*

This sacred, solemn trust should be carefully guarded. Those who understand the principles of the gospel and the work of a physician should be encouraged to seek the Lord, believing that He will give knowledge. Nothing will open doors for the truth like evangelistic medical missionary work. This will find access to hearts and minds, and will be a means of converting many to the truth,*16LtMs, Ms 58, 1901, par. 4*

The evangelist who is prepared to minister to a diseased body is given the grandest opportunity of ministering to the sin-sick soul. Such an evangelist should be empowered to administer baptism to those who are converted and desire baptism.*16LtMs, Ms 58, 1901, par. 5*

The gospel is the power of God to every one that believeth, to the Jew first, and also to the Greek. It is God's purpose that His gospel shall go to all nations, kindreds, tongues, and peoples. And medical missionary work is the right, helping hand of the gospel, to open doors for the proclamation of the message. Preaching the gospel to the heathen means much more than the well-filled churches in more favored lands comprehend.*16LtMs, Ms 58, 1901, par. 6*

As the medical missionary cares for the sick, if he is well equipped with knowledge and with instruments for putting that knowledge into practice, he will surely break down prejudice. Women should be educated in medical missionary lines, that as they go forth to heathen countries, they may help those of their sisters who need help. In His service the Lord will open doors whereby His Word can find entrance.*16LtMs, Ms 58, 1901, par. 7*

Living the gospel, maintaining its principles—this is a savor of life unto life. Doors that have been closed to him who merely preaches the gospel will be opened to the intelligent medical missionary. God reaches hearts through the relief of physical suffering. A seed of truth is dropped into the mind and is watered by God. Much patience may be required before this seed shows signs of life, but at last it springs up and bears fruit unto eternal life.*16LtMs, Ms 58,*

1901, par. 8

How slow men are to understand God's preparation for the day of His power. God works today to reach hearts in the same way that He worked when Christ was upon this earth. In reading the Word of God, we see that Christ brought medical missionary work into His ministry. Cannot our eyes be opened to discern Christ's methods? Cannot we understand the commission He gave to His disciples and to us? *16LtMs, Ms 58, 1901, par. 9*

The world must have an antidote for sin. As the medical missionary works intelligently to relieve suffering and life, hearts are softened. Those who are helped are filled with gratitude. As the medical missionary works upon the body, God works upon the heart. The comforting words that are spoken are as a soothing balm, bringing assurance and trust. Often the skilful operator will have an opportunity to tell of the work Christ did while He was upon this earth. Tell the suffering one the story of God's love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] This gospel message, connected with practical missionary work, will be a savor of life unto life. The soul will be saved through a belief in Christ. *16LtMs, Ms 58, 1901, par. 10*

Ignorance can appreciate the work of relieving suffering, and minds darkened by prejudice will give way before the God-fearing medical missionary. Thus the gospel will be brought to many souls who otherwise would not be reached. *16LtMs, Ms 58, 1901, par. 11*

Let no one consider that the medical missionary work is taking the place of the gospel, for it is the gospel practiced, the gospel adapted to the needs of suffering humanity. It prepares the way for the reception of the truth. *16LtMs, Ms 58, 1901, par. 12*

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good." [*Isaiah 52:7.*] The gospel of Christ is to be preached in its true bearings, as that which saves to the uttermost all who believe. The doing of loving deeds is a helping hand which opens the door for the living Word, making the wilderness and the solitary place to rejoice and blossom as the rose. *16LtMs, Ms 58, 1901, par. 13*

## Ms 60, 1901

Diary/"Today I spoke both in the ..."

Battle Creek, Michigan

April 23, 1901

Portions of this manuscript are published in *OHC 209, 255*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Today I spoke both in the morning and the afternoon upon the Southern missionary work. Late in the afternoon I spoke to the missionaries going to foreign countries, many of whom were to leave the next day. The Lord gave me much freedom. This was to me a very solemn occasion. Probably I shall never see these friends again until time has ended and the trump of God calls the dead from their graves. My prayers shall ascend to God that these dear souls who are going to their appointed fields of service may have that spiritual sinew and muscle which will enable them to do excellent work for the Master.*16LtMs, Ms 60, 1901, par. 1*

Christ is our life. The soul in whom He abides will meet the requirements of His principles in thorough devotion and consecration to God. Christ's personal contact with the soul builds it up, supplying its ever-recurring wants. He is made unto us wisdom and righteousness and sanctification and redemption. He is our sufficiency. Upon Him the spiritual life is dependent.*16LtMs, Ms 60, 1901, par. 2*

Spiritual joy is the result of a consciousness of Christ's saving presence. An indwelling Christ is the cause of ever-increasing power. He is the life-blood of the soul. If He abides with us, we may say, "I live, yet not I, but Christ liveth in me." [*Galatians 2:20.*]*16LtMs, Ms 60, 1901, par. 3*

How deep, and broad, and far-reaching was the prayer Christ offered to His Father just before His crucifixion. In this prayer He said, "Sanctify them through thy truth; thy word is truth. As thou hast

sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.” [*John 17:17-24.*]*16LtMs, Ms 60, 1901, par. 4*

This seems to be almost too much for us to expect. But we may believe; for it is Christ who is speaking. His promises are as complete as was His sacrifice. Shall we not try to be complete in Him who has made such a wonderful offering for us?*16LtMs, Ms 60, 1901, par. 5*

Christ declared, “I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever. ... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*John 6:51-58, 63.*] Then how diligently we should search the Scriptures, that we may understand every word that proceedeth out of the mouth of God.*16LtMs, Ms 60, 1901, par. 6*

In physical life the blood is made up of the food we eat. So in spiritual life, Christ will be formed in us if we eat His Word. He who searches the Scriptures diligently and by prayerful meditation grasps the precious instruction, has spiritual perceptions which are clear beyond the ordinary; for he enjoys the continual development by which Christ rewards the persevering industry of the earnest, determined mind. *16LtMs, Ms 60, 1901, par. 7*

“The kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.” [*Matthew 13:44.*] When Christ abides in us His life renews the soul as the blood in the physical body gives life to the whole being. He says, “I am the true vine, and my Father is the husbandman. ... Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [*John 15:1, 4-8.*] *16LtMs, Ms 60, 1901, par. 8*

Are we fruit-bearing branches of the true vine? Read and study the *fifteenth chapter of John*. Bring the life of Christ into your spiritual circulation. The food we eat at one meal does not satisfy us forever. We must daily partake of food. So we must daily eat the Word of God, that the life of the soul may be renewed. In those who feed constantly upon the Word, Christ is formed, the hope of glory. A neglect to read and study the Bible brings spiritual starvation. *16LtMs, Ms 60, 1901, par. 9*

The *first psalm* describes a man of true principle. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not

wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.” [*Verses 1-6.*] *16LtMs, Ms 60, 1901, par. 10*

Christ, the great Physician, has given a prescription for every believer. He must eat the food provided in the Word of God. And the faith that works by love to God and man is dependent not only upon the food we eat but upon the air we breathe. If we associate with those who are evil, we breathe an atmosphere tainted by the malaria of sin. Be sure, by association with the meek and lowly followers of Jesus, to breathe a pure, holy atmosphere. *16LtMs, Ms 60, 1901, par. 11*



## Ms 61, 1901

Diary/"I praise the Lord this morning ..."

Battle Creek, Michigan

April 28, 1901

Previously unpublished.

I praise the Lord this morning! I rested well last night. I spoke in the Tabernacle yesterday and was afraid that I should not rest. After breakfast I called on my children and my nephew and family. I was invited to ride out with Edson, Brother Kilgore, and Brother Palmer in Brother Palmer's easy carriage. We drove to Bedford, and it was about noon when we returned. *16LtMs, Ms 61, 1901, par. 1*

In the afternoon Sister Haskell called on me and told me that Sister Breed was very sick, that she seemed almost beside herself, for fear that the Lord had left her, and that she thought that she and her husband were being transferred to Walla Walla because they had done something wrong. *16LtMs, Ms 61, 1901, par. 2*

On Friday Sister Breed came to see me. She was very nervous. I assured her that she and her husband were not being transferred because they had done wrong; but she would not be pacified. On Friday I wrote her a letter of courage, to inspire her with hope. Sara read her this letter, and then I went to her room and prayed with her. She and her husband then went for a drive with Sister Peck while I went to the Sanitarium and spoke to the patients. I had freedom in speaking words of encouragement and in presenting Christ as our hope and joy and salvation. All seemed to listen with interest, and when I finished speaking, many came forward to introduce themselves to me—one a minister from Boulder, and another a minister from Chicago. As I shook hands with those to whom I was introduced, they told me they had received great help in listening to the words spoken. *16LtMs, Ms 61, 1901, par. 3*

Sister Breed was so thankful for the ride. Her husband was almost broken-hearted over her condition, but we hope that she is now relieved, and that the blessing of the Lord is felt by them

both. *16LtMs, Ms 61, 1901, par. 4*

April 29

Last night I slept only one hour, and I very much fear for my health and strength. I was instructed during the night that certain contracts which have been presented to be signed are not after the Lord's order. When I was in Australia cautions were given me that no confederacy was to be entered into. These contracts are supposed by Dr. Kellogg to be a necessity, but they are not. The future is to be adjusted by God. If these agreements are signed, they will in the future be felt as a yoke of bondage, which God does not require His people to wear. *16LtMs, Ms 61, 1901, par. 5*

This is to be a time of breaking yokes, not of manufacturing them. God alone is to be our guide. He is to direct as to what shall be done with His property. He has ordered and directed His work in the past, and He will do so in the future. *16LtMs, Ms 61, 1901, par. 6*

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? ... Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." [*Isaiah 58:6, 8-10.*] *16LtMs, Ms 61, 1901, par. 7*

## Ms 62, 1901

Sermon/"Simon Peter, a servant ..."

Battle Creek, Michigan

July 9, 1901

Portions of this manuscript are published in *CG* 120, 489-490, 561; *5MR* 17.

### Sermon at the General Conference of 1901

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue." [2 *Peter* 1:1-3.] *16LtMs, Ms 62, 1901, par. 1*

Peter is addressing those of "like precious faith." [*Verse 1.*] Just as soon as those he is addressing take heed to this instruction, they will have the diligence which will lead them to carry to the world the light of the knowledge of the gospel. Christ wants every one of us to be co-laborers with Him. He says, "Ye are laborers together with God." [1 *Corinthians* 3:9.] Therefore the knowledge of Him is of great consequence to us. Is it His will that each Sabbath we shall sit here and listen to the preaching of His Word without doing anything to impart the light to others? Is it for this that you have the Word of God? No, no; the Lord has given His people the light of truth that the knowledge of Christ may be carried to every part of the world. Upon those who receive the gift of God's grace is placed the responsibility of seeking to save their fellow beings. *16LtMs, Ms 62, 1901, par. 2*

Those who have a true knowledge of God and Christ know what has been done to make it possible for men and women to receive the knowledge of the truth. "God so loved the world, that he gave

his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” [John 3:16.] *16LtMs, Ms 62, 1901, par. 3*

Christ wants us to stand on vantage ground with God. He gave His life that His righteousness might be imparted to us, though we are so unworthy. *16LtMs, Ms 62, 1901, par. 4*

John exclaims, “Behold the Lamb of God who taketh away the sin of the world.” [John 1:29.] When He takes our sins away, He supplies their place with the knowledge of the truth. This is a personal experience that all must obtain who enter in through the gates into the City. God wants us to stand in right relation to Him, because Christ has purchased us. He cut us loose from the enemy, that we might have an opportunity of obtaining a knowledge of God. The best way for you to receive this knowledge is for you to impart to others the light you have received. God will call every souls to account for the way in which they use the light He has given. He will call them to account for the way they have used the precious time He has entrusted to them, time given them to prepare for the mansions which Christ is preparing for them. *16LtMs, Ms 62, 1901, par. 5*

“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” It is from this that we get our power. “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance.” [2 Peter 1:4-6.] This is a very important matter. We are responsible to God for the life God has given us. He requires us to place ourselves in right relation to the laws which govern the human machinery. He who created us understands our frames and knows what we need. He desires us to have a knowledge of how wonderfully we are made. *16LtMs, Ms 62, 1901, par. 6*

Those who walk in the light that they have received will be temperate in all things. They will heed the words, “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31.] We cannot live to the glory of God if we

are controlled by a perverted appetite. Decided warning has been given against indulgence of appetite. For thirty years the light of health reform has been shining upon your pathway. Then if you disregard the light, and disease comes upon you, who is responsible? God's Word declares that it is your life to keep His precepts and commandments. Your health and prosperity depend on obedience. God declares that if you keep His will, He will care for you and bless you. When will God's people realize that angels of God are round about them, waiting to give them the holy oil of His Spirit? The angels have come from the throne of God with this oil, but what do they see? They see those upon whom the light of health reform has been shining, indulging appetite till their minds are clouded and confused. They fail to see that in order to follow Christ they must take up the cross and deny self.*16LtMs, Ms 62, 1901, par. 7*

This is the work before us. It is not numbers, let me tell you, that make a people strong. Give me a few devoted Christians who walk with God, "and one shall chase a thousand, and two put ten thousand to flight." [See *Joshua 23:10; Deuteronomy 32:30.*] What we need is a firm hold of a "Thus saith the Lord," to which we will respond, "I will." Then we shall not yield to perverted appetite. God turns away His face from those who refuse to receive and impart the light. It is high time for us to clear the King's highway. It is high time that we took up the stumbling blocks that we have placed in the pathway of others, high time that we placed ourselves in right relation to God, so that we can say, "Thou hast said it, and we claim Thy promise as ours. We cling to Thy Word, and Thou art responsible for us, because we keep Thy commandments."*16LtMs, Ms 62, 1901, par. 8*

Temperance in all things. This does not mean that when you sit down to a meal, you are to overload your stomach by putting into it all that you can eat. You are to stand forth as people who are looking for their Lord. Let us not eat and drink with drunkards. We are to stand as minutemen, examples in our eating, drinking, dressing, and words of true temperance.*16LtMs, Ms 62, 1901, par. 9*

Is a man temperate who by gluttony wears out his stomach? He has

indulged his appetite till he is a dyspeptic, and he has a dyspeptic religion.*16LtMs, Ms 62, 1901, par. 10*

To be patient, we must first be temperate, for an intemperate man cannot be patient. The brain must be clear and the stomach healthy, able to take care of the food placed in it. God did not make the human machinery in order for it to break down.*16LtMs, Ms 62, 1901, par. 11*

There are thousands and thousands who, when they sit down to their meals, eat twice as much as they ought. The stomach tries to care for its load, and after it has done this it is tired. Then the man says, "I am hungry." But he is not in need of food.*16LtMs, Ms 62, 1901, par. 12*

We are nearing the judgment. Already the plagues of God are beginning to be poured out. Upon some parts of the world God is permitting the plagues to fall. If we would escape these plagues, we must be pure, virtuous, holy, ever remembering that we are God's property. Because He has redeemed us, He wants us to cleanse the soul-temple from every trace of pollution. He wants His people to be healthy Christians, physically and spiritually.*16LtMs, Ms 62, 1901, par. 13*

"And to patience, godliness." [*2 Peter 1:6.*] The Lord desires His people to be godly. That is, they are continually to ask, "How would Christ act if He were in my place?" This is godliness—keeping Christ in view as the pattern, seeking to know the will of God. O, how much we need godliness in every home!*16LtMs, Ms 62, 1901, par. 14*

"And to godliness, brotherly kindness." [*Verse 7.*] Those who have godliness cannot help but have brotherly kindness. But can those who make a practice of overloading their stomachs possess these attributes? Disturbed digestive organs lead to harsh, irritable words. An overloaded stomach makes a man forget in his dealing with his brethren that speech is a talent.*16LtMs, Ms 62, 1901, par. 15*

Let us never forget that God has entrusted to us the gift of speech, and that our words are to be few and well chosen. There are nine hundred and ninety-nine words spoken where six would answer.

We need constantly to remember that round about us are good and evil angels. They are present in this room today; and as I am speaking, the evil angels will try to move upon minds to lead them to think that there is no harm in indulgence of appetite. But the good angels are near you, and if you follow on to know the Lord, you will know that His going forth is prepared as the morning. In the morning the light steadily increases till the sun shines forth in all its glory. So will the Son of Righteousness shine forth in His brightness, His glory continually increasing. And God desires His people to reflect this glory. They are not to feel satisfied with a little light. They are to continue to receive till they are established, strengthened, and settled. *16LtMs, Ms 62, 1901, par. 16*

I wish to inquire, How many parents in this congregation look upon their children as a sacred responsibility from God? Have you taught your children from their babyhood to keep the commandments of God? You are responsible for your children. You are to teach them to be obedient. You are to teach them to form characters after the divine similitude, that Christ may reveal Himself to them. He is willing to reveal Himself to children. We know this from the history of Joseph, of Samuel, of Daniel and his companions. Can we not see from the record of their lives what God expects from children and youth? *16LtMs, Ms 62, 1901, par. 17*

I feel that our only hope of getting new life into the church, to bear the new responsibilities which must be borne, is for fathers and mothers, while it is called today, to awake to the responsibilities resting upon them. Parents, if you lose your opportunity, God pity you; for in the day of judgment God will say, "What have you done with my flock, my beautiful flock?" [See *Jeremiah 13:20.*] *16LtMs, Ms 62, 1901, par. 18*

God calls upon parents to wake up. Instead of devoting their time and strength to battling against temperance, let parents use every jot of their influence in advancing health reform. *16LtMs, Ms 62, 1901, par. 19*

Mothers, fathers, your household is to be a place where angels love to dwell; the father a priest in his family, the mother a queen in her home. A well-ordered, well-disciplined family is a greater influence

in favor of Christianity than all the sermons that can be preached. *16LtMs, Ms 62, 1901, par. 20*

Mothers, speak kindly and tenderly to your little ones. Remember that you stand in the place of God to them. Let them see that you love them. Bring them up to know that Jesus is their loving Friend and Elder Brother. Every day bow before God in family prayer. I hope that there are no parents here who neglect this duty. However pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. *16LtMs, Ms 62, 1901, par. 21*

Fathers and mothers are to be perfectly united in the work of training their children. No hasty words are to be spoken. Never are you to get into a passion. You have no right to get angry, for you are educators. You are dealing with human minds. *16LtMs, Ms 62, 1901, par. 22*

[God] gave His only begotten Son to save your children. They are His property. Deal tenderly with them. If you are harsh, you teach them to be harsh. Make the life of your children pleasant, and at the same time teach them to be obedient and helpful, bearing small burdens as you bear larger ones. Educate them to habits of industry, so that the enemy will not make a workshop of their minds. Give your children something to think of, something to do, that they may be fitted for usefulness in this life and in the future life. *16LtMs, Ms 62, 1901, par. 23*

Suppose you should get to heaven and none of your children be there. How could you say to God, "Here am I, Lord, and the children which thou hast given me"? [See *Hebrews 2:13*.] Heaven marks the neglect of parents. It is recorded in the books of heaven. *16LtMs, Ms 62, 1901, par. 24*

God wants you to have happy homes. He wants every Seventh-day Adventist home to be a symbol of the home in heaven. He wants you to prepare your family to enter the higher grade. He wants you to be one with Him, that with your children you may be translated to heaven, there to learn more and still more of God. *16LtMs, Ms 62, 1901, par. 25*



You have so neglected the Bible that very few of you know its teachings. Let those who have begun a study of the book continue their study. It is the Word of Life. Christ says, "I am the bread of life. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." [*John 6:35, 54.*] To study the Bible is like eating the leaves of the tree of life. Get the Word of God into your hearts and into the hearts of your children, and you will find that they will not drift away from you, as so many of the children of our people have done. *16LtMs, Ms 62, 1901, par. 26*

May the Lord convict and convert your souls, that you may clear the King's highway and make straight in the desert a pathway for our God. Then you can work for those outside. A great work should have been done in Battle Creek, a work which should have extended from Battle Creek to the waste places of the earth. The standard of truth should have been planted in towns and cities. Monuments should have been established in many places. But what have you done, and what are you doing? *16LtMs, Ms 62, 1901, par. 27*

God wants His people to awake to the situation. He wants them to realize that there are thousands in our world ready to perish in their sins. He wants us to take up the medical missionary work and carry it forward in the highest lines, working as Christ worked. He went from city to city preaching the gospel and healing the sick, and when the people of one city asked Him to stay with them, He said, "I must go to other cities also." [*Luke 4:43.*] In His work the gospel and medical missionary work were firmly united. He wants His people to stand where angels of God can stand with them, making an impression on human hearts. He wants you to teach your children to love and keep His commandments. Do not neglect your children to do missionary work. Take them with you, or else leave them with some one who will train them wisely and tenderly. *16LtMs, Ms 62, 1901, par. 28*

Cultivate the grace of charity, which is love. I fear that many fail to understand that this belongs to Christianity. Many forget that it is a part of the gospel. But let me tell you that it is the gospel. "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour

Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” [2 *Peter* 1:8-10.] Here is your life insurance policy. “If ye do these things ye shall never fall.” Will you study this chapter in your homes? Remember that to you has been given the work of so training your children that they can inherit eternal life. *16LtMs, Ms 62, 1901, par. 29*

“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.” [*Verses 11-13.*] *16LtMs, Ms 62, 1901, par. 30*

I wish to say to you, brethren and sisters, Let those who entertain the friends who have come here for Conference remember that God holds them responsible for the food they place on their tables. A large number of people have come to Battle Creek to attend the Conference. If they eat a hearty meal and then go right into meeting, they will go to sleep. Propositions which should be made in the very clearest manner will be bungled over. We need clear stomachs and clear minds. We should eat enough food to sustain strength, but we should never overeat. God has given us reasoning faculties, and He wants us to use them. He wants us to have strong minds and clear brains so that our plans may be plain and clear-cut. He wants to give us in this Conference a blessing that will be as lasting as eternity. No slipshod work is to be done. God has shown me what He can do for us, and what He will do for us if we will remove the obstacles. But many of you have barred the door against the Saviour. He is knocking, knocking for entrance. How long will you let Him wait? Clear away the rubbish from the door of your heart, and let the Saviour in. *16LtMs, Ms 62, 1901, par. 31*

Let your words be few and well-chosen. Remember that speech is a talent. Even if you have been wronged, do not get angry. Keep your temper under the control of the sweet spirit of God. We need

sweetness. Christ wants to pour upon us the bright sunshine of His presence. We are here to seek and to find God. Let us humble our hearts before Him and give Him an opportunity to fill our hearts with His grace. Shall we at this meeting dedicate ourselves to God? At your baptism you gave yourself to Him, and the Father, the Son, and the Holy Spirit pledged themselves to work in your behalf. There is power for you if you will grasp it. Bring the love of Christ into your heart and into your home, and then you will be prepared to stand in your lot and in your place. God knows you by name. He will commission His angels to give you strength and grace if you will work in His name. *16LtMs, Ms 62, 1901, par. 32*

We are homeward bound. Only a little longer and we shall reach the haven. God help us to be Christians. Angels are waiting for channels through which to communicate the grace of God. What are you doing here in Battle Creek, when there are deserted, unworked places in the Lord's vineyard? These barren places are crying to God against you. God wants you to receive from Him that you may impart to others. A little while longer and the angel will have stepped down from the mercy seat. Then it will be too late, too late. Now is our time for preparation. Christ is preparing heavenly mansions for us. Are we preparing for them? God help us to put on the beautiful garments of Christ's righteousness and proclaim His warning message in clear, distinct lines for God. *16LtMs, Ms 62, 1901, par. 33*

## Ms 63, 1901

Diary/"I have passed another sleepless ..."

NP

April 30, 1901

Portions of this manuscript are published in *HP* 283, 302; *6MR* 166. See *RH* 06/13/1907.

April 30, 1901

I have passed another sleepless night. The Lord has been instructing me. He has means by which to relieve His institutions from debt if His people will walk in His light and honor and glorify Him. He will bring to light His benevolent plans for the restoration of a world sunken in sin and degradation. He has efficiency and power and hidden excellency which will be revealed to all who love Him and trust in Him and depend on Him. When men adhere to His principles of justice, His grace will be felt, producing results that will seem supernatural. *16LtMs, Ms 63, 1901, par. 1*

Through man God desires to reveal His love and grace. Let every church member constantly remember that he is united with Christ, and that no feebleness of character must appear, no lack of self-control be seen; for he is under the supervision of heavenly powers. Nothing unseemly, in word, in spirit, or in disposition, must appear. If the constraining power of Christ fills his heart, this will give him power to triumph over the selfishness of humanity. *16LtMs, Ms 63, 1901, par. 2*

The power of Christianity is to be put to the test. Genuine liberality is to be seen in the church and among unbelievers. Let the people of God humble themselves before Him; and His grace, which bringeth salvation, will be revealed. Brethren will love one another. Their hearts will overflow with Christlike compassion. Then will be seen the unworldly actions which the grace of God alone can produce. *16LtMs, Ms 63, 1901, par. 3*

The church is the object of God's tenderest love and care. If the

members will allow Him, He will reveal His character through them. He says to them, "Ye are the light of the world." [*Matthew 5:14.*] Those who walk and talk with God practice the gentleness of Christ. In their lives forbearance, meekness, and self-restraint are united with holy earnestness and diligence. As they advance heavenward, the sharp, rough edges of character are worn off, and godliness is seen. The Holy Spirit, full of grace and power, works upon mind and heart. *16LtMs, Ms 63, 1901, par. 4*

Before genuine Christianity the world stands condemned. The cause of God is not to diminish in importance. The Christian should realize his value in the Lord's sight. God says, "I will never leave thee nor forsake thee." [*Hebrews 13:5.*] Those who love God supremely will realize that they are rich beyond computation in the wealth that God gives them. *16LtMs, Ms 63, 1901, par. 5*

When a new enterprise is presented, the first inquiry should be, "What saith the Lord?" Before listening to any other considerations, take time to meditate and pray, asking, "Lord, what is Thy will in this matter? What wilt thou have me to do?" *16LtMs, Ms 63, 1901, par. 6*

Man possesses nothing to which he has an exclusive right. He does not even own himself; for he has been bought with a price, even the blood of the Son of God. Christ has a claim on all the property in our world. He can set in operation a train of circumstances which will sweep away the accumulated gain of years. He can also call in needed help for His children. *16LtMs, Ms 63, 1901, par. 7*

The world is the Lord's and the fulness thereof. It is God who gives man the breath of life. We cannot originate. We can only collect that which God has originated. He is our Guardian, our Counselor; and more than this, from His liberal supply we derive all the skill, tact, and ability that we possess. *16LtMs, Ms 63, 1901, par. 8*

The caution comes to us, Say not, "My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." [*Deuteronomy 8:17, 18.*] All you possess is His gift, for you had nothing with which to create or purchase it. It is given you, not to become a wedge to separate you from Him, but to help you in doing Him service. *16LtMs, Ms 63, 1901, par. 9*

The moment that a man loses sight of the fact that his capabilities and possessions are the Lord's, that moment he is embezzling his Lord's goods. He is acting the part of an unjust steward, provoking the Lord to transfer His goods to more faithful hands.*16LtMs, Ms 63, 1901, par. 10*

God calls upon those to whom He has entrusted His goods to handle them faithfully, to show to the world that they are laboring for the salvation of sinners. He calls upon those who profess to be under His supervision not to misrepresent Him in character.*16LtMs, Ms 63, 1901, par. 11*

Thank the Lord, O my soul! Praise His holy name. In Him we can trust. We fear not, neither are we dismayed. He daily loadeth us with benefits. Shall we grasp them all, and bear them away as our own, selfishly consuming them upon ourselves? He "crowneth us with lovingkindness and tender mercy." [*Psalms 103:4*.] Wearing the crown of His royal favor, let us glorify Him by imparting to others the abundance He has bestowed upon us.*16LtMs, Ms 63, 1901, par. 12*

O for love, sacred, holy, unselfish love! Let us, as the Lord's representatives, realize what a terrible thing it is to misrepresent the Saviour by revealing selfishness. God calls upon His sons and daughters to show to the world that He is not selfish, but full of liberal, unselfish plans. He is waiting for channels through which to communicate the wealth of His love.*16LtMs, Ms 63, 1901, par. 13*

The blessings received are to be imparted. There is a demand for the sacred, elevating, sanctifying truths of the gospel. There are barren fields to be worked. Workers are to be employed to sow the seeds of truth and garner the harvest. The standard of truth is to be planted in new places.*16LtMs, Ms 63, 1901, par. 14*

A continual sin is committed by withholding from the Lord that which belongs to Him in tithes and offerings. The money brought to the Lord's treasury is not sufficient to meet the demand. If God were not robbed, if His portion were not withheld, one hundred times more work could be done for Him. But cheap, inexpensive plans are laid by those engaged in His work. Selfishness and cupidity are indulged. Few realize the necessity of practicing self-denial and self-sacrifice. Did the people of God learn and practice the lessons

He is seeking to teach them, the church would today be as the light of the world. *16LtMs, Ms 63, 1901, par. 15*

[May 1,] 1901

During the night I have been greatly distressed. A burden rested upon me. I was taken from house to house, through the homes of our people, and as we went from room to room, my Instructor said, "Behold the idols that have accumulated." I had been pleading with God to work in behalf of His people. My attention was called to the many photographs which have been produced by God's entrusted capital. I was instructed that these pictures are as so many idols, taking up the time and thought that should be sacredly devoted to God. *16LtMs, Ms 63, 1901, par. 16*

As I visit our schools and the homes of our people, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, He would say, "Take these things hence." [*John 2:16.*] *16LtMs, Ms 63, 1901, par. 17*

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that ought to be sacredly devoted to God's service. They divert the mind from the truths of God's Word. *16LtMs, Ms 63, 1901, par. 18*

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." [*Exodus 20:3.*] *16LtMs, Ms 63, 1901, par. 19*

Those who claim to believe in Christ need to realize that they are to reflect His image. It is His likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration. *16LtMs, Ms 63, 1901, par. 20*

After going from home to home, and seeing the many photographs, I was given the instruction I have given here. Christ looks upon the busy world, filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." [*Proverbs 20:14.*] *16LtMs, Ms 63, 1901, par. 21*

Satan has devised a multitude of ways in which to keep men from serving God. He has invented various games into which men enter with such an intensity that one would suppose a crown of eternal life was to reward the winner. Horse races are attended by thousands and thousands. On the racecourse, lives for which Christ shed His blood are thrown away with no more thought than would be given to the life of a dog. What will become of the souls of the men and boys whose lives are extinguished on the racecourse? Will they be counted worthy of the redemption which Christ gave His life to obtain for them? *16LtMs, Ms 63, 1901, par. 22*

Looking upon these God-dishonoring scenes, Christ lifts up His voice like the trump of God, and seeks to break the spell upon the human race. "What shall it profit a man," He cries, "if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] He brings to their attention the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God. *16LtMs, Ms 63, 1901, par. 23*

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God. They have pledged themselves to labor earnestly for the saving of sinners. God asks those who name His name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in accordance with the momentous claims of eternity? *16LtMs, Ms 63, 1901, par. 24*

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] Those upon whom the Lord has placed



the burden of the work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse; and show by your unselfish zeal and earnestness that you are converted. Every dollar is required in the work of saving souls.*16LtMs, Ms 63, 1901, par. 25*

The money invested by the professing people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river.*16LtMs, Ms 63, 1901, par. 26*

We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to help forward the proclamation of the last message of warning. If you spend the Lord's money in this way, can you expect Him to continue to bestow His goods on you?*16LtMs, Ms 63, 1901, par. 27*

It is important that the truths which God has given us be heralded to the world. The Lord calls for self-denial and self-sacrifice. The gospel demands entire consecration. We have been given the privilege of laboring together with God. Our appointed work is to sow the seeds of truth beside all waters. The necessities of the work demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation to be consumed by the fires of the last day. How does the Master regard those who for self-gratification invest His money in photographs? That very money could be used to purchase reading matter to send to those in the darkness of ignorance.*16LtMs, Ms 63, 1901, par. 28*

This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be converted to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

[*Matthew 5:13.*] Those who are engaged as teachers in our schools and sanitariums need to reach a higher standard of consecration. And the students in these institutions who are fitting themselves to become missionaries should learn to practice self-denial. *16LtMs, Ms 63, 1901, par. 29*

We are God's stewards, and "it is required in stewards that a man be found faithful." [*1 Corinthians 4:2.*] The money God has entrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to Him His own with usury. At every step there is need of self-sacrifice. *16LtMs, Ms 63, 1901, par. 30*

\*\*\*\*\*

Why is so much time devoted to useless, common conversation? Is not our time a blood-bought talent? Ought not we to consecrate it to God? *16LtMs, Ms 63, 1901, par. 31*

## Ms 64, 1901

### Physicians and Meat-eating

NP

July 17, 1901

This manuscript is published in entirety in *CD 290-291*.

Instruction has been given me that physicians who use flesh meat and prescribe it for their patients should not be employed in our institutions, because they fail decidedly in educating the patients to discard that which makes them sick. The physician who uses and prescribes meat does not reason from cause to effect, and instead of acting as a restorer, he leads the patients by his own example to indulge perverted appetite.*16LtMs, Ms 64, 1901, par. 1*

The physicians employed in our institutions should be reformers in this respect and in every other. Many of the patients are suffering because of errors in diet. They need to be shown the better way. But how can a meat-eating physician do this? By his wrong habits he trammels his work and cripples his usefulness.*16LtMs, Ms 64, 1901, par. 2*

Many of the patients in our sanitariums have reasoned out for themselves the question of meat-eating, and, desiring to preserve their mental and physical faculties from suffering, have left meat out of their dietary. Thus they have obtained the relief from the ills which have tortured their lives. Many not of our faith have become health reformers because, from a selfish standpoint, they saw the consistency of doing this. Many have conscientiously taken their position on health reform in diet and dress. Will Seventh-day Adventists continue to follow unhealthful practices? Will they not heed the injunction, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God"? [*1 Corinthians 10:31.*]*16LtMs, Ms 64, 1901, par. 3*

## Ms 65, 1901

Sermon/"To every one in this room ..."

NP

July 28, 1901

Portions of this manuscript are published in *VSS* 45, 144-145; *Ev* 498; *4MR* 130.

To every one in this room God has committed talents, to every one according to his several ability. Each one is to study to show himself approved by God. *16LtMs, Ms 65, 1901, par. 1*

I feel very grateful to God that it is our privilege to have a personal connection with Him, who so loved us that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. It is your privilege to accept Christ as your personal Saviour. When you do this you, have enlisted in the army of the Lord. You have volunteered as soldiers of the cross. You have left the black banner of the power of darkness to stand under the blood-stained banner of Prince Emmanuel. Your constant study will be to show yourselves faithful soldiers. *16LtMs, Ms 65, 1901, par. 2*

There is a battle for every one to fight, for the young as well as the old. All should strive to exert a bright, cheerful influence, for that is the atmosphere of heaven. The youth are to prepare to be members of the royal family, children of the heavenly King. In this school they are to prepare for graduation into the higher school. The students before me this morning will never cease to be learners if they secure the heavenly treasure. They are to learn each day how to meet the enemy, who with his host of evil angels is warring against Christ and all who stand under His banner. *16LtMs, Ms 65, 1901, par. 3*

In the warfare against evil, every one has a part. Before the heavenly universe, God's children are to develop characters which will resist the powers of darkness. *16LtMs, Ms 65, 1901, par. 4*

You can all form characters which God can approve. It may be that in the past you have not striven to do this. You are now given an opportunity to change the traits of character which are not after the similitude of Christ.*16LtMs, Ms 65, 1901, par. 5*

The Word of God is the foundation of all true education. Those who take the Word of God as their lesson book will learn the conditions which God has laid down for entrance to the higher school.*16LtMs, Ms 65, 1901, par. 6*

Day by day you are to form Christian characters. You can do this by seeking every day to improve in your words. Speech is a talent. The Word of God declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*]*16LtMs, Ms 65, 1901, par. 7*

Students, God has given you the talent of speech. He desires you to improve this talent. You can improve the tones of the voice. Be determined to make yourself, through the grace of God, as perfect as possible. If you are correct in speech and action, those who associate with you will be blessed by the association. Those who are hasty and impetuous in speech say a great many things they will not wish to meet in the judgment.*16LtMs, Ms 65, 1901, par. 8*

Do not let a word fall from your lips that will stir up strife in another heart. God desires your words to be of such a character that they will bring sunshine instead of gloom, harmony instead of animosity. Do not encourage the spirit of strife. It will encourage itself. Your work is to resist it.*16LtMs, Ms 65, 1901, par. 9*

As you obtain an education founded on right principles, you are forming characters that God can approve. You have been placed where you can help and bless one another. Those who have gained an experience in religious things are to impart to others what God has given them. Let your lives be hid with Christ in God.*16LtMs, Ms 65, 1901, par. 10*

Because the Jewish people did not let the light which God had given them shine to others, they were scattered in different countries. Daniel and three other youth were taken to Babylon, and the king determined to have them educated to be statesmen in his

court. They were given the food and wine from the king's table as their diet. But Daniel and his companions knew that if they ate the food and drank the wine which the king had provided, their brains would be confused. They would be unable to distinguish between right and wrong, between the sacred and the common. They determined to be true to principle, to eat and drink to God's glory. God honored their loyalty. He gave them wisdom and understanding, and when at the end of the term of years allotted to study, the king examined them, he found them to be "ten times better than all the magicians and astrologers that were in all his realm." [*Daniel 1:20.*] *16LtMs, Ms 65, 1901, par. 11*

The history of Daniel and his fellows is an illustration of what all youth may become in the service of God. Improve the opportunity that is now yours to obtain the very best idea of what constitutes a Christian character. Place yourselves where you can pray to God as Daniel and his fellows prayed to Him. They presented themselves to God as needy and dependent, and God gave them strength. But do you think that Daniel would have been helped as he was if he had yielded to appetite? Had he eaten the king's food and drunk his wine, he would have been unable to obtain the education necessary to make him a successful Christian statesman. He would not have appreciated the knowledge God had to give. His mind would have been confused. He knew this; for before he came to Babylon, he had received that training which every child before me should receive in the home. *16LtMs, Ms 65, 1901, par. 12*

It is the privilege of every one of you—a privilege which many cannot have—to understand what is meant by healthful food—food that will bring health to body and mind. When you bring the question of right eating and right drinking into your religion, you place yourselves where God can help you to distinguish between right and wrong. *16LtMs, Ms 65, 1901, par. 13*

Because Daniel and his companions kept the fear of God before them, because they refused to indulge appetite, because they were determined to keep the mental machinery in such a condition that they could receive the education that God had to give, they were greatly blessed. Their even tones and kind words showed that they were under the supervision of a power above all human

power. *16LtMs, Ms 65, 1901, par. 14*

We may place ourselves in association with those whose minds are filled with cheap nonsense. We may enter into companionship with those whose influence harms our spirituality. But we are not obliged to do this. Let us rather make a friend of God. Thus like Daniel we shall come off triumphant. *16LtMs, Ms 65, 1901, par. 15*

The powers of darkness are arrayed against you. Satan desires to see your footsteps wandering from the path of self-denial. He desires to see your characters becoming warped, so that when you leave school, you will not exert an influence in favor of the truth. God wants you to fight bravely against the suggestions and temptations of the enemy. In His strength you can be "more than conquerors." [*Romans 8:37.*] *16LtMs, Ms 65, 1901, par. 16*

These smaller children will be influenced by the words and spirit of the older students. God has placed us in this world to help one another. He wants the older students to help the younger ones. Christ said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [*Matthew 19:14.*] He desires these little children to love Him. He desires those who are older to speak to them words that will be a blessing and a help. Students, improve the opportunity given you to speak words that will point those around you to the Saviour. Do not allow your minds to dwell upon trivial things. Do not speak words you would not be willing to utter in the presence of Jesus and the angels. Could the curtain be rolled back, you would see heavenly angels watching you. They must watch; it is their work to be guardians for the youth. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [*Hebrews 1:14.*] Ten thousand times ten thousand and thousands of thousands of angels minister to the youth in our world. *16LtMs, Ms 65, 1901, par. 17*

God wants you to be children of light. He wants you to live so that the light of heaven can shine into the chambers of the mind, and from there be reflected to others. He wants you to do deeds of kindness and speak words of cheer. Begin missionary work right where you are. Probably you have already begun this work. Those who are connected with Christ cannot do otherwise. They receive to

impart. *16LtMs, Ms 65, 1901, par. 18*

Christ desires to use every student here as His agent. He says, “Ye are laborers together with God.” [1 *Corinthians* 3:9.] You are to co-operate with the One who gave His life for you. “Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of his good pleasure.” [*Philippians* 2:12, 13.] What rich blessing from above this school will have if the teachers and students will consecrate themselves, heart, mind, soul, and strength to God’s service, as His helping hand. His helping hand—this is what you may be. If you will yield yourselves into His keeping, He will lead you safely, enabling you to make straight paths for your feet, lest that which is lame be turned out of the way. *16LtMs, Ms 65, 1901, par. 19*

All heaven is interested in the education you are receiving. I do ask you in the name of Jesus of Nazareth to watch your words. God desires your words to be life-giving. Not a word of irritation is to be spoken. However provoked you may feel, keep back every word that would stir up the evil in another heart. Speech is a great talent, and God desires every one of you to reach the standard of Christlikeness. Let every word you speak bless and elevate. *16LtMs, Ms 65, 1901, par. 20*

John says, “I write unto you, young men, because ye are strong and have overcome the wicked one.” [1 *John* 2:13.] If God had not given His children strength and power to overcome, these words would never have been written. When you put your strength on the right side, God and Christ and the heavenly angels are with you. The Lord will give you an experience and enable you to go into mission fields, even in your youth. At eleven years of age, God made me a missionary. He impressed me to plead with my unconverted companions, to pray with them, to try to win them to Christ. *16LtMs, Ms 65, 1901, par. 21*

All of us can so work under the supervision of the Holy Spirit that we shall be prepared to take our place in the royal family. Every one can have the peace of Christ. The apostle says, “Let the peace of God rule in your hearts.” [*Colossians* 3:15.] When Christ was a child like these children here, He was tempted to sin, but He did not yield



to temptation. As He grew older He was tempted, but the songs His mother had taught Him to sing came into His mind, and He would lift His voice in praise. And before His companions were aware of it, they would be singing with Him. God wants us to use every facility which heaven has provided for resisting the enemy. *16LtMs, Ms 65, 1901, par. 22*

Repress your hasty words, for Satan is near. If he can, he will so work upon minds that there will be division where there should be harmony. *16LtMs, Ms 65, 1901, par. 23*

I have a deep interest in the youth. I am a mother of boys. I greatly desire that you shall form characters like the character of God. God needs missionaries. The barren fields in America and Australia and all over the world call to heaven for laborers. If these youth give themselves to God, He will give them knowledge and wisdom; He will prepare them to work for Him. He will co-operate with their efforts if they will consecrate themselves to Him. He will make them vessels unto honor, vessels into which He can pour the precious oil of His Spirit to be communicated to others. *16LtMs, Ms 65, 1901, par. 24*

Shall we not try to make all that we can of ourselves? Shall we not try to reach the standard God has set before us? Satan will try to overcome us. It would please him to see us disappointing the One who has purchased us by humiliation and suffering. *16LtMs, Ms 65, 1901, par. 25*

You have been bought with a price, therefore glorify God in your body and spirit, which are His. Bought with a price. Christ redeemed you from the power of the enemy and placed you on vantage ground, that you might win back through obedience what Adam lost through disobedience. Let the peace of God dwell in your hearts, and be ye thankful—thankful that He has bought you with a price. Be thankful that you are here where you can have God's blessing. *16LtMs, Ms 65, 1901, par. 26*

When others try to provoke you, keep your mouth as with a bridle. Then your enemies will learn that you have a power which they do not possess. They will see the difference between one who is a Christian and one who is not. *16LtMs, Ms 65, 1901, par. 27*

God will not approve of anything pertaining to Satan's attributes. Satan works to destroy, to deform. God works to build up, to restore, to reform; and thus He wants us to work. By the calmness of our conversation we can bear good witness for Him. Correct living and correct speaking have a greater influence for good than all the sermons that can be preached. *16LtMs, Ms 65, 1901, par. 28*

God loves the youth, and He has an intense interest in them. He wants you to be saved, He wants you to have eternal life. He wants you to make a success of the life He has given you. If you let your life slip from you in idle dreaming, if you bring to the foundation wood, hay, and stubble, you may through repentance be saved, but where is your treasure? You may be saved as by fire, but all eternity will testify to your loss. *16LtMs, Ms 65, 1901, par. 29*

As you move forward step by step, inch by inch, adding to your faith virtue, and to virtue knowledge, and to knowledge temperance, God will be with you and you will never fall. While you are working on the plan of addition, Christ is working on the plan of multiplication. You are working for time and for eternity, striving for an imperishable crown. Strive lawfully, serving God with heart, mind, soul, and strength. Then when Christ comes to gather His jewels to Himself, you will hear the words of welcome: "Well done, good and faithful servant; ... enter thou into the joy of thy Lord." [*Matthew 25:23.*] *16LtMs, Ms 65, 1901, par. 30*

## Ms 66, 1901

### Fragments/Work in the South

NP

July 28, 1901

Portions of this manuscript are published in *2MCP 390*; *UL 223*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

#### **Work in the South.**

Schools and sanitariums are to be established in the South. Great light has been shining upon us, but how little of this light we reflect to the world. Heavenly angels are waiting for human beings to co-operate with them in the practical carrying out of the principles of the truth. The gospel message is to be united with medical missionary work. The medical missionary work is the right hand which opens doors for the body, the church, enabling it to prosecute its labors. Those who engage in this work should reach a much higher standard. The leaders should be carefully selected, according to the needs of the different fields.*16LtMs, Ms 66, 1901, par. 1*

\*\*\*\*\*

#### **A Charge of Unfaithfulness.**

“These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto

thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:1-5.] *16LtMs, Ms 66, 1901, par. 2*

The message was sent from God to headquarters that the men occupying positions of responsibility were not accomplishing their work in harmony with the mind of God; that they seemed incapable of appreciating light; that they must no longer be left in their positions. A different order of things must be inaugurated, else the conference and the churches in every place would be weakened. *16LtMs, Ms 66, 1901, par. 3*

The heart of the work was diseased. Principles were perverted. Notwithstanding the light that God had given, men made no changes, but continued to do the very things which had caused the rebuke of God to come upon them. Some of these men were transferred to other places, but this did not change their ideas. It did not transform them in character. When they were moved, they took with them their wrong principles, and these worked as the leaven of evil. Thus in different places the work has been marred and defects have been seen. *16LtMs, Ms 66, 1901, par. 4*

Christ told Nicodemus that he must be born again, that he must have a new heart. These words apply to many who are serving in responsible places. They have not the new heart which sends a current of pure, spiritual blood through the system, creating new life and consecrating the will to the service of the Master. *16LtMs, Ms 66, 1901, par. 5*

\*\*\*\*\*

### **God's Wonderful Love.**

He whose heart is filled with the truth will live the principles of truth. The truth refines and sanctifies the entire being. It develops godliness. It enables him who receives it to exert a widespread influence for good. The grace of God in the soul is plainly revealed by efficient work. *16LtMs, Ms 66, 1901, par. 6*

The Word of God is His revealed will. This is the food man is to give the soul. Without this nourishment the soul cannot grow, the

character cannot develop symmetrically. God delights in bestowing blessings. To those who will receive Him, He will be the life of the entire being. *16LtMs, Ms 66, 1901, par. 7*

“Other foundation can no man lay than that is laid, which is Jesus Christ.” [1 *Corinthians 3:11.*] “Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” [*Acts 4:12.*] *16LtMs, Ms 66, 1901, par. 8*

No fanciful goodness of our own, no vague reliance upon God’s mercy, will secure for us access to the throne of grace. But when we come to Jehovah, renouncing ourselves and all our works, presenting our requests as needy and sinful children, relying upon the sacrifice of a crucified and risen Saviour, Christ accepts the prayer, puts with it His merits—the fragrance of His character—and offers it to the Father, saying, “Receive the petition of this poor sinner. He has no merits of his own. Because he is in such need I give him Mine. I am the Way, the Truth, and the Life.” *16LtMs, Ms 66, 1901, par. 9*

Christ says to us, “Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” [*John 14:13.*] Why do we not take Christ at His word? Why are we so listless and indolent? There is no need for us to rust from inaction. We may receive to impart. *16LtMs, Ms 66, 1901, par. 10*

God desires us, by strict temperance, to keep the mind clear and keen, that we may be able to distinguish between the sacred and the common. We should strive to understand the wonderful science of the matchless compassion and benevolence of God. Those who eat too largely, and those who eat unhealthful food, bring trouble upon themselves, unfitting themselves for the service of God. It is dangerous to eat meat, for animals are suffering from many deadly diseases. Those who persist in eating the flesh of animals sacrifice spirituality to perverted appetite. Their bodies become full of disease. *16LtMs, Ms 66, 1901, par. 11*

The love of God is without computation. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” “Herein is love, not that we loved God, but that he

loved us, and sent his Son to be the propitiation for our sins.” “And not for ours only, but also for the sins of the whole world.” [1 *John* 3:1; 4:10; 2:2.] *16LtMs, Ms 66, 1901, par. 12*

Look at the world, godless and corrupted! How could the Father make such a sacrifice for it? *16LtMs, Ms 66, 1901, par. 13*

Satan had declared to his synagogue that not a single human soul would maintain his loyalty to God’s commandments. One soul saved would prove this statement to be false. One soul saved would demonstrate the righteousness of God’s government. Created in the image of God, man must not be left for Satan to rule and ruin. Christ came to this earth, and by a life of obedience showed that man could obey. He canceled the guilt resting upon the sinner. That the sinner might stand before God clothed with the robe of righteousness, He clothed Himself with the robe of sorrow. *16LtMs, Ms 66, 1901, par. 14*

Who can fathom the suffering of Christ in the Garden of Gethsemane as He felt to its fullest extent the weight of the sin of the world? So keenly did He feel the sinfulness of sin that for a moment the cup trembled in His hand, and all heaven heard the agonizing cry, “If it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done.” [*Matthew* 26:39; *Luke* 22:42.] And the omnipotent God suffered with His Son. *16LtMs, Ms 66, 1901, par. 15*

Stand before the cross of Calvary, and learn from it the cost of redemption. With breaking heart the holy Sufferer looks up to God and cries, “My God, my God, why hast thou forsaken me?” [*Matthew* 27:46.] *16LtMs, Ms 66, 1901, par. 16*

The angels of heaven sympathized with their loved Commander. Gladly would they have broken their ranks and gone to His assistance. But this was not God’s plan. Our Saviour trod the winepress alone, and of the people there was none with Him. *16LtMs, Ms 66, 1901, par. 17*

The plan of redemption was laid to bring salvation within reach of sinners. Christ has carried out His purpose. His death has brought eternal life to all who will accept Him as a personal Saviour. But

many, many of those He died to save refuse to return to their loyalty. The world is fast becoming as it was before the flood. Of the world at that time we read, "The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. ... And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. ... And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." [*Genesis 6:11, 12, 6, 7, 13.*]16LtMs, Ms 66, 1901, par. 18

Christ declares, "As the days of Noah were, so shall also the days of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [*Matthew 24:37-39.*]16LtMs, Ms 66, 1901, par. 19

Let not those who have had great light fold their hands, content to do nothing. The condemnation of God rests upon every idler.16LtMs, Ms 66, 1901, par. 20

**Ms 67, 1901**

The Church School

NP

July 29, 1901 [typed]

This manuscript is published in entirety in *SpM 183-191*.

**The Church School. Instruction to Teachers and Parents.**

The establishment and location of church schools is a matter of the utmost importance and should receive careful attention. Only after the most wise, judicious plans have been laid, should such a school be established. Mistakes may be made by being in too great haste to locate and establish church schools.*16LtMs, Ms 67, 1901, par. 1*

Very much of the success of a church school depends on the teacher chosen. Church school teachers should not be children, who have not come to maturity, who are able to do only a cheap class of work. The one placed in charge of a church school should be of suitable age; and where the number of students is sufficient, assistants should be selected from the students. Thus the students can gain an experience of great value.*16LtMs, Ms 67, 1901, par. 2*

Church school teachers should be men and women who have a humble estimate of themselves, who are not full of vain conceit. They should be humble, faithful workers, filled with the true missionary spirit, workers who have learned to put their trust in God and to do their work in His name. They should possess the attributes of Christ's character—patience, kindness, mercy, and love; and into the daily experience they should bring the Saviour's righteousness and peace and grace. Then, working with fragrant influence, they will give evidence of what grace can do through the weakness of the human agents who make God their dependence and their trust.*16LtMs, Ms 67, 1901, par. 3*

The Lord has shown me what can be done for the younger children of our people, if they are educated in the fear and love of God. Let every church school established be conducted with such order that



Christ can honor the schoolroom with His presence. There is much work to do for the Master. He will accept no cheap, shoddy service. Let teachers be learners, putting the whole mind to the task of learning how to do service for the Master. "The fear of the Lord is the beginning of wisdom." [*Psalms 111:10.*] Let the one who is preparing to labor as a church school teacher learn to work on correct principles. *16LtMs, Ms 67, 1901, par. 4*

"Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." [*Isaiah 28:10.*] Thus the children attending a church school are to be educated. Let teachers show sympathy and tenderness in dealing with human minds. Let them reveal the love of God. Let the words they speak be kindly and encouraging. Then as they work for their students, what a transformation will be wrought in the rough characters of those who have not been properly educated in the home. The grace of God, revealed in words and works, will touch hearts. *16LtMs, Ms 67, 1901, par. 5*

Teachers should not aspire to do wonderful things in their own strength. In all their service they must reveal the love of Jesus. True self-respect must be mingled with all their work. The Lord can make even youthful teachers channels for the revealing of His grace. *16LtMs, Ms 67, 1901, par. 6*

Teachers are not to allow themselves to be quick-tempered. They should not manifest temper. They should not punish harshly the children that are in need of reform. Let the teacher first know and understand that self must be kept in subjection. Think of the boundless love Christ has bestowed on human beings. Never forget that over you there is a divine Teacher, whose subject you are, and under whose control you are ever to be. Humble the heart before God. It will be softened and subdued by the thought of the riches God has bestowed on His children. You will realize something of the meaning of the words, "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." [*Colossians 1:21, 22.*] *16LtMs, Ms 67, 1901, par. 7*

Sometimes it is found that the school has been established in a church where the disorderly element among the children makes the work very hard. The children who have not received proper training in the home will cause much trouble in the school, and by their perversity will make the heart of the teacher sad. But let not the teacher become discouraged. Test and trial bring experience. If the children are disobedient and unruly, there is all the more need of strenuous effort. The fact that there are children with such characters is one of the reasons why church schools should be established. The children that parents have neglected to educate and discipline aright must be saved.*16LtMs, Ms 67, 1901, par. 8*

Never give up the school work in a place where a church school has been established, unless God plainly directs that this should be done. With God's help, the teacher may do a grand, saving work in changing the order of things. If the teacher works patiently, earnestly, perseveringly, in Christ's lines, the reformatory work done in the school will extend to the homes of the children, creating a purer, more refined, more Christlike atmosphere. This is indeed missionary work of the highest order. Teachers who do this work are doing God service for this life and for the life eternal.*16LtMs, Ms 67, 1901, par. 9*

Parents also have a part to act in this work. Let parents remember that much more will be accomplished by the work of the school, if they themselves realize the advantages their children will obtain in such a school. Let them understand that there must be a change in the management of their children before they and their children reveal the peace and love which come with God's converting grace.*16LtMs, Ms 67, 1901, par. 10*

If parents will only realize that their neglect of duty is a grave sin, which should be repented of; if they will only unite with the teacher who is working for the salvation of their children, a most wonderful work can be done for the children. By prayer, by patience, by forbearance, parents can undo much of the wrong caused by their impatience and unwise indulgence. Let the church school be a place where parents as well as children shall be educated. Let parents and teachers take hold of the work together. Parents, remember that you yourselves will be benefited by the presence of

an earnest, God-fearing church school teacher.*16LtMs, Ms 67, 1901, par. 11*

The Lord desires the churches in every place to take hold more diligently of the church school work, giving liberally to sustain the teachers. The question has been asked, "Could not the second tithe be used for the support of the church school work?" It could be used for no better purpose.*16LtMs, Ms 67, 1901, par. 12*

Parents should devise ways and means for keeping their children usefully busy. Let the children be given little pieces of land to cultivate, that they may have something to give as a freewill offering. Parents must never forget that they must work earnestly for themselves and their little ones, if they with them are gathered into the ark of safety. We are still in the enemy's country. Let parents strive to reach a higher standard, and to carry their children with them. Let them cast off the works of darkness and put on the armor of light.*16LtMs, Ms 67, 1901, par. 13*

Prove your willingness to make every effort in your power to place your children in the most favorable situation for forming the character that God requires His servants to form. Exercise every spiritual sinew and muscle to save your little flock. The powers of hell will conspire for your destruction. Pray much more than you do. Lovingly, tenderly teach your children to come to God as a heavenly Father. By your example in the management of the home, teach them self-control. Teach them to be helpful in the home. Tell them that Christ lived not to please Himself. The Holy Spirit will fill your mind with the most precious thoughts as you work for your own salvation and the salvation of your children.*16LtMs, Ms 67, 1901, par. 14*

Parents, gather the rays of divine light which are shining upon your pathway. Walk in the light as Christ is in the light. As you take up the work of saving your children and maintaining your position on the highway of holiness, the most provoking trials will come. But do not lose your hold. Cling to Jesus. He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] Difficulties will arise. You will meet with obstacles. Look constantly to Jesus. When an emergency

arises, ask, "Lord, what shall I do now?" If you refuse to storm or fret or scold, the Lord will show you the way through. He will help you to use the talent of speech in such a Christlike way that the precious attributes of patience, comfort, and love will be brought into the home. *16LtMs, Ms 67, 1901, par. 15*

Parents, you have not all obtained victory in the use of the talent of speech. May the Lord save you from lowering yourselves in the estimation of your children by speaking indiscreet, passionate words. Do all in your power to stand on vantage ground before your children. By following a Christlike course of action, holding firmly to the promises of God, you may be evangelists in the home, ministers of grace to your children. *16LtMs, Ms 67, 1901, par. 16*

Learn the lesson which Christ gave after the miracle of feeding the five thousand. "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] The Lord is constantly exercising His miracle-working power in helping parents as they strive to lead their children to Him. *16LtMs, Ms 67, 1901, par. 17*

Fathers and mothers, tell your children about the miracle-working power of God. Take them into the garden and explain to them how He causes the seed sown to grow. As the children study the great lesson book of nature, God will impress their minds. The farmer ploughs his land and sows the seed, but he cannot make the seed grow. He must depend upon God to do that which no human power can do. The Lord puts His own vital Spirit into the seed, causing it to spring forth into life. Under His care the germ of life breaks through the hard crust encasing it and springs up to bear fruit. First appears the blade, then the ear, then the full corn in the ear. As children are told of the work that God does for the seed, they learn the secret of growth in grace. *16LtMs, Ms 67, 1901, par. 18*

Nature is full of lessons of the love of God. Rightly understood, these lessons lead to the Creator. They point from nature to nature's God, teaching those simple, holy truths which cleanse the mind, bringing it into close touch with God. These lessons emphasize the truth that science and religion cannot be divorced. *16LtMs, Ms 67, 1901, par. 19*

Christ came to this earth to teach men the mysteries of the kingdom

of God. But men could not by human reasoning understand His lessons. Man's wisdom cannot originate the science which is divine.*16LtMs, Ms 67, 1901, par. 20*

The great Teacher came from heaven to plant in this world the tree of life. He calls on nature to reflect to human minds the light that floods the threshold of heaven, that men and women may obey His word. And nature does the bidding of the Creator. To the heart softened by the grace of God, the sun, the moon, the stars, the lofty trees, the flowers of the field, utter their words of counsel and advice. The sowing of the seed carries the mind to spiritual seed-sowing. The tree stands forth declaring that a good tree cannot bear evil fruit, neither can an evil tree bear good fruit. "Ye shall know them by their fruits." [*Matthew 7:16.*] Even the tares have a lesson to teach. They are of Satan's sowing, and if left unchecked, spoil the wheat by their rank growth.*16LtMs, Ms 67, 1901, par. 21*

When man is reconciled to God, nature speaks to him in words of heavenly wisdom, bearing testimony to the eternal truth of God's Word. As Christ tells us the meaning of the things in nature, the science of true religion flashes forth, explaining the relation of the law of God to the natural and the spiritual world.*16LtMs, Ms 67, 1901, par. 22*

It seems cruel to establish our schools in the cities, where the students are prevented from learning the precious lessons taught by nature. It is a mistake to call families into the city where children and youth breathe an atmosphere of corruption and crime, sin and violence, intemperance and ungodliness. O, it is a terrible mistake to allow children to come in contact with that which makes such a fearful impression on their senses. Children and youth cannot be too carefully guarded from familiarity with the pictures of iniquity so common in all large cities.*16LtMs, Ms 67, 1901, par. 23*

Years ago schools should have been established on large tracts of land, where children could have been educated largely from the book of nature. Had this been done, what a different condition of things there would now be in our churches. We are in need of being uplifted, cleansed, purified. In our conversation we are altogether too cheap and common. There are tares growing among the wheat,

and too often the tares over-top the wheat.<sup>16</sup>*LtMs, Ms 67, 1901, par. 24*

I rejoiced when I heard that the Battle Creek school was to be established in a farming district. I know that there will be less temptation there for the students than there would be in the cities that are fast becoming as Sodom and Gomorrah, preparing for destruction by fire. The popular sentiment is that cities should be chosen as locations for our schools. But God desires us to leave the sin-polluted atmosphere of the cities. It is His design that our schools shall be established where the atmosphere is purer.<sup>16</sup>*LtMs, Ms 67, 1901, par. 25*

**Ms 68, 1901**

Test. to the Members of the Prahran Church

Refiled as *Ms 176, 1898.*

## Ms 69, 1901

### The Unity of the Spirit

NP

July 29, 1901

Portions of this manuscript are published in *11MR 276-277*.

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [*Ephesians 4:11-13*.] *16LtMs, Ms 69, 1901, par. 1*

These words describe the work which in the church is to be carried forward to completion. The apostle continues, “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” [*Verses 14-16*.] *16LtMs, Ms 69, 1901, par. 2*

Let us study these Scriptures. They tell us that it takes many members to make the church complete. *16LtMs, Ms 69, 1901, par. 3*

There is need of close self-examination. Let every one ask himself the question, How is it with my soul? Man is naturally inclined to feel displeased if every one does not agree with his methods of conveying truth. But it is not the Spirit of the Lord that leads him to feel thus. From nature we see that all cannot be alike. No two leaves on a tree are precisely the same. In the work of the Lord there are different ways of communicating truth. No one is to refuse to unite with a fellow laborer because his plans are not exactly the



same as his own. We are laborers together with God. To measure men by human standards, to choose certain ones as companions because they agree with our ideas, is not Christ's wisdom, but the wisdom of the world.*16LtMs, Ms 69, 1901, par. 4*

Those who abide in Christ will reveal His Spirit. They will be branches of the true vine, differing from one another, yet united in Christian love.*16LtMs, Ms 69, 1901, par. 5*

No haphazard work is to be done by those who are laboring in the ministry or in medical missionary lines. God's servants must seek to understand the words, "For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith. Or ministry, let us wait on our ministry; or he that teacheth on teaching; or he that exhorteth on exhortation; and he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another." [*Romans 12:4-10.*]*16LtMs, Ms 69, 1901, par. 6*

This instruction is of vital importance to every one. At this time, above all other times in the history of the earth, these words should be practiced. But today they are to a great extent left out of the practice of professing Christians. This is the reason why God is dishonored by discord and strife, why He does not give to His people the power He would be pleased to impart. He desires to glorify His name before the world and before the heavenly universe. But church members are not doing the work they should do.*16LtMs, Ms 69, 1901, par. 7*

"There are diversities of gifts, but the same Spirit. ... And there are diversities of operations, but it is the same God which worketh in us all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith

by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.” [1 *Corinthians* 12:4, 6-12.] *16LtMs, Ms 69, 1901, par. 8*

A man should not be loaded down with responsibilities because he is thought by his brethren to be qualified to bear burdens. This is not the Lord’s plan. It is His desire that the leaders in His cause, those who have gained an experience in His work, shall take with them young men to educate and train as burden-bearers. But the young worker must not become so wrapped up in the ideas and opinions of the one in whose charge he is placed, that he will lose his individuality. He must not lose his identity in the one who is instructing him, so that he does not dare to exercise his own judgment, but does what he is told, irrespective of his understanding of what is right and true. It is his privilege to learn of the greatest Teacher the world has ever known. If the one with whom he is working pursues a course which he does not think is in harmony with a “Thus saith the Lord,” let him not report to some outside party. Let him go to his superior in office and lay the matter before him, freely expressing his mind. Thus the learner may be a blessing to the teacher. He must faithfully discharge his duty. God will not hold him guiltless if he connives at a wrong course of action, however great the influence or responsibility of the one who follows this course. He is not to allow anyone to lead him in false paths. With a conscientious regard for the Scriptures, and for the light which God has been pleased to give them [since] the commencement of our work, he is to move forward in the strength of the Almighty. *16LtMs, Ms 69, 1901, par. 9*

The Lord has declared that no man can be conscience for another man. Let the one who is working for God consecrate himself to His service, looking unto Jesus, the Author and Finisher of his faith. Just as surely as he does this, God will reveal to him His purposes. *16LtMs, Ms 69, 1901, par. 10*

God calls for earnest, whole-souled, benevolent Christian men and women. All unholy ambition must be crucified. I entreat Seventh-day Adventists to be drawn to the uplifted Saviour, far above the common level of a worldly life.<sup>16</sup>*LtMs, Ms 69, 1901, par. 11*

## Ms 70, 1901

Diary/"What is the Chaff to the Wheat?"

NP

July 30, 1901

This manuscript is published in entirety in *20MR 335-340*. + Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

There is a special work to be done at this time. Please read and study carefully the *first, second, and third chapters of First Corinthians*. I present these chapters as of great importance. The Lord desires His people to understand and practice the instruction they contain. *16LtMs, Ms 70, 1901, par. 1*

Paul writes, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it. ... For ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men?" [*1 Corinthians 3:1-3*.] *16LtMs, Ms 70, 1901, par. 2*

Those addressed in these words had not been feeding on Christ, and therefore they were not advanced in spiritual knowledge. Paul said, I have fed you with milk—the plainest, most simple truths, suitable for converts young in the faith; not with meat—the solid, nourishing, spiritual food suited to those who have made progress in a knowledge of divine things. They were living on a low level, dwelling on the surface truths which call for thought, no deep research. *16LtMs, Ms 70, 1901, par. 3*

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" [*Verse 4*.] Their contentions did not reveal growth in grace, but a narrow, limited comprehension, a worthless, <defective> experience. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one.” [*Verses 5-8.*] He who is a partaker of the divine nature will not seek to stand at the head of a party. True workers for God will not attract men to themselves, but to Christ. They will preach the truth which makes all men one in Christ Jesus. *16LtMs, Ms 70, 1901, par. 4*

“And every man shall receive his own reward according to his own labor.” [*Verse 8.*] “Ye shall know them by their fruits,” Christ declared. “Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.” [*Matthew 7:16-19.*] *16LtMs, Ms 70, 1901, par. 5*

A banquet has been prepared for us. The Lord has spread before us the treasures of His Word. But we must not come to the repast clothed in citizen’s dress. We must have on the white robe of Christ’s righteousness, which has been prepared for all the guests. But the spirit of the world is carnal. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them; because they are spiritually discerned.” [*1 Corinthians 2:14.*] The more spiritual knowledge one has, the better able is he to distinguish between good and evil. *16LtMs, Ms 70, 1901, par. 6*

“The natural man receiveth not the things of the Spirit of God.” He is not one with Christ in mind and heart, and he cannot rightly appreciate or enjoy the high, exalted truths of God’s Word. It seems foolishness to him to put on the white garment of Christ’s righteousness. With him the religious experience is a matter of chance. He is not born of the Spirit; therefore he cannot judge correctly concerning spiritual things. Many of those who claim to believe in Christ reveal by their words and actions that they are not partakers of the divine nature. They do not appreciate the truths of eternal value. *16LtMs, Ms 70, 1901, par. 7*

The Lord meets men where they are. The apostle declares, “We are

laborers together with God; ye are God's husbandry; ye are God's building." [1 *Corinthians* 3:9.] The Holy Spirit teaches those who are willing to be taught, not only what they should impart, but how they should impart. To the believing Christian the highest, purest instruction is given. Heavenly wisdom is imparted to him. *16LtMs, Ms 70, 1901, par. 8*

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from *Genesis* to *Revelation*, must be studied in the light which streams from the cross of Calvary, and in connection with the wondrous, central truth of the Saviour's atonement. Those who study the Redeemer's wonderful sacrifice grow in grace and knowledge. *16LtMs, Ms 70, 1901, par. 9*

I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross of Calvary. This is to be the theme of every discourse. Christ declares, "And I, if I be lifted up, will draw all men unto me." [*John* 12:32.] *16LtMs, Ms 70, 1901, par. 10*

"God forbid that I should glory," Paul writes, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [*Galatians* 6:14.] The more deeply the ministers of God feel their inefficiency and their entire dependence upon Christ for success, the less they will seek <to be> head and shoulders above their brethren. Hiding in Christ, self will not appear. Christ will be revealed as the chiefest among ten thousand and the One altogether lovely. They will know the meaning of Paul's words: *16LtMs, Ms 70, 1901, par. 11*

"I was with you in weakness and fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto

our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.” [1 *Corinthians 2:3-10.*] *16LtMs, Ms 70, 1901, par. 12*

If we would love God supremely and our neighbor as ourselves, we must come to Christ, to be imbued with His love. Let every member of the church try to realize what he is and what he may be if he yields to Christ’s control. Under the Saviour’s guidance, he will exert upon others a saving, restoring influence. Christians must be brought into family relationship with Christ. He must be formed within, the hope of glory. *16LtMs, Ms 70, 1901, par. 13*

April 14, 1899

I am awakened this morning at one o’clock. The Spirit of the Lord came upon me in the night season. I was bearing a message to persons assembled in council. I present to you this morning the words of the apostle Paul to the believers at Colosse: “Paul, an apostle of Jesus Christ, by the will of God, and Timotheus, our brother, to the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth; ... for this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks to the Father, which hath made us meet to be partakers of the inheritance

of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins. ...*16LtMs, Ms 70, 1901, par. 14*

“You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard and which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church; whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God.” [*Colossians 1:1-6, 9-14, 21-25.*]*16LtMs, Ms 70, 1901, par. 15*

This is the work we are to do for the saving of the souls ready to perish. We have truth, present truth to give to those in the darkness of error.*16LtMs, Ms 70, 1901, par. 16*

“As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” [*Colossians 2:6-10.*] These are the vital, practical truths upon which we are to dwell.*16LtMs, Ms 70, 1901, par. 17*

Those who present the truth should be men of solid minds, who will not lead their hearers into a field of thistles, as it were, and there leave them. What is the chaff to the wheat? There are those teaching others who need that one teach them how to labor for the present and eternal good of those they instruct. Some readily catch up trivial theories, calling them truth, and neglecting for them the immortal principles which must be interwoven with the life-experience of him who is saved. They are ready to open the mind to



any fallacy that is presented. These are in danger of bringing in vain things, which make of none effect the important truths of God's Word. This Word is the Lord's revealed will, given for the instruction of His people. Let no one bring dishonor to the precious truth by mingling with it theories which have no foundation in the Word of God. *16LtMs, Ms 70, 1901, par. 18*

When Christ came to this world He found the Jewish people burdened with a heavy weight of traditions and ceremonies, which the religious teachers had handed down from generation to generation. So great was the mass of tradition brought in that the commandments of God were made of none effect. Today there are those who are doing a work similar to that done by the Jewish teachers. They are dishonoring the Law of God by their extreme teaching. There are those who say that nothing, not even insects, should be killed. God has not entrusted any such message to His people. It is possible to stretch the command, "Thou shalt not kill" [*Exodus 20:13*], to any limit; but it is not according to sound reasoning to do this. Those who do it have not learned in the school of Christ. *16LtMs, Ms 70, 1901, par. 19*

This earth has been cursed because of sin, and in these last days vermin of every kind will multiply. These pests must be killed, or they will annoy and torment and even kill us, and destroy the work of our hands and the fruit of our land. In places there are ants which entirely destroy the woodwork of houses. Should not these be destroyed? Fruit trees must be sprayed, that the insects which would spoil the fruit may be killed. God has given us a part to act, and this part we must act with faithfulness. Then we can leave the rest with the Lord. *16LtMs, Ms 70, 1901, par. 20*

God has given no man the message, Kill not ant or flea or moth. Troublesome and harmful insects and reptiles we must guard against and destroy, to preserve ourselves and our possessions from harm. And even if we do our best to exterminate these pests, they will still multiply. At camp-meeting held at Brighton, Australia, the people were obliged to wear veils to keep the poisonous flies from their faces. While speaking, I was obliged to fan myself continually. *16LtMs, Ms 70, 1901, par. 21*

As long as this life shall last, we shall have to fight the evils which have come in as a result of the curse. Evil will cease only when Satan ceases to exist. With the agencies which he has employed to annoy and grieve the people of God, Satan will at last be cast into the lake of fire and brimstone. Then sin will be no more.*16LtMs, Ms 70, 1901, par. 22*

Those who advance the theory that vermin should not be killed know not of what they speak. There is nothing of this order in the teachings of Christ. It is not the Spirit of God that brings such theories as this to the mind. They originate with Satan, who prepares every idle tale he can devise for the itching ears which cannot distinguish between truth and fiction. Discard all such theories for your own good and for the good of those with whom you associate. Those who go to such extremes do great harm. They bring the truth into disrepute. They place principles which are as precious as gold on a level with fables. Men might better <let the fables> rest in the silence of the grave than to speak and teach those things which have no foundation in the Word of God.*16LtMs, Ms 70, 1901, par. 23*

The people of God should not fill their minds with theories which Christ never taught when enshrouded in the pillar of cloud, or when as a man among men He taught in the streets and synagogues of Judea. There is a rich abundance of precious truths in God's Word—truths which are of vital consequence to the people of God, truths which will fill the mind with fragrant thoughts <of heavenly things> and provide a solid foundation for character-building. Discard fables and vain imaginings. Present only the words, "It is written." Let Jesus take possession of mind and heart. Let those who teach be sure that the Word of Christ dwells in them richly. Let them instruct church members and students in the lessons of the Saviour.*16LtMs, Ms 70, 1901, par. 24*

What should we teach? The answer to this question is found in Paul's dying charge to Timothy, his son in the Gospel: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will

come when men will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” [2 Timothy 4:1-5.] *16LtMs, Ms 70, 1901, par. 25*

Peter declares, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.” [2 Peter 1:16.] *16LtMs, Ms 70, 1901, par. 26*

Like the serpent gliding stealthily along, fanaticism has been stealing in, to cause variance and strife, to take the attention of the people of God from elevating, eternal truth. I charge my brethren and sisters not to give heed to fables. Do not put into the minds of others the erroneous theories which should never be entertained. Teach what Christ taught. He said, “Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:29.] His lessons contain just what is needed in these last days. There is no need to bring in a mass of rubbish, which in the end will be consumed. Let us not give to the world the impression that we are a body of fanatics. *16LtMs, Ms 70, 1901, par. 27*

The *first chapter of second Peter* contains instruction which should be given in our schools and churches. The flock of God is to be fed with pure provender, thoroughly winnowed from the chaff. The minds of those who have mixed truth and error, presenting fables as truth, need to be purified and elevated, that they may grasp the immortal truths which concern the soul’s salvation. The work for these last days is a most solemn, important work. No man has a right to give the people of God a message not indited by the Holy Spirit. Those who do this are doing a work which <must> be counterworked. *16LtMs, Ms 70, 1901, par. 28*

I warn my brethren in the educational work not to allow the threads of fanaticism to be interwoven with the church school work. Preach and teach the words of eternal life. In establishing church schools, do not move uncertainly. Let the foundation of your building be solid rock, not shifting sand. Before you attempt to educate, be sure that you have a message bearing the divine credentials. No one can

teach others of God who does not first learn in the school of Christ. Leave out everything which will divert the mind from the truth as it is in Jesus. "Preach the Word." [2 Timothy 4:2.]<sup>16</sup>*LtMs, Ms 70, 1901, par. 29*

I have had to deal with fanaticism of every grade. From my first experience in the work I have had to combat fanaticism on the right hand and on the left. God forbid that the closing years of my life should be made sad through having to deal with this evil.<sup>16</sup>*LtMs, Ms 70, 1901, par. 30*

## Ms 71, 1901

“The Blood of Jesus Christ His Son Cleanseth Us From All Sin”

NP

July 31, 1901

Previously unpublished.

“Who are these which are arrayed in white robes? and whence came they? ... These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” [*Revelation 7:13, 14.*] *16LtMs, Ms 71, 1901, par. 1*

My brethren who are waiting for the appearing of our Lord, let us prayerfully consider our position. The age in which we live is one which calls for reformatory action. Intemperance is strong in its evil power. Continued and protracted effort is needed in the conflict with perverted appetite and the unholy habits which defile the soul-temple. Because of the wrong example set by those who are older, the depravity existing among youth and children is rapidly increasing, not only in large cities, but also in towns and villages. Fraud, forgery, and bribery are common. Licentiousness is steadily increasing. There is earnest work to be done, not only by those who open the Scriptures to the people, but by every soul who claims to be a child of God. There is work awaiting every one who will enter the Master's service. *16LtMs, Ms 71, 1901, par. 2*

Jesus, the Majesty of heaven, took upon Himself of His own free will the burden of working out the great plan of salvation. He made an atonement for our sins. Being one with the Father, the Son of the infinite God was above all law. Of the holy, created angels it could not be said, as it was said of Christ, “Upon which never came yoke.” [*Numbers 19:2.*] Angels bear the yoke of duty and obedience, and are God's delegated messengers. They could not make a sacrifice adequate for the redemption of man. Christ was equal with the Father. He alone was of sufficient value to undertake the suretyship of the fallen race. He was made sin for us. Upon Him was laid the iniquity of us all. *16LtMs, Ms 71, 1901, par. 3*

In the typical services of the tabernacle, the gospel was set forth before the children of Israel. By the sacrifices they were shown that without the shedding of blood there is no remission of sins. This was the great truth ever kept before them. At the time when the Lord was visiting Egypt in judgment, when Pharaoh was to look upon the dead form of his first-born, the children of Israel were commanded to sprinkle the blood of the slain lamb upon the lintel of their doors, that the death-angel might not enter their dwellings. The Lord declared, "When I see the blood, I will pass over you." [*Exodus 12:13.*]*16LtMs, Ms 71, 1901, par. 4*

Christ is the Lamb slain from the foundation of the world. But in the work of vindicating the downtrodden law, the blood of Christ has, to a large extent, been lost sight of. Today the testimony that should be heard in every discourse is, "The blood of Jesus Christ his Son cleanseth us from all sin." [*1 John 1:7.*] The precious Saviour is to be lifted up. The virtue of the blood of the crucified and risen Saviour is the sinner's only hope; for it is only through the merits of the Redeemer that the sinner gains salvation. Christ has tasted death for all, that through faith in His name every man may taste and see that the Lord is good.*16LtMs, Ms 71, 1901, par. 5*

Christ has risen from the dead, and stands constantly at the right hand of God, making intercession for us. He has entered into the most holy place, and with a heart full of unutterable love He invites the defiled and polluted sinner to come to Him. Christ is ever pleading for those He has redeemed with His blood. He will save to the uttermost all who in faith come to Him. His infinite sacrifice loses none of its force or efficacy by the lapse of time. To every sincere seeker He says, "Fear not; ... I am he that liveth, and was dead; and, behold, I am alive for evermore." [*Revelation 1:17, 18.*]*16LtMs, Ms 71, 1901, par. 6*

It is not sufficient for any soul to have a nominal faith, to merely admit that Christ is the Redeemer of the world. Is He your personal Redeemer? Have you a personal interest in Him? Is your soul hungering and thirsting for salvation? Do you long for a better knowledge of Jesus Christ? Is your soul earnestly and sincerely crying, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. ... Create in me a clean heart, O God;

and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.” [*Psalm 51:7, 10-12.*]16LtMs, Ms 71, 1901, par. 7

In the gatherings of the people of God for worship, there has been a mingling of the sacred and the common. Our people certainly make a high profession, but they have lost sight of their Leader. If they realized that He was by their side or just before them; if they were pressing on to keep in His company, light, cheap talk, jesting, joking, and trifling would not, could not exist. It becomes all who profess to believe sacred truth to walk circumspectly as wise men, else Satan will wreck their bark upon unseen rocks. If God’s people could see, as I have seen, the dangers and perils they are in, they would be constantly praying, “Lead us not into temptation, but deliver us from evil.” [*Matthew 6:13.*] But while Satan is preparing his snare for their souls, they are full of mirth and glee. They are not imbued with the Spirit of God. Sacred and eternal interests have but little weight in their minds.16LtMs, Ms 71, 1901, par. 8

The oracles of God declare, “The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation.” [*Numbers 19:20.*] This statement should be carefully considered. Every true Christian will obtain a knowledge of himself. It is very important that he know his own weakness. There is a work to be done in every church among us—a work of revival, of reformation. Every minister in our ranks and every layman needs to reach a higher standard of righteousness. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” [*Isaiah 1:18.*] What promises are these!16LtMs, Ms 71, 1901, par. 9

## Ms 72, 1901

### True Obedience to the Commandments of God

NP

August 2, 1901 [typed]

Portions of this manuscript are published in *1BC 1086; 5BC 1084; 6BC 1115-1116; 9MR 235-236*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

In the providence of God it is ordained that every human agent should study the life of Christ, and so carefully walk in his Master's footsteps as to reveal to the world by his daily life the character of the Father as manifested through the Son. Our Saviour has plainly stated, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*]*16LtMs, Ms 72, 1901, par. 1*

Much concerning Christ may be learned from the description given of the transfiguration: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only." [*Matthew 17:1-8.*]*16LtMs, Ms 72, 1901, par. 2*

With commanding authority the Lord Jesus has said, "He that hath ears to hear, let him hear." [*Matthew 11:15.*] The Excellent Glory



commands every son and daughter of Adam to give attention. It is for the eternal interest of every individual to do this. The Lord God summons the world to hear, saying, "This is my beloved Son, in whom I am well pleased." [*Matthew 3:17.*] Christ stands pre-eminent, above every teacher and authority in the world. Every word He utters is to be obeyed as law, as life. *16LtMs, Ms 72, 1901, par. 3*

As if enshrouded in a cloud of heavenly brightness, Christ pronounced from the Mount of Beatitudes His benedictions. The words spoken by Him were of an entirely different character from those which had fallen from the lips of the scribes and Pharisees. The ones whom He pronounced blessed were the very ones they would have denounced as cursed of God. To that large concourse of people, He declared that He could dispense the treasures of eternity to whomsoever He willed. Although His divinity was clothed with humanity, He thought it not robbery to be equal with God. In this public manner He described the attributes of those who were to share the eternal rewards. He pointed out in particular those who would suffer persecution for His name's sake. They were to be richly blessed, becoming heirs of God and joint heirs with Jesus Christ. Great would be their reward in heaven. *16LtMs, Ms 72, 1901, par. 4*

The relation existing between the Father and the Son was not fully understood by the disciples. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." [*John 14:8-11.*] *16LtMs, Ms 72, 1901, par. 5*

Those who are laboring to make of none effect the law of God try to make it apparent that Christ's commandments and the commandments of the Father are not the same. They claim that God's law is abrogated, and that the commandment of Christ is the

new commandment recorded in (*John 13:34*): “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” But all who neglect to be doers of the words of Christ are refusing to be doers of the words of God.*16LtMs, Ms 72, 1901, par. 6*

After carefully reading the *first chapter of First John* we are better prepared to understand the *second*. The beloved disciple writes: “My little children, these things write I unto you,”—that ye continue in sin?—No. That ye transgress the law?—No; but, “that ye sin not.” The Lord is gracious and full of tender compassion. When the sinner has been overcome by Satan’s temptations, the Saviour does not leave him in hopeless despair, but presents hope to the human mind; for “If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” [*1 John 2:1-4.*] These are very plain statements.*16LtMs, Ms 72, 1901, par. 7*

“But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.” [*Verses 5-8.*]*16LtMs, Ms 72, 1901, par. 8*

When the evidence of truth is presented, many say for effect, “I believe in Jesus. We are not saved by the law, but by Jesus.” Who has told them that it was possible for them to be saved by law? All intelligent human agents fully understand that in the law there is no power to save the transgressors of the law.*16LtMs, Ms 72, 1901, par. 9*

Concerning this question, Paul relates his experience: “And how I kept back nothing that was profitable unto you, but have showed

you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God.” [Acts 20:20, 21.] Why repentance toward God?—Because when His holy law has been transgressed through sin committed by the human agent, the law which condemns sin in the flesh brings to the sinner the conviction that he is a transgressor of the law, as Paul states: “I was alive without the law once, but when the commandment came, sin revived, and I [Paul] died. And the commandment, which was ordained to life, I found to be unto death.” [Romans 7:9, 10.] 16LtMs, Ms 72, 1901, par. 10

All who keep the law of God through moral power obtained from the imputed righteousness of Christ, will find the commandments ordained unto life; for “The man that doeth them shall live in them.” [Galatians 3:12.] “For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin [the transgression of the law], that it might appear sin, working death [to the carnal mind] in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.” [Romans 7:11-14.] 16LtMs, Ms 72, 1901, par. 11

Here is where the condemnation comes in. Although the transgression may be confessed, there is in the law itself no power to save the transgressor. By the expression, “And through faith toward our Lord Jesus Christ,” Paul presents the world’s Redeemer as the only One who has power to save the law-breaker. [Acts 20:21.] Although a person may claim, “I am saved, I am saved, if I only believe in Jesus,” yet he does not love God, neither does he believe in Jesus Christ; for he cannot see to the end of the law of God. Men claim that His law has been abrogated. This is not true. God did not give His Son to a shameful death to make His law of none effect. The Saviour bore the penalty of transgression and sin that through His imputed righteousness the fallen race might be able to keep the law of God and live. Man was given another opportunity to repent of his transgression, return to his loyalty, and keep the commandments by faith in our Lord Jesus Christ. Do not forget the words of John, “He that saith, I know him, and keepeth

not his commandments, is a liar, and the truth is not in him.” [1 *John* 2:4.] *16LtMs, Ms 72, 1901, par. 12*

The ceremonies connected with the services of the temple, prefiguring Christ in types and shadows, were taken away at the time of the crucifixion, because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God. He gave His life, that through faith in Him who taketh away the sin of the world, we might have life eternal. After His death, the sacrificial offerings had no moral efficacy. *16LtMs, Ms 72, 1901, par. 13*

God did not make the infinite sacrifice of giving His only begotten Son to our world, to secure for man the privilege of breaking the commandments of God in this life and in the future eternal life. This is an infamous lie originated by Satan, which must be made to appear in its false, deceitful character. This law that Satan so much desires to have regarded null and void is the great moral standard of righteousness. Any violation of it is an act of transgression against God, and will be visited with the penalty of the divine law. To all the inhabitants of the world who make void the law of Jehovah, and continue to live in transgression, death must surely come. *16LtMs, Ms 72, 1901, par. 14*

Until the requirements of the holy law were applied as the rule of life, fallen man could not understand his own guilt nor realize his condemned, lost condition. Jesus made application of the law directly to the soul, and laid under its jurisdiction the will and desires and works of man. Wrongdoing and all thoughts and feelings condemned by the law are to be overcome. *16LtMs, Ms 72, 1901, par. 15*

The apostle Paul asks, “What say we then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” He declares, “Where no law is, there is no transgression [sin].” “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” [*Romans* 6:1, 2; 4:15; 3:20.] *16LtMs, Ms 72, 1901, par. 16*

“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law

had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.” What is the decision of Paul? —“Wherefore the law is holy, and the commandment holy, and just, and good.” [*Romans 7:7, 8, 12.*]*16LtMs, Ms 72, 1901, par. 17*

How can men who claim to believe the Bible undertake the work of making void the law of God—the very same work which Satan undertook in the courts of heaven, resulting in the expulsion of himself and all his sympathizers? Transgression of God’s requirements excluded Adam from the Garden of Eden. A flaming sword was placed around the tree of life, lest man should put forth his hand and partake of it, immortalizing sin. Obedience to all the commandments of God was the condition of eating of the tree of life. Adam fell by disobedience, forfeiting by sin all right to use either the life-giving fruit of the tree in the midst of the Garden, or its leaves, which are for the healing of the nations.*16LtMs, Ms 72, 1901, par. 18*

Obedience through Jesus Christ gives to man perfection of character and a right to that tree of life. The conditions of again partaking of the fruit of the tree are plainly stated in the testimony of Jesus Christ to John: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Revelation 22:14.*]*16LtMs, Ms 72, 1901, par. 19*

## Ms 73, 1901

“Thus saith the Lord, Go down ...”

NP

August 2, 1901

This manuscript is published in entirety in *14MR 343-352*. +<sup>NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Thus saith the Lord; Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of the Lord, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then there shall enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation.” [*Jeremiah 22:1-5.*]*16LtMs, Ms 73, 1901, par. 1*

These words show plainly that God’s promises are fulfilled on condition of obedience to God’s commandments. These commandments are not grievous. God has given them for the good of His people. His law is the hedge which He has built around His vineyard for its protection. The Lord has plainly stated the laws of His kingdom, and has declared that He will abundantly bless His people if they will obey them. It is their life to obey. In keeping God’s commandments there is great reward.*16LtMs, Ms 73, 1901, par. 2*

God sends messengers to tell His people what they must be and do in order to obey His laws of righteousness, which if a man do, he shall also live in them. They are to love God supremely, having no other gods before Him; and they are to love their neighbor as

themselves, doing to him as they would wish him to do to them. *16LtMs, Ms 73, 1901, par. 3*

Not one tittle of God's holy law is to be treated lightly or disrespectfully. Those who transgress a "Thus saith the Lord," stand under the banner of the prince of darkness, in rebellion against their Maker and their Redeemer. They claim the promises given to the obedient, saying, The temple of the Lord, the temple of the Lord are we, while they dishonor God by misrepresenting His character, by doing the very things He has told them not to do. They set up a standard which God has not given. Their example is misleading, their influence corrupting. They are not lights in the world; for they do not follow the principles of righteousness. Men cannot show greater treachery toward God than by disregarding the light He sends them. Those who do this mislead the ignorant; for they set up false waymarks. They are continually perverting pure principles. *16LtMs, Ms 73, 1901, par. 4*

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." *[Verses 13-17.] 16LtMs, Ms 73, 1901, par. 5*

In the words of Holy Writ we are plainly told why desolation came upon the Jewish nation. They had great light, rich blessings, and wonderful prosperity. But they proved unfaithful to their trust. They did not care faithfully for the Lord's vineyard or render Him the fruits thereof. They acted as though there were no God, and therefore calamity overtook them. *16LtMs, Ms 73, 1901, par. 6*

During the journeyings of the children of Israel through the wilderness, Jesus Christ, enshrouded in a pillar of cloud by day and

in a pillar of fire by night, led them on their way, indicating where they should march and where they should pitch their tents. Christ guarded them from all the beasts of the wilderness and from the poisonous serpents. This they had reason to know; for when God removed His restraining power from the serpents, great was the affliction in the camp of the Israelites. Their murmuring was a constant offence to God. He saw that they had thrown off all fear of Him, and He permitted fiery serpents to attack them, that they might realize how in the past His power had guarded them from untold dangers. *16LtMs, Ms 73, 1901, par. 7*

Those bitten by the serpents cried out in their dying anguish, entreating Moses to call upon the Lord for deliverance. Moses cried to the Lord, and the Lord heard him, and told him to make a serpent of brass, and lift it up in the sight of all the people. To this serpent the people were to look, and those who looked were healed. *16LtMs, Ms 73, 1901, par. 8*

God desires men and women to awaken to a sense of His great mercy and loving-kindness. Every blessing we receive comes from Him. The Governor of the universe, He takes cognizance of the words and actions of human beings. He knows whether His children are deserving of praise or of condemnation. Each human being will be rewarded or punished according to his works. Retribution must come upon those who disregard the laws which God has made known. Those who are loyal and obedient will be rewarded with the richest blessings. Those who are disloyal and presumptuous, who dishonor the laws of God's kingdom, refusing to repent, will surely be punished with death. *16LtMs, Ms 73, 1901, par. 9*

It is Satan's studied plan to keep God out of men's thoughts. He has great success in carrying out this plan. He is constantly bringing forward inventions to keep the mind absorbed in pleasure and money-making. The minds of the great majority of men are so taken up with the things of time, with worldly devices, that the things of eternity make no impression on them. Irrespective of the warnings in the Word of God, they show a most surprising indifference to the laws of His kingdom. Selfishness, covetousness, and fraud bear sway in the world. There are thousands and millions who know nothing of their true relation to God, nothing of the laws which He



has given them, nothing of the consequence of disobedience. Many are not ignorant of the facts, but they do not duly consider these facts as applied to their own case. All know that they must die, but all do not ask themselves the question, "What shall be the future of my soul?" They know that there is a judgment to come, but their minds are so darkened that they are utterly unconcerned regarding what this judgment will bring to them. They have no realization of the selfishness of sin. They follow a course which the Lord of heaven has told them not to follow. *16LtMs, Ms 73, 1901, par. 10*

God will not let those who dishonor His name go unpunished. Unless they repent as they see the signs of His displeasure, unless they change the course of action which is dishonoring to His name, He will stretch forth His hand to punish again and again. *16LtMs, Ms 73, 1901, par. 11*

Satan calls intrigue, selfishness, [and] idolatry [both] proper and commendable. The children of disobedience are controlled by a spirit from beneath, which works with an intensity of effort against God. *16LtMs, Ms 73, 1901, par. 12*

God's character is revealed in the precepts of His holy law. This is the reason why Satan wishes this law to be made of none effect. But notwithstanding all his efforts, the law stands forth holy and unchanged. It is a transcript of God's character. It cannot be impeached or altered. *16LtMs, Ms 73, 1901, par. 13*

Wonderful inducements are held out to us to lead us to strive to attain to the glory and virtue manifested in Christ. Every encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. Exceeding great and precious promises have been made to us, but they are fulfilled to us only as we gain a knowledge of God. Divine knowledge is given to those who become partakers of the divine nature. Those who are saved must in this life gain a fitness to dwell with the royal family in the courts of heaven. *16LtMs, Ms 73, 1901, par. 14*

If we have that faith that works by love and purifies the soul, we shall gain an experience of more value than gold or silver or precious stones. The Holy Spirit works in the children of obedience.

He who is a partaker of the divine nature will think the thoughts of God. His perceptions will be sanctified by the grace of Christ. He will work in Christ's lines, manifesting His kindness, thoughtfulness, mercy, and love, helping and not discouraging those around him. *16LtMs, Ms 73, 1901, par. 15*

"Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] Wonderful are the possibilities placed before us, and to these possibilities we may attain by studying and practicing the Word of God. But if we do not lay hold of Christ, if we do not daily gain an experimental knowledge of Him as our sufficiency, we are constantly losing ground. <Many professed> Christians have not yet reached the height and breadth of Christlikeness. We are to behold Christ by faith as the One whose perfection of character we are to obtain. With an intense, prayerful desire to be like Him, we are to behold Him, full of tenderness and love. Then, as we behold, we shall be changed into His likeness. He is the author and finisher of our faith. *16LtMs, Ms 73, 1901, par. 16*

In every trying situation we are to ask, "Were Christ placed as I am, what would He do?" We are to go to God in humble faith, and on our knees give ourselves wholly and entirely to Him. We are to make it our choice to do as Christ would do. Christ has placed every one of us on vantage ground. "For verily he took not on him the [nature] of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able also to succor them that are tempted." [*Hebrews 2:16-18.*] *16LtMs, Ms 73, 1901, par. 17*

Christ assumed human nature that He might reach humanity and at the same time through His divinity lay hold of divine power. He became a man that men and women might become one with Him as He is one with the Father. While on this earth, He was tempted in all points like as we are. He says to every believing child, Fear not; I have overcome the world. The victories that I obtained make it possible for you to be more than a conqueror. *16LtMs, Ms 73, 1901,*

*par. 18*

I am instructed to present the rich and gracious assurance that by faith we may be partakers of the divine nature, having overcome the corruption that is in the world through lust. Christ has endured all the suffering and overcome all the temptation that we shall be called upon to endure and overcome. He knows what it means to be tried and tested. His experience in suffering <with humanity> has given Him a tender, sympathetic heart <for all human suffering>. He is willing to give grace to all who are tempted. *16LtMs, Ms 73, 1901, par. 19*

He who claims to be a teacher, a shepherd of the flock, a guide and an instructor, should show that his perverse heart has been changed by a knowledge of the truth as it is in Jesus. By his kindness and tenderness he is to show what the truth can do for one who will practice it. As precious jewels, words of sympathy are to fall from his lips, strengthening and encouraging and blessing the needy. Those whose hearts are filled with the love of Christ will express this love in word and action. *16LtMs, Ms 73, 1901, par. 20*

God is in earnest with us. Only those who are converted will enter into the kingdom of heaven. What would we think of Christ's manifesting no warmth of love, no disposition to help those in need? Yet thus do many who claim to be His followers. They are cold and unsympathetic. They make no efforts to help those with whom they come in contact. They show that they are not transformed in character. Their words show that they are not converted. They have none of Christ's tenderness. Their unamiable traits of character, their lack of sympathy, show that they have lost their first love. They need to repent and be converted; for Christ is greatly dishonored by their selfishness. The Saviour does not abide in their hearts, or they would be touched with the feelings of others' infirmities. They are self-centered, harsh, unaccommodating. They choose to represent the spirit that dwells in the children of disobedience. *16LtMs, Ms 73, 1901, par. 21*

If when Christ comes the second time, they are as they are now—harsh in words, coarse in spirit, destitute of Christian love—their candlestick will be removed out of its place. They will be unready to

meet their Lord. O that they would feel the necessity of putting on the Lord Jesus! O that they would seek to understand what is due from man to God. *16LtMs, Ms 73, 1901, par. 22*

I tell you in the name of Jesus of Nazareth that there must be an individual reformation. Unless men reveal Christlikeness in all their dealings with their fellow men, unless they obey the law of heaven in every particular, they will never enter the city of God. There is no excuse for any one to fail. Christ's character is before all, for study and imitation. *16LtMs, Ms 73, 1901, par. 23*

When like Christ, men manifest goodwill toward men, the truth will sanctify the soul. But preaching the truth while the practice is corrupt makes the truth of none effect. God is dishonored by those who honor Him in theory only. *16LtMs, Ms 73, 1901, par. 24*

If one does a piece of work which is not wholly perfect, shall his brethren pull it to pieces, speaking of it scathingly and contemptuously? The one who has made mistakes may be doing his very best. Did Christ treat the work of His disciples thus? If he should treat erring human beings as their shortcomings deserve, what would become of them? Well may every mortal say, "Let me fall into the hands of the living God, rather than into the hands of men." [See *1 Chronicles 21:13*.] God is too wise to err and too good to do us harm. *16LtMs, Ms 73, 1901, par. 25*

There are those who are driven away from Christ by the harshness of professing Christians. They might have done a good work in saving souls, but they have been stung to death by the inconsistency of those claiming to follow Christ, those who are Christians only in name. These weave into the web of life unsightly threads of selfishness, but their eyes are not anointed with the heavenly eyesalve, therefore they assert that the pattern is correct. But the threads of selfishness are there. *16LtMs, Ms 73, 1901, par. 26*

To some it appears degrading to wear Christ's yoke of submission and obedience. Many prefer to wear the yokes which they have manufactured themselves. They choose the way that seems right in their own eyes. Their actions testify that they have not an experimental knowledge of God. *16LtMs, Ms 73, 1901, par. 27*

Those who are connected with God's service should be sanctified [in] soul, body, and spirit, else they will mar God's work and put Christ to open shame. What does God's Word mean when it declares that Christ will present to Himself a church without spot or wrinkle or any such thing? It means that God's people can and must reach the standard of Christian perfection. But in order to do this they must learn of Christ His meekness and lowliness. "This is eternal life," the Saviour said, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*]*16LtMs, Ms 73, 1901, par. 28*

Study the instruction given in the *first chapter of first Peter*. It points out to us the source of our strength. By the sacrifice of Christ every provision has been made for believers to receive all things that pertain to life and godliness. God calls upon us to reach the highest standard of glory and virtue. The perfection of Christ's character makes it possible for us to gain perfection.*16LtMs, Ms 73, 1901, par. 29*

He who desires to rise to true greatness must walk humbly before God, not with a forced humility, but with a genuine sense of his own inefficiency and of God's greatness. He is to strive earnestly to make the soul temple a place where God delights to dwell.*16LtMs, Ms 73, 1901, par. 30*

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a God-sent, God-inspired messenger, to do a work in which angels can co-operate.*16LtMs, Ms 73, 1901, par. 31*

**Ms 74, 1901**

Lessons from the Training and Character of Moses

Refiled as *Ms 36, 1885*.

## Ms 75, 1901

### Parental Responsibility

NP

August 5, 1901

Portions of this manuscript are published in *AH 246-247*; *7MR 13-14*.

Parents are responsible for the salvation of their children. For the first ten years of a child's life, it should be kept in the home school, with the father and mother as guardians and teachers. *16LtMs, Ms 75, 1901, par. 1*

Children should be taught to obey the command, "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee." [*Exodus 20:12*.] Children are to become acquainted with their parents and in turn parents are to become acquainted with their children. Both parents and children are to learn to fulfil their duty to God and to one another. *16LtMs, Ms 75, 1901, par. 2*

From their earliest years children should be trained to carry their share of the home burdens. They should be taught that obligations are mutual. They should also be taught to work quickly and thoroughly. This education will prove of the greatest value to them in after years. *16LtMs, Ms 75, 1901, par. 3*

Much of the malformation of an ill-trained child's character lies at the mother's door. The mother should not accept burdens in the church which compel her to neglect her children. The best work in which a mother can engage is to see that no stitches are dropped in the training of her children. A well-disciplined, well-ordered family exerts a more powerful influence in favor of Christianity than all the sermons that can be preached. In no other way can a mother help the church more than by devoting her time to those who are dependent upon her for instruction and training. *16LtMs, Ms 75, 1901, par. 4*

Sabbath school teachers can do much to help the faithful mother by speaking pleasant, encouraging words to the children in Sabbath school and out of Sabbath school.*16LtMs, Ms 75, 1901, par. 5*

Parents who think that there is no need of restraining their children, who allow them to shape their own characters, will see in the future the sad result of their great neglect. They will see that their neglect to point out and correct defects has placed their children where they will never enter heaven.*16LtMs, Ms 75, 1901, par. 6*

From generation to generation the neglect of parents is perpetuated. The evils uncorrected in a child are seen in the children and in the children's children. The Lord places the sin where it belongs. Parents, the sin you permit your child to cherish may result in the ruin of families to the third and fourth generation. To allow a child to grow up with wrong tendencies unproved and uncorrected is to do a wrong which can never be undone. But to bring children up in the nurture and admonition of the Lord is to do a work which will yield fruit unto righteousness.*16LtMs, Ms 75, 1901, par. 7*

Fathers and mothers, prize your privileges and improve your opportunities.*16LtMs, Ms 75, 1901, par. 8*



## Ms 76, 1901

Diary/Words of Instruction

NP

August 8, 1901

This manuscript is published in entirety in *21MR 442-445*.

God has sent His message to the churches. Every means possible is to be used to arouse those who claim to believe in Christ, yet do not keep the commandments of God. The medical missionary work is to be so conducted that it will maintain a holy, exalted standard, moving steadily onward and upward, presenting God's claims to those who have never heard the truth for this time. Medical missionary work is to be to the third angel's message as the right hand to the body, increasing its usefulness and efficiency. *16LtMs, Ms 76, 1901, par. 1*

The truth is not to languish. Medical missionary work is not to be done only in the slums of our large cities. It is possible to sway the work so heavily in the line of working for the hopelessly degraded that the fields ripe for the harvest will be neglected. Yet this work is not to be neglected. At our camp-meetings there should be men who devote themselves to the work of rescuing those held by Satan in the slavery of appetite. God says, "Bring in hither the lame, and the halt, and the blind." [See *Luke 14:21*.] In the meetings the subject of temperance is to be presented. Angels of God pass through the congregation, convicting and converting souls. *16LtMs, Ms 76, 1901, par. 2*

At our camp-meetings medical missionary work is to be carried forward by workers free from fanaticism. At these meetings the truth is to be taught in clear lines. The sword is to cut both ways. The third angel's message is to find its place in the world. Daniel is to stand in his lot and in his place, bearing his message that the time of the end is near. May the Lord give His people wisdom. *16LtMs, Ms 76, 1901, par. 3*

The means and talents God has given His people must not be

wasted in desultory efforts. Decidedly and earnestly God's people must carry forward His work. *16LtMs, Ms 76, 1901, par. 4*

There are those in the world who are longing for truth and who, when converted, will be helpers in the Lord's great vineyard, serving the cause of God intelligently. By their faith and works they will show that the labor put forth for them has not been in vain. *16LtMs, Ms 76, 1901, par. 5*

In the *seventeenth chapter of John*, Christ tells His people that it is by their unity that the world is to be convinced of the genuineness of Christianity. It is God's plan that His people shall work together in church capacity. There is to be no disarrangement of His plan. Satan would hold a jubilee, the forces of hell would triumph, if the church of God, becoming disorganized, were to break up into separate atoms. *16LtMs, Ms 76, 1901, par. 6*

Christ declared, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:34, 35.*] This is the love church members are to manifest for one another. Such love will exert a powerful influence in favor of the truth. Christ desires to work through His appointed agencies to make His cause a power in our world. He says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments." [*John 14:13-15.*]*16LtMs, Ms 76, 1901, par. 7*

We need to study carefully and prayerfully the *fourteenth, fifteenth, sixteenth, and seventeenth chapters of John*. If we study these chapters with a heart softened and subdued, we shall receive ideas which will make us wise unto salvation. *16LtMs, Ms 76, 1901, par. 8*

It is impossible to find a welcome in the denominational churches, and therefore the Lord directed that camp-meetings should be held. Thus the third angel's message is to be proclaimed. The Lord has especially endorsed this means of reaching the masses. Thus high and low, rich and poor, free and bond may be reached. It is a pleasure to see thousands of people sitting as though riveted to their seats, listening with astonishment to the presentation of the

truth. To them the Bible is as a new book. Oh, how earnestly they listen, as things new and old are brought forth from the treasury of the Word. Through this work many from the higher as well as the lower classes have received the truth. The Holy Spirit has impressed human minds, and men and women through whom God could work have been brought together in church fellowship. *16LtMs, Ms 76, 1901, par. 9*

In every camp-meeting held in Australia, a call for Bibles has been made by the outsiders attending the meetings. The people have asked for Bibles just like those used by Seventh-day Adventists. Many, with serious faces, have come to us to purchase a Seventh-day Adventist Bible. They had been told that our ministers used a Bible different from theirs. We assured them over and over again that our Bible is just the same as theirs, but to no avail. A new Bible they were determined to have. Large numbers of Bibles have been sold at our camp-meetings. *16LtMs, Ms 76, 1901, par. 10*

After a minister has faithfully done his duty in presenting the truth from the desk, he is to make personal efforts for his hearers. Ministers are not to exhaust their vitality by preaching long sermons. They are to save their strength for personal efforts. Thus only can the light of truth be carried to all parts of the world. *16LtMs, Ms 76, 1901, par. 11*

After the service is over, those desirous of asking questions should be requested to pass into another tent, and workers should be appointed to talk with them. During the camp-meeting an interest is aroused, and a minister with a company of workers remains to follow up the interest. The workers have appointed hours for study, and the remainder of the time is given to personal labor among the people. The interest is not allowed to lag. Aggressive work is done. *16LtMs, Ms 76, 1901, par. 12*

God desires His workers to reach a higher standard. The missionary spirit is the true spirit of the gospel. Study Christ's manner of teaching. Placing Himself in the great thoroughfares of travel, He gave the message of warning to hundreds and thousands. Into the hearts of many His words sank deeply, and they went to their homes to search the Word of God as never before.

Many who came to Him careless and indifferent went away so deeply convicted that they at once began to ask God for the truth that saves the soul. The Lord calls for workers to enter the canvassing field, that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. *Daniel and Revelation*, *Great Controversy*, *Patriarchs and Prophets*, and *Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. It is God's helping hand. *16LtMs, Ms 76, 1901, par. 13*

Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world. *16LtMs, Ms 76, 1901, par. 14*

The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who otherwise would never be enlightened. Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life. Many will be healed by the prayer of faith and will rise to health to advocate the precious principles of health reform. *16LtMs, Ms 76, 1901, par. 15*

## Ms 76a, 1901

Regarding the late movement in Indiana

NP

April 17, 1901

This manuscript is published in entirety in *GCB 04/23/1901*.

Article read by Mrs. E. G. White before the ministers.*16LtMs, Ms 76a, 1901, par. 1*

Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have given to the churches. Through this experience and teaching the enemy has been working to lead souls astray.*16LtMs, Ms 76a, 1901, par. 2*

The teaching given in regard to what is termed "holy flesh" is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. The apostle Paul declares, "I know that in me (that is, in my flesh,) dwelleth no good thing." [*Romans 7:18*.] To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. (No human being on the earth has holy flesh. It is an impossibility.)*16LtMs, Ms 76a, 1901, par. 3*

If those who speak so freely of perfection in the flesh could see things in the true light, they would recoil with horror from their presumptuous ideas. In showing the fallacy of their assumptions in regard to holy flesh, the Lord is seeking to prevent men and women from putting on His words a construction which will lead to pollution of body, soul, and spirit. Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates cannot sin; that since they have holy flesh their actions are all holy. What a door of temptation would thus be opened!*16LtMs, Ms 76a, 1901, par. 4*

The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in

man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities! We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. The Lord shows to the repenting, believing one that Christ accepts the surrender of the soul to be molded and fashioned after His own likeness.*16LtMs, Ms 76a, 1901, par. 5*

In His life on earth, Christ could have made disclosures which would have eclipsed and assigned to oblivion all human discoveries. He could have opened door after door to mysterious things, and many revelations of eternal realities would have been the sure result. He could have uttered words which would have been as a key to unlock mysteries that would have captivated the minds of generations to the close of time.*16LtMs, Ms 76a, 1901, par. 6*

But Christ does not open the numerous doors at which human curiosity has been striving to obtain entrance. He does not spread for men a feast that would prove deleterious to their highest interests. He came to plant for men, not the tree of knowledge, but the tree of life.*16LtMs, Ms 76a, 1901, par. 7*

Adam's transgression of God's law involved the entire future of the human family. All nature is confused, for God forbade the earth to carry out the purpose He had originally designed for it. Let there be no peace to the wicked, saith the Lord. The curse of God is upon all creation. Every year it makes itself more decidedly felt. But God is moving slowly in His great purpose for the benefit of the righteous. Soon the vials of His wrath will be poured out. If but ten righteous

persons had been found in Sodom, God would not have devoted the city to destruction. Let us see that our hearts are right with God, and He will be our defense in the time of trouble.*16LtMs, Ms 76a, 1901, par. 8*

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” *Hebrews 10:19-25.16LtMs, Ms 76a, 1901, par. 9*

I have been instructed to say to those in Indiana who are advocating strange doctrines, You are giving a wrong mold to the precious and important work of God. Keep within the bounds of the Bible. Take Christ’s lessons and repeat them over and over again. Remember that “the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” *James 3:17, 18.16LtMs, Ms 76a, 1901, par. 10*

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed. It is at His coming that Christ is to “change our vile body, that it may be fashioned like unto his glorious body.” *Philippians 3:21*. When Christ shall come with a great sound of a trumpet, and shall call the dead from their prison house, then the saints will receive holy flesh. Then this mortal shall put on immortality, and this corruptible shall put on incorruption. Then Christ will be admired in all them that believe. He will see of the travail of His soul, and will be satisfied. Then will break forth from immortal beings the song of triumph, “Worthy, worthy is the Lamb.”*16LtMs, Ms 76a, 1901, par. 11*

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire.” *Hebrews 12:28, 29*. Those who meet Christ in peace at His coming must in this life walk before Him in humility, meekness, and lowliness of mind. It becomes every human being to walk modestly and circumspectly before God, in harmony with the great testing truths He has given to the world. But the late experience of brethren in Indiana has not been in accordance with the Lord’s instruction. I have not during this conference held conversation with any one in regard to this matter, but the Lord has given me a definite testimony that a strange work is being done in Indiana, the results of which are not after His order. This phase of religious enthusiasm is a dangerous delusion. The sentiments and exercises are not prompted by the Holy Spirit. They have led to very sad results.*16LtMs, Ms 76a, 1901, par. 12*

Again and again in the progress of our work, fanatical movements have arisen; and when the matter was presented before me, I have had to bear a message similar to the message I am bearing to my brethren from Indiana. I have been instructed by the Lord that this movement in Indiana is of the same character as have been the movements in years past. In your religious meetings there have been exercises similar to those I have witnessed in connection with these movements in the past.*16LtMs, Ms 76a, 1901, par. 13*

In the period of disappointment after the passing of the time in 1844, fanaticism in various forms arose. Some held that the resurrection of the righteous dead had already taken place. I was sent to bear a message to those believing this, as I am now bearing a message to you. They declared that they were perfected, that body, soul, and spirit were holy. They made demonstrations similar to those you have made, and confused their own minds and the minds of others by their wonderful suppositions. Yet these persons were our beloved brethren, and we were longing to help them. I went into their meetings. There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they



repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations.*16LtMs, Ms 76a, 1901, par. 14*

Some who had engaged in these movements were brought to their right mind and saw their delusion. Some had been excellent, honest people, but they thought that sanctified flesh could not sin, and thus they had been taken in Satan's trap. They had carried their strong ideas so far that they became a reproach to the precious cause of God. These sorely repented, and some were afterward among our most reliable men and women. But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master whose precious cause they had so greatly dishonored.*16LtMs, Ms 76a, 1901, par. 15*

As the result of fanatical movements such as I have described, persons in no way responsible for them have in some cases lost their reason. They could not harmonize the scenes of excitement and tumult with their own past, precious experience; they were pressed beyond measure to receive the message of error; it was represented to them that unless they did this they would be lost; and as the result their minds were unbalanced, and some became insane. These things bring a reproach upon the cause of truth, and hinder the proclamation of the last message of mercy to the world.*16LtMs, Ms 76a, 1901, par. 16*

The manner in which the meetings in Indiana have been carried on, with noise and confusion, does not commend them to thoughtful, intelligent minds. There is nothing in these demonstrations which will convince the world that we have the truth. Mere noise and shouting are no evidence of sanctification nor of the descent of the Holy Spirit. Your wild demonstrations create only disgust in the minds of unbelievers. The fewer of such demonstrations there are, the better it will be for the actors and for the people in general.*16LtMs, Ms 76a, 1901, par. 17*

Fanaticism, once started and left unchecked, is as hard to quench as a fire which has obtained hold of a building. Those who have entered into and sustained this fanaticism might far better be engaged in secular labor, for by their inconsistent course of action

they are dishonoring the Lord and imperilling His people. Many such movements will arise at this time, when the Lord's work should stand elevated, pure, unadulterated with superstition and fables. We need to be on our guard, to maintain a close connection with Christ, that we be not deceived by Satan's devices. *16LtMs, Ms 76a, 1901, par. 18*

The Lord desires to have in His service order and discipline, not excitement and confusion. We are not now able to describe with accuracy the scenes to be enacted in our world in the future; but this we do know, that this is a time when we must watch unto prayer; for the great day of the Lord is at hand. Satan is rallying his forces. We need to be thoughtful and still, and to contemplate the truths of revelation. Excitement is not favorable to growth in grace, to true purity and sanctification of the Spirit. God wants us to deal with sacred truth. This alone will convince the gainsayer. Calm, sensible labor must be put forth to convince souls of their condition, to show them the character-building which must be carried on if a beautiful structure is raised for the Lord. Minds that are awakened must be patiently instructed if they [are] rightly [to] understand and duly appreciate the truths of the Word. *16LtMs, Ms 76a, 1901, par. 19*

God calls upon His people to walk with sobriety and holy consistency. They should be very careful not to misrepresent and dishonor the holy doctrines of truth by strange performances, by confusion and tumult. By this, unbelievers are led to think that Seventh-day Adventists are a set of fanatics. Thus prejudice is created that prevents souls from receiving the message for this time. When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion. *16LtMs, Ms 76a, 1901, par. 20*

At our camp-meetings we are to preach the Word, defending the reasons of our faith. God will give us the rich endowments of His grace in proportion to our knowledge and practice of the truth as it is in Jesus. *16LtMs, Ms 76a, 1901, par. 21*

There are few who really taste the sweetness of communion with the risen Saviour. All are too largely occupied with the things of this

earth. Worldly things are too much thought of and talked of. We are too well satisfied with breathing the atmosphere of earth. Self is too often consulted, and it sways the perception and judgment into wrong channels. There must be more beholding of our Saviour and more talking of heavenly things. Our secular work must be done, but every business transaction needs the closest criticism, else we shall find interwoven with it threads of selfishness, and it will become a snare to our feet. The Lord will not serve with our sins. There is no virtue in judging others. Our time and work are too important for this. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" *2 Corinthians 13:5.16LtMs, Ms 76a, 1901, par. 22*

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." *James 1:19-27.16LtMs, Ms 76a, 1901, par. 23*

Brethren from Indiana, the word of the Lord to you and to all who are misled by your influence is: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." "Let not then your good be evil spoken of; for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things

wherewith one may edify another.” *Hebrews 13:9; Romans 14:16-19.16LtMs, Ms 76a, 1901, par. 24*

“I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” *Colossians 2:1-10.16LtMs, Ms 76a, 1901, par. 25*

“Speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. ... Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” *Titus 2:1, 2, 6-8.16LtMs, Ms 76a, 1901, par. 26*

The work of self-examination must go forward. When Christ is enshrined in our hearts, we have reached the position which God desires us to occupy. The example and lessons of Christ are to be our study, for in Christ dwells all the fulness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge. Looking unto Jesus, the author and finisher of our faith, we are to move onward and upward. And who can describe the benefits of appreciating Him who is invisible? “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same

image from glory to glory,”—from character to character—“even as by the Spirit of the Lord.” *2 Corinthians 3:18.16LtMs, Ms 76a, 1901, par. 27*

We need to contemplate Christ and become assimilated to His image through the transforming power of the Holy Spirit. This is our only safeguard against being entangled in Satan’s delusive snares.*16LtMs, Ms 76a, 1901, par. 28*

## Ms 77, 1901

Diary/The Southern Work

NP

August 8, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

During the night season I have been in a meeting in which the work in the Southern field was being discussed. The question was asked by a company of intelligent colored people, "Is the Lord soon to come, and are the people of the South to be passed by? Have the white people and the black people in the Southern States no souls to save? Does not the new covenant include us? If it is true that the Lord is soon to come, is it not time that something was done for the Southern field?"*16LtMs, Ms 77, 1901, par. 1*

"We do not question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of their fellow beings in their own country, many of whom are as ignorant as heathen. Why is it that so little is done for the colored people of the South, a people ignorant and destitute, who need to be taught that Christ is their Creator and Redeemer? How can they believe in Him of whom they have never heard? And how can they hear without a preacher? And how can one preach except he be sent?"*16LtMs, Ms 77, 1901, par. 2*

"We lay this matter before you. What are you doing for the unenlightened white and colored people of the South? O, how thankful we shall be if this meeting is the means of bringing the needs of this people to your notice."*16LtMs, Ms 77, 1901, par. 3*

"The colored people have been freed from the bondage of political slavery. But they are still in the bondage of ignorance. Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be instructed?

Does not the commission of the Saviour teach this? Is it right for professing Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?" *16LtMs, Ms 77, 1901, par. 4*

Then He who has authority arose and called upon all to give heed to the instruction the Lord has given in regard to the Southern work. He said: "Much more evangelistic work should be done in the South. Scarcely anything has been done for this field. There should be a thousand workers there where there is now but one. *16LtMs, Ms 77, 1901, par. 5*

"The Southern field is represented by the man who, robbed and beaten, was left by the roadside to die. A priest came that way, gave a sigh of pity, and passing by, wished he had not seen the wounded man. Then came a Levite, who also passed by on the other side. 'But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.' [*Luke 10:30-35.*] *16LtMs, Ms 77, 1901, par. 6*

"After relating this incident, Christ asked in a clear, solemn voice, 'Which now of these three, thinkest thou, was neighbor to him that fell among thieves?' From many voices came the answer, 'He that showed mercy on him.' Then said Jesus, 'Go, and do thou likewise.' [*Verses 36, 37.*] *16LtMs, Ms 77, 1901, par. 7*

"The wrong use of means has hindered the work which should have been done in the Southern field. Those who know their duty and do it not are accountable to God. To Him they must answer for their neglect. *16LtMs, Ms 77, 1901, par. 8*

"Let the people of God awaken. Think you that the Lord will bless those who have felt no burden but to hedge up the work in the Southern field?" *16LtMs, Ms 77, 1901, par. 9*

As these words were spoken, deep feeling was manifested by some. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject.*16LtMs, Ms 77, 1901, par. 10*

Again the words were spoken, "The South is a most unpromising field. But what a change would have been seen in it if, after the colored people had been released from slavery, Christians had worked for the colored people as Christians ought to work, teaching them how to take care of themselves. This is what should have been done. Not a sparrow falls to the ground without the notice of the heavenly Father."*16LtMs, Ms 77, 1901, par. 11*

"Will not God pronounce as unfaithful stewards those who have left the colored race uncared for and uneducated? Some have worked nobly, and God will bless them. Others have made a few feeble efforts, and have then allowed their means to be diverted into wrong channels. God will hold them responsible for leaving the Southern field so largely unworked. God has an account to settle with those who have selfishly hoarded their means, lent them by Him to be used in helping and blessing humanity. They have the Word of God, which plainly points out their duty, but they refuse to obey. Unless they repent, they must answer at the bar of God for their neglect."*16LtMs, Ms 77, 1901, par. 12*



## Ms 78, 1901

Sermon/"I have words to speak to our ..."

Oakland, California

June 1901 [Typed August 13, 1901]

Portions of this manuscript are published in *LHU 292, 1BC 1081; 9MR 380*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

June [8 or 15], 1901

Campground, Oakland

I have words to speak to our people this Sabbath morning. Let us on this holy day eat simply, speak wisely, and pray most earnestly. Let us magnify the truth for this time. We are living amid the corruption of a degenerate age. Men and women have lost sight of the fact that the God of heaven is the sovereign of the world. It is our privilege to make straight paths for our feet, lest the lame be turned out of the way. We are to avoid the very appearance of evil, lest those who lack moral strength be deceived into calling sin righteousness. *16LtMs, Ms 78, 1901, par. 1*

We need to humble our hearts before God. We need to seek for that humility of mind which forbids selfishness, pride, envy, and jealousy. It was jealousy that brought sin into our world. Lucifer, the angel next to Christ in the heavenly courts, gave way to feelings of jealousy. He aspired to the throne of God. He was determined to rule independent of God. He sought for prerogatives which cannot be given to any created being. This led him to revolt against God. Of this we read, "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." [*Revelation 12:7, 8.*] *16LtMs, Ms 78, 1901, par. 2*

Jealousy caused the first death in our world. After sin came, man was to show his faith in the promised Redeemer by offering as a

sacrifice a lamb without blemish. Thus he was to show his belief in the truth that without shedding of blood there is no remission for sin. The innocent lamb slain pointed forward to Christ, the sinless, spotless offering for the sin of the human race.*16LtMs, Ms 78, 1901, par. 3*

“And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof.” [*Genesis 4:3, 4.*]*16LtMs, Ms 78, 1901, par. 4*

God had specified a lamb without blemish as the offering to be brought. But Cain, a tiller of the ground, did not wish to add to his firstfruits a lamb from his brother’s flock. His offering was abundant, he thought. But it lacked the very thing which would have made it of value. Without the lamb, all that he brought was worthless.*16LtMs, Ms 78, 1901, par. 5*

When Cain presented his offering, he saw nothing to signify that it was accepted by God. But when Abel presented his offering, fire from heaven consumed the sacrifice. “The Lord had respect unto Abel and his offering; but unto Cain and his offering he had not respect.” [*Verses 4, 5.*]*16LtMs, Ms 78, 1901, par. 6*

“And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth; and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.” [*Verses 5-7.*]*16LtMs, Ms 78, 1901, par. 7*

“And Cain talked with Abel his brother.” He argued about his offering, refusing to see that it was not accepted because of his disobedience. He was angry that the offering of Abel, his younger brother, should have been accepted, while his was rejected. He was angry with Abel for maintaining that God is just. “And it came to pass ... that Cain rose up against Abel his brother, and slew him.” [*Verse 8.*]*16LtMs, Ms 78, 1901, par. 8*

“And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother’s keeper? And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the

ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." [*Verses 9-12.*]16LtMs, Ms 78, 1901, par. 9

"In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God; neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." [*1 John 3:10-12.*]16LtMs, Ms 78, 1901, par. 10

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. ... If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." [*1 John 4:7, 8, 20, 21.*]16LtMs, Ms 78, 1901, par. 11

After Satan's expulsion from heaven, he came to this earth filled with the determination to establish a kingdom entirely independent of God. In the world which God had created he determined to show his power. His aim has ever been to lead men to forget God. He has worked against the fourth commandment, for this commandment plainly draws the attention to God. It says, "Remember the Sabbath day to keep it holy. ... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [*Exodus 20:8, 11.*] The Sabbath is God's memorial of creation. It points to Him as the Creator and Sovereign of the world. It is given to men and women to remind them of God.16LtMs, Ms 78, 1901, par. 12

Satan saw that if he could destroy in men's minds the sacredness of the day which pointed to the true God, and lead them to look upon another day as sacred, he could assert his authority. Thus he

has worked to supersede God. With an intensity of effort he has striven to break down God's memorial and to place himself before the world as the supreme ruler. For the holy Sabbath of Jehovah he has substituted a spurious rest-day. The results of his deception are plainly seen. Through him have come sins of every kind—idolatry, sensuality, unbelief of the truth. *16LtMs, Ms 78, 1901, par. 13*

All selfishness comes from Satan. Human beings belong to one great family, the family of God. They are to respect and love one another. They are not to speak words which wound and bruise. No one is to be unfair in his dealings, causing his fellow beings to lose confidence in him. Selfishness and injustice bring unhappiness. Under their baleful influence men lose the sense of what it means to love one another as Christ loves us. *16LtMs, Ms 78, 1901, par. 14*

All are to work in love and unity, looking to God as the great Center. Love for Christ is the principle which unites man to his fellow man. Those who are disconnected from God will be disconnected from one another, and will strive for the supremacy. *16LtMs, Ms 78, 1901, par. 15*

The opposite of allegiance to God is seen in the world today. Every kingdom, every province, every family, has a desire to make itself a center. Men long to rule over their fellow men. They act as though the consciences of their fellow men had been given into their control. Separating themselves from God and from their fellow beings, they follow in the egotism of their nature their unrestrained inclinations. They act as though the good of their fellow beings depended on their subjection to their supremacy. Self is the mainspring of action. *16LtMs, Ms 78, 1901, par. 16*

Human beings are to reveal a pure and holy interest in their fellow men. God's followers are to have no selfish interests. There is a wide difference between the love which proceeds from God and the selfishness which is inspired by a power from beneath. The water of life in the soul is as a well of water, springing up unto everlasting life. This is the science of benevolence. He whose heart is filled with the love which centers in God, because it is created by God, realizes that he must deal justly and tenderly with his fellow beings, because they have been redeemed by the blood of Christ. *16LtMs,*

God declares, "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] The love which proceeds from God works no ill. It is a principle which fills a man with a desire to promote goodness. Man does not work against his own interest by loving God and his fellow man. The more unselfish his spirit, the more purity, righteousness, and justice he reveals, the happier he is, because he is fulfilling God's purpose for him. The breath of God is breathed through him, filling him with joy and gladness. The love of God flows through him. To him life is a sacred trust, precious in his sight because given him by God to be employed in doing the will of heaven.*16LtMs, Ms 78, 1901, par. 18*

True pity leads [a] man to bind up his interests closely with those of his fellow men. Supreme love to God leads us to seek the highest good of humanity. It places the whole being under God's control.*16LtMs, Ms 78, 1901, par. 19*

Selfishness destroys the moral image of God in man, filling him with self-love. It leads to continual departure from righteousness. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] But self-love is blind to the perfection which God requires.*16LtMs, Ms 78, 1901, par. 20*

Those who exalt self are idolaters. They worship self. Clothed with a robe of supposed superiority, they are impatient of contradiction. God wants men to benefit their fellow men. No one will be guiltless who lays stumbling blocks in the way of another, discouraging and disheartening him, causing him to lose confidence in himself.*16LtMs, Ms 78, 1901, par. 21*

There must be no dissension among God's commandment-keeping people. Heavenly angels are constantly working to keep us from falling. Christ has made every provision that we may be partakers of the divine nature, overcoming the corruption that is in the world through lust. "From whence come wars and fightings among you? Come they not hence of your own lusts?" [*James 4:1.*] Why are not professed believers sanctified through the truth? Why do they so often speak words which wound and bruise? Why do they cherish the spirit which acknowledges no law but the law of selfishness,

which refuses to reveal the perfection of Christ's character? Selfishness is the very essence of depravity. Selfishness has filled the world with strife, setting human beings at variance with one another. Selfishness has brought discord into the church, filling it with unholy ambition. *16LtMs, Ms 78, 1901, par. 22*

The Lord calls upon His people to put far from them every stumbling block. Be filled with the Holy Spirit. To unite man with God and with his fellow men, to restore to human beings the benevolence lost through sin, this is the glory of the gospel. Let the church arise and shine; for her light has come, and the glory of the Lord is risen upon her. Let the members strive earnestly to obtain the victory over self. *16LtMs, Ms 78, 1901, par. 23*

Infinite love—how great it is! God made the world to enlarge heaven. He desires a larger family of created intelligences. And before man was created God and Christ entered into a covenant that if man fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left in the power of the destroyer. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] And when God gave Christ, He gave all heaven. To the Redeemer was given all power in heaven and in earth. He was given all the treasures of heaven to impart for the benefit and blessing of mankind. *16LtMs, Ms 78, 1901, par. 24*

While on this earth the Saviour was sorely tried. He was tempted in all points like as we are. He poured out His soul with strong crying and tears as He looked upon the backslidden condition of the people He had brought out of Egyptian bondage. He saw them full of pride and self-exaltation, full of selfishness and covetousness. All this Christ must labor to overcome. He must live among His people the life God requires His children to live. He must stand free from the least taint of sin. Not in the slightest particular must He deviate from the principles of righteousness. *16LtMs, Ms 78, 1901, par. 25*

The gulf made by sin has been bridged. All may come boldly to the throne of God, seeking help in every time of need. While we were yet sinners Christ died for us. He took the place of the sinner, that He might present the repentant sinner to the Father, saying, “Lay

his guilt on me. I have espoused his cause.” Holding out His hands, bearing the nail prints of the crucifixion, the Saviour says, “I have graven that sinner upon the palms of my hands. No longer look on him as guilty. Let him stand before you guiltless. I have borne his iniquity.” At the cross justice and mercy met together; righteousness and peace kissed each other. God bows His head in recognition of the offering made for sin, saying, “It is enough.”*16LtMs, Ms 78, 1901, par. 26*

As we contemplate the great love of God, should not our hearts be melted and subdued, yea, broken? Should we not be filled with love, patience, longsuffering, kindness, meekness, and benevolence? Should we not die to self?*16LtMs, Ms 78, 1901, par. 27*

Christ is our strength, our sufficiency. He died that we might live. To those who receive Him <to them gave He power to> become sons of God. Accepting Him, we become members of the royal family, heirs of God and joint heirs with Christ to an immortal inheritance. A far more exceeding and eternal weight of glory awaits those who fight manfully in the warfare against evil.*16LtMs, Ms 78, 1901, par. 28*

Christ came to this earth to reveal the love of God. His followers are to continue the work which He began. The world’s Redeemer gives to all the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [*Matthew 11:28-30.*] Rest comes to us as we seek to make others happy. Let us strive to help and strengthen one another. Seeking the good of others is the only way to find true happiness. Christ’s disciples will receive and impart His love, constantly receiving a fresh supply to impart.*16LtMs, Ms 78, 1901, par. 29*

God works untiringly through His heavenly messengers to make the members of His church of one heart and one mind. Jealousy and evil surmising are from Satan. We cannot be one with Christ until the heart is cleansed from selfishness. Let every church member put away this sin, replacing it with Christlike love.*16LtMs, Ms 78,*

*1901, par. 30*



## Ms 79, 1901

### Testimony to the Parents of the Los Angeles Church

NP

August 18, 1901

Portions of this manuscript are published in *CG 107, 110, 251, 259; AH 174, 220-221, 314; 7MR 14-16, 75*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I am unable to sleep after half past twelve o'clock. In the night season I was presenting before the parents of the Los Angeles church a message given me by the Lord in regard to their sinful neglect to train their children from their very infancy to form characters that will meet the approval of God. Parents should regard nothing as of sufficient consequence to take the place of their work for their children. *16LtMs, Ms 79, 1901, par. 1*

Please read the *fifth, sixth, and seventh chapters of Deuteronomy*. "Hear, O Israel, The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." [*Deuteronomy 6:4-7*.] *16LtMs, Ms 79, 1901, par. 2*

Parents are to take every precaution to prevent their children from growing up with objectionable traits of character. Parents are to control themselves for the sake of Him in whom they claim to believe as their Creator and their Redeemer. Parents, unless you prepare yourselves for the present and the future life, you will not be admitted into the city of God. The words addressed by Paul to Timothy are addressed to every member of the church, "Take heed to thyself and to the doctrine." [*1 Timothy 4:16*.] "Thyself" comes first. The soul-temple must be cleansed. The inner lamp must be trimmed. Piety, virtue, and godliness must be revealed in the home

life. God will not accept the most splendid service unless the one who offers it is first consecrated to Him by the entire surrender of the soul. Unless the root be holy, there can be no acceptable fruit. The great apostle, in commending <the churches of Macedonia to> his Corinthian converts for their benevolence and Christian liberality, tells in emphatic words the secret of the value of their good works, "They first gave their own selves to the Lord." [2 *Corinthians* 8:5.] *16LtMs, Ms 79, 1901, par. 3*

Jesus requires of the parents in Los Angeles a thorough change of their attitude in the home. He has entrusted them with the responsibility of training their children for Him. These children are His property, and by diligent training of their capabilities, they are to be carefully improved, that not one of them shall be lost. This responsibility no father or mother can safely neglect. If they shirk the God-given work which they should do in the church in their own house, God will be robbed of the influence which should be exerted for Him in the home and out of the home. By failing to bring their children up in the nurture and admonition of the Lord, parents rob God of His entrusted talents. *16LtMs, Ms 79, 1901, par. 4*

All are to put their capabilities to the very best use. Parents, invest wisely every talent that God has entrusted to you. Cultivate piety at home. Cherish and exemplify in the home life the sacred principles of truth. All are to be workers. The children are to be taught to bear their weight of responsibility, to do little deeds of service. Their hands and minds are to be kept employed in useful duties. *16LtMs, Ms 79, 1901, par. 5*

Parents, dress your children simply and plainly. Let their clothes be made of durable material. Keep them sweet and clean. Teach them to hate anything like dirt and filth. *16LtMs, Ms 79, 1901, par. 6*

Bear in mind, parents, that you are working for the salvation of your children. If your habits are correct, if you reveal neatness and order, virtue and righteousness, sanctification of soul, body, and spirit, you respond to the words of the Redeemer, "Ye are the light of the world." [*Matthew* 5:14.] He who will sit at the feet of Jesus and learn in meekness out of His Word will soon show improvement in manners because he is beholding Christ's character. *16LtMs, Ms*

Fathers and mothers, in the home you are to represent God's disposition. You are to require obedience, not with a storm of words, but in a kind, loving manner. You are to be so full of compassion that your children will be drawn to you. Keep them away from the society of those children who are disobedient and unruly, and then God can impress their minds. As the right work is done in the home, parents will find their own hearts subdued and melted. Strange prejudices which have been cherished by brethren and sisters in the church, prejudices which have borne evil fruit, will be overcome and will disappear. A spirit of candor will come in, a spirit which is after Christ's likeness. The tenacious desire to have your own way and to urge your own ideas, will be given up; for you will realize that you are in the presence of One whom God hails as His beloved Son, One to whom sinners can go as a personal Saviour.<sup>16</sup>*LtMs, Ms 79, 1901, par. 8*

To those who in weariness and trial and temptation come to the Saviour, He says, "I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Try it, fathers; try it, mothers. Many of you are church members, but you are not Christians. You cannot be Christians until you become assimilated to Christ, doing His works. Your Redeemer calls upon you to have a spirit and character akin to His. Many ask, Why does not the Lord work miracles in our day, as He did when He was upon this earth? Live in the home and in the world the life of a humble Christian, test the Lord by your vigilance, doing faithfully the work He has committed to you, and His miracle-working power will be shown by the change in your hearts.<sup>16</sup>*LtMs, Ms 79, 1901, par. 9*

"Faith is the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*] Every family must work by faith. The father, if a true Bible Christian, is the house-band of his family. He binds the family close to the throne of God; for he is the priest of his house. He is never to lose his interest in his family. He who has a family of boys must understand that whatever his calling, he is never to neglect the souls placed in his care. He has brought these

children into the world, and has made himself responsible to God to do everything in his power to keep them from unsanctified associations, from evil companionship. He should not leave his restless boys wholly to the care of the mother. This is too heavy a burden for her. He must arrange matters for the best interests of the mother and the children. It may be very hard for the mother to exercise self-control and to manage wisely in the training of her children. If this is the case, the father should take more of the burden upon his soul. He should be determined to make the most decided efforts to save his children. *16LtMs, Ms 79, 1901, par. 10*

When the father is assured that the weakness of his wife in failing to properly train the children is endangering their salvation, he must exert a strong influence to bind the children to his own soul. *16LtMs, Ms 79, 1901, par. 11*

The family firm must be well organized. Together the father and mother must consider their responsibilities, and with a clear comprehension undertake their task. There is to be no variance. The father and mother should never in the presence of their children criticize each other's plans and judgment. If the mother is inexperienced in the knowledge of God, she should reason from cause to effect, finding out whether her discipline is of a nature to increase the difficulties of the father, as he labors for the salvation of the children. Am I following the way of the Lord? This should be the all-important question. Other foundation can no man lay than that which is laid, which is Jesus Christ. The father and the mother must submit to [the] control of God, allowing no passion to be revealed in word or spirit. Eternal vigilance is the price of safety. Parents must trust implicitly in the power of Christ to transform the tendencies to wrong which have been transmitted to their children. *16LtMs, Ms 79, 1901, par. 12*

Parents, as you deal with your children, remember that you are dealing with a reproduction of yourselves. Therefore be sure to examine yourselves, to see whether you are indeed transformed in word and spirit. Put a bridle upon your words and actions. Never strike a child in anger. You may have to punish him with the rod; this is sometimes essential; but defer any settlement of the difficulty until you have settled the case with yourselves. Ask yourself, Have I

submitted my way and my will to God? Have I placed myself where God can manage me, so that I may have wisdom, patience, kindness, and love in dealing with the refractory elements in my home? There are times when a decided restraint must be placed upon the evil developments that arise. But remember every moment that Christ died, the Just for the unjust, that He might bring us to God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ... And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." [John 3:16, 19, 20.] *16LtMs, Ms 79, 1901, par. 13*

For the first ten years of a child's life the home is to be its school. In the home, parents and children are to learn together the way of the Lord. A child's rebellion and disobedience require discipline. But in administering this discipline, let parents understand their own relation to the heavenly Father. Do they not often draw apart from God, refusing obedience to His commandments? Let these words be studied, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." [Verse 21.] *16LtMs, Ms 79, 1901, par. 14*

The instruction necessary for the home is just what is needed in our institutions. Those in charge of our institutions should make a careful study of human nature, learning how to deal with minds. The youthful apprentices have their different temperaments to deal with. Temptation often comes to them, and they need the most careful, judicious treatment. These youth are but saplings; they are to be trained to be trees of the Lord's planting. They are to be carefully pruned. The church is a garden, adorned with trees and plants and flowers. These do not all need the same treatment. The varied characters in the home and in the school need careful culture, that in time they may fully mature, and bear fruit to the Lord's glory. *16LtMs, Ms 79, 1901, par. 15*

The young apprentices in our various institutions cannot be expected to show the wisdom of experienced workers. The Lord does not look for the wisdom in a child that He does in a man. He

does not expect those who have had few opportunities and advantages to show in the warfare of life the spiritual strength of a champion. But the Lord demands growth. Great patience is needed in dealing with beginners. They must receive oft-repeated instruction, that they may show piety and Christian growth.*16LtMs, Ms 79, 1901, par. 16*

Parents must give their children the right kind of education. With these children new responsibilities come to them. It is their privilege to learn line upon line, precept upon precept, here a little and there a little. The varied temperaments of the children need careful treatment and a knowledge of God's will.*16LtMs, Ms 79, 1901, par. 17*

Of Abraham the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." [*Genesis 18:19.*]*16LtMs, Ms 79, 1901, par. 18*

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." [*Verses 20, 21.*]*16LtMs, Ms 79, 1901, par. 19*

Abraham pleaded with God to save the city, saying, "Oh let not the Lord be angry, and I will speak yet this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." [*Verse 32.*] But in all the city not ten righteous persons could be found. The entire city was destroyed. Even the little children were destroyed; for evil had been transmitted to them by their parents. "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities." [*Genesis 19:24, 25.*]*16LtMs, Ms 79, 1901, par. 20*

Lot had chosen Sodom as a home because of its rich lands and beautiful surroundings. But he left the wicked city with the loss of everything he had.*16LtMs, Ms 79, 1901, par. 21*

This is a lesson to parents regarding the location of their families. It is not the most beautiful surroundings and the most fertile land that make a place desirable as a location. Worldly treasure will not save one soul. Human beings will taint and corrupt the earth which God has made so lovely. If the dwellers in beautiful places do not reveal purity and virtue, if they do not love truth and righteousness, the Lord will, after a time of test and trial, let His wrath break forth upon them, because they corrupt themselves before God.*16LtMs, Ms 79, 1901, par. 22*

We need now to be terribly in earnest. God is watching the families who claim to be Christian, to see how they are conducting themselves. If ever evangelical work was needed, it is now in our families, our schools, our sanitariums, and our publishing houses. Let us consider the work to be done. Fathers and mothers need to feel the converting power of God upon their souls. The life needs to be cleansed. There are many professing Christians who have never been transformed in character. This is why the Holy Spirit cannot accomplish its work upon human hearts. It is not spasms of feeling a desire to do right that will give us an inheritance among the saints in light. Throughout our churches and institutions there should be felt an intense desire to see souls transformed.*16LtMs, Ms 79, 1901, par. 23*

“The word of the Lord came unto me again, saying, What mean ye that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this proverb any more in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and ... hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.” *[Ezekiel 18:1-9.]16LtMs, Ms 79, 1901, par. 24*

“Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.” [*Verses 30-32.*] *16LtMs, Ms 79, 1901, par. 25*

“Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.” [*Ezekiel 36:25-28.*] *16LtMs, Ms 79, 1901, par. 26*

God calls for a thorough purification and cleansing of households and institutions. There is need, not merely of a revival, but of a reformation. Every church needs to be stirred as never before. When the light that God has given shines forth through human agencies, a great work will be done. In demonstration of the Spirit and with power will the truth be revealed in clear, distinct lines. But this work must begin in the home. *16LtMs, Ms 79, 1901, par. 27*



## Ms 80, 1901

A Message to the Los Angeles Church

NP

August 19, 1901

Portions of this manuscript are published in *AH 174*; *CG 500-501*.

This morning I have a message for the church in Los Angeles. The past camp-meeting will prove to you a savor of life unto life or of death unto death. Let it not be said of any one of you, "Ephraim is joined to his idols; let him alone." [*Hosea 4:17*.] To the unfruitful fig tree Christ said, "Let no fruit grow on you henceforth forever." [*Matthew 21:19*.] God forbid that these words should be spoken of you. *16LtMs, Ms 80, 1901, par. 1*

Fathers and mothers, your children have been largely left untrained, and God is displeased. You have not set before your children a good example. Let there be a different showing. Take up your neglected work. You need to be alarmed as you see your neglect to faithfully instruct your children. *16LtMs, Ms 80, 1901, par. 2*

Some who have recently received baptism are ignorant of the deep meaning of this solemn rite. This is a result of a neglect on the part of their parents to educate them in spiritual things. Parents, for Christ's sake, as you value the souls of your children, make it your first work to train them for the Lord. Those who have a knowledge of the truth, but who have not been sanctified through the truth, must now learn as never before what it means to reveal the meekness and lowliness of Christ. They should now prepare their hearts to receive the golden oil from the two olive trees as represented in the Word of God. *16LtMs, Ms 80, 1901, par. 3*

Take heed, parents; for you are not ready for the Lord's coming. Take heed to thyself and to the doctrine. Thyself, father; thyself, mother. Reform your individual characters. You are not prepared to do justice to your children or to yourselves. You must first humble your hearts before God, and overcome your defects. Talk less, and pray a great deal more. Receive the faith that works by love and

purifies the soul. Then the inner lamp, trimmed and burning, will shine forth brightly in faithful, earnest, consecrated work for your children. *16LtMs, Ms 80, 1901, par. 4*

Fathers and mothers, consecrate the tongue to the Lord. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*] Let there be no loud-voiced, angry commands heard in the home. Subdue the voice. Pity the children who have not had wise training. *16LtMs, Ms 80, 1901, par. 5*

Remember that it is not merely push and activity that the Lord requires. He wants you to obey the command, "Be still, and know that I am God." [*Psalms 46:10.*] Surrender your will to Him. Has it not in your own hands done enough mischief in the home? Place it now in the hands of the Lord. God will give fathers and mothers a rich experience in the knowledge of Christ Jesus our Lord if they will take themselves in hand and rule the spirit. When your will is under the control of the Holy Spirit, you can be workers together with God. *16LtMs, Ms 80, 1901, par. 6*

Parents, a reformation is needed in your home. You must consent to be ruled by the Holy Spirit before you can rule your children wisely. You must be trained by the Lord before you can properly train the little ones He has placed in your care. Your children have not been trained to habits of usefulness, and therefore they have feeble ideas of what it means to be a Christian. God calls upon you to teach them to prepare to be members of the royal family, children of the heavenly King. Co-operate with God by working diligently for their salvation. If they err, do not scold them. Never taunt them with being baptized and yet doing wrong. Remember that they have much to learn in regard to the duties of a child of God. *16LtMs, Ms 80, 1901, par. 7*

Have patience, fathers and mothers. Often your past neglect will make your work hard. But God will give you strength if you will trust in Him. Deal wisely and tenderly with your children. Remember that they are reproductions of yourselves, that from you they have received tendencies to wrong. *16LtMs, Ms 80, 1901, par. 8*

This is your day of trust. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Teach

your children that it is their privilege to receive every day the baptism of the Holy Spirit. Let Christ find you His helping hand, to carry out His purposes. By searching the Scriptures, learn what the will of the Lord is. Remember that only through justice and mercy and the love of God can you be saved, and that thus alone, through your ministration, can your children be saved. *16LtMs, Ms 80, 1901, par. 9*

By an unwise course of action you can make the baptism of your children of none effect. By prayer you may gain an experience that will make your ministry for your children a perfect success. *16LtMs, Ms 80, 1901, par. 10*

“Who then is that faithful and wise servant whom the lord hath made ruler over his household?” [*Matthew 24:45.*] Fathers and mothers, ask yourselves this question. Take your children and teach them how to live the life of a Christian. This is your day of responsibility and opportunity. Redeem the time by working faithfully for the Master. *16LtMs, Ms 80, 1901, par. 11*

## Ms 81, 1901

Talk/To Board of Directors of Pacific Press

NP

August 21, 1901

Portions of this manuscript are published in *PM 61, 91-94, 195-196; 9MR 95*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

**Talk given by Mrs. E. G. White to Board of Directors of Pacific Press. August 21, 1901.**

I will take up the last question first. For the past fifteen years much has been presented to me regarding the special work which should be done for apprentices by those who occupy positions of responsibility in our publishing houses. The Lord will lead us onward and upward if we are willing to be led. He wants us to reach a higher standard of spirituality than we have reached in the past. Those carrying responsibilities in our publishing houses have under their charge apprentices, who will be influenced by their words and actions. Those who have any part to act in the education of these apprentices should reveal Christ in their lives.<sup>16</sup>*LtMs, Ms 81, 1901, par. 1*

I have seen for a long time that the apprentices in our publishing houses have not received sufficient attention. It is not enough to see that they work the stated number of hours in the office. Connected with their work there should be hours for education. Studies should be taken up and lessons given at appointed times.<sup>16</sup>*LtMs, Ms 81, 1901, par. 2*

The workers in the office should be as one family. Tell the apprentices that they are members of God's family, and that He desires them to co-operate with Him. Tell them that they have been bought with a price, and that to each one of them God has given His work. To those who are faithful God will give capabilities,

enabling them to rise higher and higher. They gain a knowledge of God's will, and when temptation comes, they recognize it as such, and with God's help resist it. *16LtMs, Ms 81, 1901, par. 3*

The suggestion which has been made regarding the forming of classes for the education of the youth in the office is an excellent one. Bring pleasantness, encouragement, and hopefulness into this work. Reveal the truth that our heavenly Father has a close connection with us and that He wants us to stand where we can commune with Him. When we stand in this position, the salvation of the Lord will be revealed, for He says, "Them that honor me I will honor." [*1 Samuel 2:30.*] *16LtMs, Ms 81, 1901, par. 4*

The apprentices should be given instruction in bookkeeping. A knowledge of how to keep accounts will be a great help to them personally and a great advantage in their work. *16LtMs, Ms 81, 1901, par. 5*

The publication of our literature is a great work, a work which is to elevate and ennoble those connected with it, bringing before them their relation to God and God's relation to them, and the great work that is to be done in the sanctification of body, soul, and spirit. Keep this before minds as a living question, and the Lord will surely make you instrumental in the salvation of souls. *16LtMs, Ms 81, 1901, par. 6*

The youth in all our institutions are to be molded and fashioned and disciplined for God, and in this work the Lord's mercy and love and tenderness are ever to be revealed. This is not to degenerate into weakness and sentimentality. We are to be kind, yet firm. God wants us to demonstrate His love by showing a living interest in the youth in our care. Hold them up before the Lord, and ask Him to do for them what you cannot do. Let them see that you realize your need of divine help. *16LtMs, Ms 81, 1901, par. 7*

"Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] God desires this spirit to pervade the office. When last winter I spoke to the office hands in the chapel, I knew that angels were in the room and that the mighty power of God was there. Such a demonstration as this should be the greatest encouragement to those connected with the

office; for it shows that we are not working alone, that we have beside us One who is able and willing to help us to overcome. He says, "All power is given unto me in heaven and in earth." And He adds, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:18, 20.*]*16LtMs, Ms 81, 1901, par. 8*

The conversation carried on in the office should be elevating, far removed from all trifling and nonsense. There is so much common conversation. The Lord desires everything connected with His service to stand on an elevated plane. Remember that angels are walking through the office. The workers should be weighted down with the importance of the work, for the time is short. We have only a little time in which to work. We should be preparing to move to the city which hath foundations, whose maker and builder is God.*16LtMs, Ms 81, 1901, par. 9*

It is God's desire that discipline and order shall be maintained, but no arbitrary authority is to be shown. Loud-toned commands, harsh, dictatorial orders, harden the spirit, while words which show that the heart is filled with the milk of human kindness have a great influence for good. Keep before the minds of the workers the fact that they are in the presence of God, and that it is His desire that they shall be sanctified through the truth. If in their work they seem to receive no benefit, if they are only hardened by their connection with God's service, show them the danger of making their connection with the office a light matter, the danger of maintaining an attitude of indifference in regard to the influence they exert.*16LtMs, Ms 81, 1901, par. 10*

Before a worker is admitted to the office, he should be examined in regard to his capabilities and his spiritual condition. This examination should not be conducted in an arbitrary manner, but in the love of Christ, not after the regular order, but after Christ's order.*16LtMs, Ms 81, 1901, par. 11*

You are to feel the same interest in the youth under your care that a minister feels in those for whom he is working. You are to feel even a deeper interest, because the youth in our institutions are being trained to fill positions of responsibility. You do not know where the youth now in your care may be called to go in the future.*16LtMs, Ms*

*81, 1901, par. 12*

If familiarity is seen between the boys and the girls, take those in the wrong apart, and tell them that the course of action they have been following cannot be allowed in the office. Tell them that God is to be honored and glorified.*16LtMs, Ms 81, 1901, par. 13*

You cannot in your own power do the work required of you. God will aid you. Angels will be with you as you work in the fear of the Lord.*16LtMs, Ms 81, 1901, par. 14*

The light I have is that the ministers of Christ should take a deep interest in the spiritual welfare of those in all our institutions—our sanitariums, publishing houses, and schools. This is the instruction I have always tried to present. Again and again I have told our ministers that when they visit the office, they should make it a point to show their interest in the helpers by speaking to them of spiritual things. Show them that you have an interest in them. Ask them if they are making progress in the Christian life, if they delight in the study of God's Word. If they are discouraged, pray with them. Never scold. Five minutes of prayer is worth more than half an hour's scolding.*16LtMs, Ms 81, 1901, par. 15*

The work done for the spiritual interest of the workers in the office should be done with cheerfulness. It is not to be looked upon as a burden, but as a privilege. Those who do this work are not to wear long faces, as though they were going to a funeral. Their countenances should be lighted up with the joy of serving Christ.*16LtMs, Ms 81, 1901, par. 16*

Keep this idea uppermost. Make the social meeting as interesting as possible. Let each one feel that he has a duty to perform in the meeting. This will help the workers. Co-operate with the heavenly angels who are trying to make a right impression on every worker. They are sent forth to minister to those who shall be heirs of salvation.*16LtMs, Ms 81, 1901, par. 17*

In reference to the establishment of a branch office in Mexico, I cannot see why this work should not be entered upon. I cannot see why, when we are the helping hand of God, when we have been given instruction in regard to the part the publishing work is to act in

carrying the message of present truth, this opportunity should not be improved. It is through the publication of our literature that light is to shine forth to many places. Our books and tracts and papers will go where we cannot go. As these messengers are sent on their way, they will give their message. No one can enter into controversy with them, for they cannot answer back. They stand as dumb, but powerful witnesses for the truth. *16LtMs, Ms 81, 1901, par. 18*

Matters have been presented to me in this way. In some places where there are those who have been kept in one position for years, a change is frequently necessary. We read in God's Word, "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed." [*Jeremiah 48:11.*] *16LtMs, Ms 81, 1901, par. 19*

Those connected with our publishing houses should take an active interest in missionary work. As I look through the rooms of this office, and see the advantages you have, I wonder whether you realize the disadvantages against which those who are starting the work in new fields must contend. God has blessed you, and when a call is made for help by those who are endeavoring to establish another publishing house, He wants you to be ready to respond, just as He wants the sanitariums to respond when a call for help is made by those who are starting a new sanitarium. Those connected with our institutions which have been long established should overcome the inclination to add to their already abundant facilities, realizing that they have one hundredfold more than a newly established institution. Instead of investing money unnecessarily to make their own work more convenient, they should help in those places where the workers have nothing upon which to draw. *16LtMs, Ms 81, 1901, par. 20*

Attention has been called to the Southern field. All ought to feel a living interest in this work. They should do all they can to help, and God will return to them double for all they do. This is God's work and the money is His. When His workers obey His directions by establishing the work in a new field, it is not His purpose that they



shall be left to struggle along without help. When they pray to Him for aid, He has some way of answering their prayers, someone whom He desires to use as His helping hand in sending them assistance. And He will give them spiritual perception, so that the help sent them will be multiplied by wise use.*16LtMs, Ms 81, 1901, par. 21*

This instruction has been repeated to me no less than fifty times.*16LtMs, Ms 81, 1901, par. 22*

I am glad to hear Brother Jones speaking of Mexico. I am sure that God has a work to do in that field. It may be hard to see that much advancement is being made, but as in faith you sow the seeds of truth, you will reap a harvest. It is in God's order that the work should be started in Mexico. Let this work advance. The Lord desires His people to reach out into new fields. They are not to say, "The work is established where we are, and we need make no further efforts." Christ says, "Lift up your eyes and look on the fields, for they are ripe already to harvest." [*John 4:35.*] When doors are opened to us, God wants us to enter at once. Be prepared to improve the opportunity.*16LtMs, Ms 81, 1901, par. 23*

It is highly proper for those working at established centers to ask themselves, "What would I do were I in the position of those who are trying to start the work?" Let them practice self-denial, that they may make less taxing the work of those who are laboring in hard places. This is the purpose of God. When He tells you to help the work in such a place, take hold willingly to help. As this is done, God helps you, separating from your life that which He calls idolatry.*16LtMs, Ms 81, 1901, par. 24*

God wants everyone to represent Christ. We are to work as He worked. He did not confine His efforts to one place. When the people of one city pressed Him to remain with them, He said, "I must preach the kingdom of God in other cities also; for therefore am I sent." [*Luke 4:43.*] God wants us to show in the work in all parts of the world an interest like the interest of Christ. He wants us to do all in our power to bring prosperity to His work, that He may be represented.*16LtMs, Ms 81, 1901, par. 25*

We have failed to study from cause to effect. We have not

understood that we must be producers as well as consumers.*16LtMs, Ms 81, 1901, par. 26*

At one time I was instructed to say to the ministers in Oakland, "Why do you remain here, treading on one another's heels? Why do you not go to new fields?" They said, "Most of the places in California have been worked." But what if they have? Go to the people with a new message, a new gift. An interest will be awakened in the minds of many, and they will accept the truth.*16LtMs, Ms 81, 1901, par. 27*

But this is not all. Go to fields where the people have never heard the truth. There are such fields all around you, and every gift is needed.*16LtMs, Ms 81, 1901, par. 28*

In regard to the management of this office, there are points which God desires you always to remember. Never say as <some have> said, "Business is business, and religion is religion." God desires the spirit of liberality, generosity, and tenderness to control in the office. Do not allow this spirit to be quenched. Do not allow a spirit of harshness to rule. Be sensitive to the necessities of others. God wants us to respond to the calls for help, for His work is one. Do all you can to relieve the necessities that arise.*16LtMs, Ms 81, 1901, par. 29*

Tell the workers in the office of the needs of the work. Tell them of the education God wants them to obtain, that they may serve Him acceptably. Tell them that if they do all in their power to form a character which He can approve, their work will bear His endorsement, and although they may feel very weak, yet if they give themselves and all their interests to God, He will use them as His helping hand.*16LtMs, Ms 81, 1901, par. 30*

Those who improve their opportunities for gaining a knowledge of God, walking in the light and doing faithfully the work given them, will be used by the Lord. "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*] If small things are done with God's glory in view, the larger things will also be done in this way. This is the instruction the apprentices need, line upon line, precept upon precept, here a little and there a little.*16LtMs, Ms 81, 1901, par. 31*

These are some of the things which have been presented to me as matters of which you should take notice. Those in positions of responsibility in our publishing houses should not allow themselves to be pressed beyond measure with their work, so that they have no time to give to the spiritual interests which should ever be a living power in the office. When this interest is kept alive in the office, it will exert a powerful influence in the church, and when it is kept alive in the church, it will exert a powerful influence in the office. God's blessing will rest on the work when it is carried on in such a way that souls are won to Christ. *16LtMs, Ms 81, 1901, par. 32*

Sometime ago I was instructed that there are in the office things that are underhand and covered up. Were Christ on this earth, He would cleanse the office as He cleansed the temple. *16LtMs, Ms 81, 1901, par. 33*

Here is another point. Some one was looking over an order of job work which had come in. The inquiry was made, "How much do you receive for such work?" On hearing the reply, the question was asked, "Will it pay? Will it pay? This work occupies the hands and minds of many of your workers. Will it pay?" *16LtMs, Ms 81, 1901, par. 34*

Let your outside work go when it interferes with the spirituality of the office. Keep up the denominational work. *16LtMs, Ms 81, 1901, par. 35*

Teach the apprentices to do their work with exactitude. This is the instruction God desires you to give. To give the apprentices the education they need will require time. It may seem that you cannot afford so much time. But the time expended in this work will bring splendid interest; O, it will bring splendid interest! As you strive to give the youth in your care a perfect education, your work will be approved by God. You are working with Christ. Those for whom you work may be faulty. They may have inherited from their parents tendencies to wrong. Be kind to them. God wants us to stand where we can say, "Thy gentleness hath made me great." [*Psalm 18:35.*] *16LtMs, Ms 81, 1901, par. 36*

While we are to be gentle, we are never to cover up an error. We are to strive earnestly to lead those who sin to see the sinfulness of

sin. When God sees that we are trying to work for the ignorant and those who are out of the way, He will help us. When one offends, do not turn him off without laboring earnestly for him. Give him another trial. Urge him to reform. If he is turned away without repenting, he will continue to do as he has done in the past. *16LtMs, Ms 81, 1901, par. 37*

Win the confidence of the youth. I have always said, "Give me the confidence of a child, and I can do anything with him." In dealing with one another in business lines, be sure not to do anything that will cause others to lose confidence in you. Stand on the side of liberality and mercy. Let all you do and say leave the impression that you are striving to reveal God's love. In His directions to the children of Israel, the Lord told them that they were not to gather all the fruit from their vineyards and that they were to leave the corners of their fields unreaped, that the needy might thereby find sustenance. Today He desires us to help those who are struggling to find standing room. Never are we to look upon it as a virtue to make their work as hard as possible. *16LtMs, Ms 81, 1901, par. 38*

God is rich. He can afford to be liberal. He desires His servants to work in lines that will inspire confidence. Every one is to be liberally dealt with. Yet the fragments are to be gathered up, that nothing be lost. *16LtMs, Ms 81, 1901, par. 39*

In dealing with minds, be very careful to reveal Christ. Make your apprentices understand that they are a part of the firm. Say to them, "We want you to co-operate with Christ. As you do this, you will work out your own salvation with fear and trembling; for God will work in you, to will and to do of his good pleasure." Do nothing that will lead the apprentices to feel that they have not been treated right. This feeling corrodes in the mind, and the impression is never lost. *16LtMs, Ms 81, 1901, par. 40*

May the Lord give us tender hearts, hearts of flesh, not hearts of steel. Remember that as you judge, so you will be judged. To those who show mercy, God will show mercy. Remember that to you has been given the privilege of helping Christ in the person of His saints. When you use this privilege aright, you are giving glory to the Saviour. Your work will bring you rich returns. *16LtMs, Ms 81,*

*1901, par. 41*

I speak of these things because I want you to study them. God desires you to give these matters special attention. If we raise the standard high and keep it high, God will give us for our hire souls who will rightly represent His truth. This is better than money. When in this institution God's work is done in His way, rich blessings will come to the workers. *16LtMs, Ms 81, 1901, par. 42*

## Ms 81a, 1901

Talk/The Work in England

Battle Creek, Michigan

April 19, 1901

This manuscript is published in entirety in *GCB Extra 04/22/1901*.

**The Work in England. Talk by Mrs. E. G. White at Gen. Conference. Printed in *G.C. Bulletin, Vol. 4, Extra, 17*.**

It seems to me that the necessity of the work in England is a very important question to us in this country. We talk about China and other countries. Let us not forget the English-speaking countries where, if the truth were presented, many would receive and practice it. *16LtMs, Ms 81a, 1901, par. 1*

Why is it that more work has not been done in England? What has been the matter? The workers could not get means. Does not this speak to us of the necessity of economy in every line? Does it not speak to us of the necessity of guarding against wasting the money which the Lord has placed in our hands to help forward His cause? *16LtMs, Ms 81a, 1901, par. 2*

London has been presented to me again and again as a place in which a great work is to be done, and I have tried to present this before our people. I spent two years in Europe, going over the field three times. And each time I went I saw improvement in the work, and the last time a decided improvement was manifest. And oh, what a burning desire filled my heart to see this great field, London especially, worked as it should be! Why have not workers been sent there, men and women who could have planned for the advancement of the work? I have wondered why our people, those who are not ordained ministers, but who have a connection with God, who understand the Scriptures, do not open the Word to others. If they would engage in this work, great blessing would come to their own souls. God wants His people to work. To every man—and this means every woman, also—He has given his work, and this work each one is to perform according to his several

ability. *16LtMs, Ms 81a, 1901, par. 3*

Let no one suppose that the work in London can be carried forward by one or two. This is not the right plan. While there must be those who can oversee the work, there is to be an army of workers striving to reach the different classes of people. *16LtMs, Ms 81a, 1901, par. 4*

House-to-house work must be done. This work we have done in Australia, and we have seen the salvation of God as this work has been carried forward. *16LtMs, Ms 81a, 1901, par. 5*

Those who have means are to help the work with the money the Lord has entrusted to them. And God wants men and women who are willing to give themselves entirely to Him, even as Elisha did when, as he was ploughing, Elijah came to him and bade him follow him. Elisha obeyed, and we read that his first work was to pour water on the hands of the prophet. He willingly took up the work of ministering to him, and thus he became acquainted with the work in which he was afterward to have a leading part. *16LtMs, Ms 81a, 1901, par. 6*

Elisha's work was not the same as Elijah's, yet they were both working for the Lord. Let no one, when asking for help for a place, say what help they want and what help they do not want. God knows what they need. No human being can know just what help is needed for any field, but God knows. It is not God's plan for us to establish ourselves in a certain place, and then specify the kind of help we are willing to accept. This is not the right way. Say, "Lord, we need help. Send us those who will best advance the work." Let not those who are managing the work in the different parts of the field say, "I cannot accept this man. I am afraid something will come in that will throw the work into perplexity." God knows what is best for His people, and He will help them when they fall into difficulty. We wish we had heaven here below, but we have not. The church militant is not the church triumphant. The church militant must wrestle and toil. She must strive against temptations and fight severe battles, because Satan is not dead. His agencies are much more active in his work than are the agencies of God in the work of their Leader. *16LtMs, Ms 81a, 1901, par. 7*

God calls upon His people to awake. There is much work to do, and no one is to say, "We do not want this one. He will stand in our way. He will hinder us." Cannot God take care of that? Are there not those in this congregation who will settle in London to work for the Master? Are there not those who will go to that great city as self-supporting missionaries? But while missionaries are to do all they can to be self-supporting, let those who remain here, who Sabbath after Sabbath come to the Tabernacle to hear the Word of God, who have every convenience and advantage, let them beware how they say to those they send to foreign fields, destitute of every facility and advantage, "You must be self-supporting." *16LtMs, Ms 81a, 1901, par. 8*

Those who go to foreign fields will always find themselves placed in awkward positions at first. They will find that they have many things to correct in their manner of work. But if they persevere, they will gain the ability to take up the work and carry it forward successfully. *16LtMs, Ms 81a, 1901, par. 9*

God wants His workers to stand together in perfect unity. One worker is not to measure another worker, trying to find out how high or how broad he is spiritually. If you think your fellow worker is not all he ought to be, try to show him where he is lacking. Those who are in a new field cannot expect to possess the experience of those who have been in the field for years. They are to be trained and educated, learning lesson after lesson, [in] how to do the work. *16LtMs, Ms 81a, 1901, par. 10*

To those in America who all their lives have indulged themselves, God says, "If any man will come after me, let him deny himself, and take up the cross, and follow me." [*Matthew 16:24.*] The one we are told to follow is the Majesty of heaven, the King of glory, who, in His great love for the human race, laid aside His royal robe and kingly crown, and came to this earth to show men how to live Christian lives. He tells us that self-denial is the evidence of discipleship. *16LtMs, Ms 81a, 1901, par. 11*

Could the curtain be rolled back, you would today see that the angels of heaven are looking with sadness upon our terrible neglect. All heaven is waiting to give God's sufficiency to those who



will consecrate themselves unreservedly to the Master's service. Let us remember the words, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." [*Zechariah 4:6.*] *16LtMs, Ms 81a, 1901, par. 12*

God wants His people to come into working order. He calls upon them to stand in such a position that He can work through them. What is the work of the right hand? It is to open doors for the entrance of the body. This is the work the medical missionary work is to do for the message. God wants every one of us to be His helping hand. The medical missionary work is to be carried forward in every field. *16LtMs, Ms 81a, 1901, par. 13*

The Lord wants His people to die to self and live in Him. Are we willing to do this? Are we willing to say, I will give myself to the work, not to require the highest wages, but to do the best I can for God? *16LtMs, Ms 81a, 1901, par. 14*

We need now to open the door to the work in London. This door has long been closed, but it must now be opened. Brother Prescott is fully capable of organizing the work in that field, but means must be provided. Think of how little help England has had. How do we stand before God as regards the work there? Job said that the things he knew not he searched out. God wants you to search out the things you do not know. He wants you to set the work in England in operation in such a way that He can co-operate with you for its advancement. *16LtMs, Ms 81a, 1901, par. 15*

The European field must receive the attention it needs. And we are not to forget the needy fields close at hand. Look at New York! What representation for truth is there in that city? How much help has been sent there? Our education and health work must be established there, and this work must be given financial aid till it is self-supporting. *16LtMs, Ms 81a, 1901, par. 16*

In Europe there are outsiders who have money. Let men who have tact go to these people and tell them what is being done to help the people of all denominations. Tell them that you are desirous of establishing a sanitarium, where people of all classes can be helped; that you want to establish a school where the Bible will be used as the basis of all the work, where the youth can be educated

in Bible lines. There are those who, if approached in the right way, will give of their means to help in this work.*16LtMs, Ms 81a, 1901, par. 17*

The Lord wants every one who goes to London to stand where he can say, We are brethren. I am willing to learn every day, that I may be so educated that it may be said of me, "Ye are complete in Christ." [See *Colossians 2:10*.] God wants those at the heart of the work to practice self-denial and self-sacrifice. Do not look over to London and say, "Be ye warmed and be ye clothed and be ye fed," while neglecting to do those things which will relieve their necessities. [See *James 2:16*.]*16LtMs, Ms 81a, 1901, par. 18*

God does not want you to measure men, to cherish your peculiar impressions of what men should be in order to be accepted by God.*16LtMs, Ms 81a, 1901, par. 19*

There is a work to be done in London. I have been given light that this work can be done, and that help will come from outside. Those who have money will give of their means. You need not be delicate about asking them for money. Whose money is it—the Lord's? All is His. Then cannot you ask men to give Him a little of their means, and thus lay up for themselves a treasure in the heavens? Cannot you do it? When I was collecting money to establish the work in San Francisco, I was appealing to men whom I knew had means; but when I asked for pledges, they did not stir. A man arose and said, "Do you milk the goats over the fence? Because here is some money I wish to give, though I am not a Seventh-day Adventist."*16LtMs, Ms 81a, 1901, par. 20*

God wants His work to go forward in New York. There ought to be thousands of Sabbath-keepers in that place, and there would be if the work were carried on as it should be. But prejudices spring up. Men want the work to go in their lines, and they refuse to accept the plans of others. Thus opportunities are lost. In New York there should be several small companies established, and workers should be sent out. It does not follow that because a man is not ordained as a preacher, he cannot work for God. Let such ones as these be taught how to work, and then let them go out to labor. On returning, let them tell what they have done. Let them praise the

Lord for His blessing, and then go out again. And encourage them. A few words of encouragement will be an inspiration to them.*16LtMs, Ms 81a, 1901, par. 21*

If you see things to find fault with, remember that Christ said to His disciples, "Come ye apart ... and rest a while." [*Mark 6:31.*] And in this place of retirement they told Him all about their labor, and Christ instructed them how to work. They said, "Master, we saw one casting out devils in thy name, and we forbade him; because he followeth not us." And Jesus said to them, "Forbid him not; for he that is not against us is for us." [*Luke 9:49, 50.*]*16LtMs, Ms 81a, 1901, par. 22*

We need to come in closer touch with humanity. We need to put away our wrong, preconceived opinions. Among those that are standing at the head of the work there is too much prejudice. The feeling is too prevalent, "I am perfect. I do not need any simmering down at all." If Christ should come, as represented in Malachi, the fuller's soap might make us a good deal less than we are.*16LtMs, Ms 81a, 1901, par. 23*

What we need is to hear the Lord's call to work. Instruct men in every line. You have a whole corps of workers in this place. It is time that you stopped taking the measurement of every man who comes in here. It is God who is to measure the men, and place them where they can be learning from those who have had experience. He does not send them forth without educating them, without training them to do His work. But you must take inexperienced men and work with them. When you see them working and speaking, and they do not say just what you would say, do not groan as though they were spoiling the whole work. Sit still; be quiet; and tell them afterward how they can improve in their manner of work. Never discourage them. God desires us to come into working order and to stand in that position where we will heed counsel. Every one of the young men is to heed counsel. They are not to set up their own opinions as though there were no way but theirs.*16LtMs, Ms 81a, 1901, par. 24*

The field in New York is ripe unto the harvest, and if Elder Haskell and his wife feel that it is their duty to go there and work for the

people, I believe that God will greatly bless them, enabling them to bring from the Lord's treasure house things new and old. And He will bless Brother Prescott and Brother Waggoner, as they take up the work in England, where they have labored so hard. The Lord desires that men and women strong in the faith be sent there to work by their side. Men are needed there who can take financial management of the work. Help is needed in every line, and as workers go forth to labor in this line, God will strengthen them. Angels from heaven will stand beside them as they strive to teach others the truth for this time. Let this work be taken hold of in earnest. Let plans be made for its advancement, and a different report will be brought in at the next General Conference, if time lasts long enough for us to hold [one]. *16LtMs, Ms 81a, 1901, par. 25*

Let those who have money help the work in England with their means. The work there has had very little help in this line. God forgive and pardon us for not making plants all over Europe and in the great city of London and its suburbs. God grant that men and women will go there who are willing to sacrifice for Him, who in their homes will exert an influence that will tell in favor of the truth, who will hold Bible readings with their neighbors, bringing the third angel's message to their personal attention. We cannot hide ourselves away from the multitude and expect them to hunt us up. God wants us to make ourselves known. The third angel's message is to go with a loud cry. *16LtMs, Ms 81a, 1901, par. 26*

Brother Conradi has carried a very heavy burden of work in Europe. Brother Conradi, the Lord wants you to have laborers to stand with you, and He wants you to give them all the encouragement you can. He wants the work you are doing to go with strength and with power. You have been doing the work of several men, and God has greatly blessed your labors. The angels of God have done this work, not Brother Conradi. He has opened doors for the angels, and they have entered. And if you will all open doors for the angels and give God an opportunity to work, let me tell you that He will set in operation that which will carry forward the work with a strength you do not dream of. "Faith is the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*] God wants us to work by faith. Put away all criticism, all unbelief, all desire to measure

your fellow worker, who perhaps has not had one-hundredth part of the opportunity you have had. The Lord desires you to work and pray in all simplicity. He told Nicodemus that unless he were born again, he could not see the kingdom of heaven. We must be born again. We must leave behind all our inherited and cultivated tendencies to wrong. We must talk and walk and work with Jesus, taking Him with us every where we go. What we need is heart-religion. We need to sit low at the feet of Jesus Christ, where we can learn the precious lessons He is waiting to teach us. *16LtMs, Ms 81a, 1901, par. 27*

The power of God means everything to us. God will make the impression on hearts if self is taken out of the way. Let the [A]ngel of God place [H]is stamp on the message you bear. God help us to work in Christ's lines as we seek to give to the world the last message of warning. *16LtMs, Ms 81a, 1901, par. 28*

Let the name of the Lord be magnified. We want the truth to triumph, and it is going to triumph in every respect. Let every one pray in faith. Let every one talk in faith. Let every one inspire the next one. Do not begin to pull each other down, or speak disparagingly of one another. Let all fix their eyes upon Christ, not upon man. Let us educate men who are under the influence of the Spirit of God and we shall see that one can chase a thousand, and two put ten thousand to flight. The powers of darkness cannot withstand God nor the angels who do His will. Let us work intelligently, in solid lines, and we shall see the salvation of God. *16LtMs, Ms 81a, 1901, par. 29*

## Ms 82, 1901

Interview/With Dr. and Mrs. Sanderson

"Elmshaven," St. Helena, California

August 25, 1901

See variant *Ms 82a, 1901*. Portions of this manuscript are published in *CG 85-86, 253-254; CD 489-490; 1MR 71-72, 282-283; 1Bio 21*.

**Report of Interview of Dr. and Mrs. A. J. Sanderson with Mrs. E. G. White, 7 a.m., August 25, 1901.**

Mrs. White: Now you may present what you have upon your mind.*16LtMs, Ms 82, 1901, par. 1*

Dr. Sanderson: I want to emphasize the ideas that I had relative to the education and training of our helpers and what I thought that the work ought to be. It has been my conviction in all my work that every effort that was made would be purely a matter of education, either with the patients or the helpers, that the only consistent way to get them to change their course is to educate them so that they can see the reason for it, and do it by their own free will. In our family things will come up that will need discipline, and it seems to me that the more we educate, the less we will have to discipline; and to discipline without educating, it seems to me, is more a destructive work than an educative work.*16LtMs, Ms 82, 1901, par. 2*

Sister White: I thought that was understood in our work all the way through.*16LtMs, Ms 82, 1901, par. 3*

Dr. Sanderson: Yes; but there is a great deal of difference in the way different people go at it.*16LtMs, Ms 82, 1901, par. 4*

Sister White: While we know that the helpers must receive an education, yet there is to be an enforcement of the rules of the institution, or else there will be a broken up, distracted state of things, which must not be allowed. There must be discipline connected with such an institution. Education is good, yet in such

an institution discipline is decidedly necessary.*16LtMs, Ms 82, 1901, par. 5*

Dr. Sanderson: I am sure that there should be discipline, but it has to be done with the educational work.*16LtMs, Ms 82, 1901, par. 6*

Sister White: It should be all woven together. The discipline should come in connection with the education. The discipline and the precept go together.*16LtMs, Ms 82, 1901, par. 7*

Dr. Sanderson: Yes, I think that is true. But I think when you undertake to discipline without educating, when you undertake to change the course of a helper without getting him to see the reason why you are doing it, you always make it worse and do not accomplish anything.*16LtMs, Ms 82, 1901, par. 8*

Sister White: Well, they should be told why these things are done. Appeal to their reason. Do not let them remain in ignorance.*16LtMs, Ms 82, 1901, par. 9*

Dr. Sanderson: I think that has been the greatest source of our difficulty in the Sanitarium. I have always tried to work on those lines, and I think that the difficulties in the management have come from that more than anything else.*16LtMs, Ms 82, 1901, par. 10*

Sister White: It comes as the result of a lack on both sides. If you do not make the education of sufficient force to ensure its being carried out, it does not amount to anything. Then too, there is a lack, if they are given the "You must" and "You shall" without the education. As you will see when the educational book comes out, I have had laid open before me these things. The education that is given does not amount to anything unless it is carried out by practical obedience and service.*16LtMs, Ms 82, 1901, par. 11*

Dr. Sanderson: No, it is no good, except they carry it out; but often it takes line upon line, and precept upon precept upon precept, in order to get them to carry out the education they receive.*16LtMs, Ms 82, 1901, par. 12*

Sister White: We know that, because we have met these questions in our educational institutions, especially in Avondale.*16LtMs, Ms*

82, 1901, par. 13

Dr. Sanderson: I do not think that you can look upon educational work in our institutions—in our sanitariums, and among our patients—in the same way that you can in our schools where we are dealing entirely with young people and children.<sup>16</sup>*LtMs, Ms 82, 1901, par. 14*

Sister White: I am speaking of education along medical missionary lines of work, in our sanitariums as well as in our schools; the principle is the same, and it is the practical carrying out of the principle that gives the people confidence in the work. In the family there must be correct education and discipline. I took up this question during our recent camp-meeting at Los Angeles. Discipline begins with the educator; the teacher should always be properly trained. As teachers in their own family, parents are to see that the rules are not disobeyed, because if disobedience to parents is allowed, disobedience to God would be encouraged. The father and mother, as teachers in the home, should teach their children to obey the commandment of God, “Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” [*Exodus 20:12.*] A heavy responsibility rests upon parents. They are to teach their children to obey this command. By allowing their children to go on in disobedience, they fail to exercise proper discipline. Children must be brought to the point of submission and obedience. Disobedience must not be allowed. Sin lies at the door of the parents who allow their children to disobey.<sup>16</sup>*LtMs, Ms 82, 1901, par. 15*

Dr. Sanderson: You would not think an arbitrary obedience that was forced out of the children, without the heart being in it, would do any good, would you—when the individual did not see the right of it?<sup>16</sup>*LtMs, Ms 82, 1901, par. 16*

Sister White: Are you speaking of a child?<sup>16</sup>*LtMs, Ms 82, 1901, par. 17*

Dr. Sanderson: Do you think that forced obedience out of an individual, because an individual is so influenced that he has to obey and does not want to obey—do you think that does him any good?<sup>16</sup>*LtMs, Ms 82, 1901, par. 18*



Sister White: You cannot force a grown person to any course of action, because God compels no one to obey Him. It is left for you to lay down the principles. If they refuse to accept the principles, then separate them from the institution without further controversy. This is the course of action to follow. Discipline commences with the person. Parents must educate their children for their present happiness and for their future eternal happiness. If parents first learn obedience themselves, they are prepared to bring up their children to obey strictly. No half-way work is to be done. Children are to understand that they are to obey. When fathers and mothers discipline their children in the fear of the Lord, they may have a church in their home. Then they are prepared to have their names recorded on the church-book, and to work in the church. Discipline in the church has been neglected, and neglected, and neglected, until there is existing a disorganized state of things, which is not pleasing to God. Many names now retained on the church-book should be dropped. When they repent, confess their sin, and humble the heart before God, then let them unite with the church.*16LtMs, Ms 82, 1901, par. 19*

Dr. Sanderson: I think that is true. It is pretty hard, though, when you get a child that has never been disciplined in the home, to discipline him in the church.*16LtMs, Ms 82, 1901, par. 20*

Sister White: O yes; as I have said, the beginning is with the father and the mother; they must discipline themselves; and then they can discipline their children. Then when these children unite with the church, they will carry with them the habits of obedience they have learned in the home. But so often they are allowed to go all haphazard, just as they want, saying, "I don't want to." When I was a child, when was told to do something, sometimes I would begin to speak words of complaint, and would go out of the room. But I would be called back, and asked to repeat what I had said. Then I would repeat it. My mother would take that up, and show me how I was a part of the family, a part of the firm; that it was as much my duty to carry my part of the responsibility as it was my parents' duty to take charge of me. She would carry that right out to the letter. I had my times now and then for amusement, but I tell you there was no idleness in my home, and there was no disobedience there that was not taken in hand at once.*16LtMs, Ms 82, 1901, par. 21*

Dr. Sanderson: If our young workers had always had that discipline, our institutions would be altogether different. But we have to deal with young people and grown-up people who have not had that discipline. That is what makes it complicated.*16LtMs, Ms 82, 1901, par. 22*

Sister White: As those in the institution are nearly all believers, you should let them see that as they are professedly under service to God, you have the same responsibility as parents have over their children, to require them to walk in the right way, according to the Word of God; and if they do not do it, why, then, it is of no use for them to stay there, and attempt to get an education, because it would all be false. They cannot get it without coming under discipline. Without a proper training they will never be of any service to God or to any one else; therefore obedience is a reasonable requirement for the benefit of both themselves and the institution.*16LtMs, Ms 82, 1901, par. 23*

Dr. Sanderson: O, I think that is true.*16LtMs, Ms 82, 1901, par. 24*

Sister White: There is where the heaven is brought into the family. If we ever unite with the family in heaven, we must begin that work of having a heaven in the home. We may have heavenly order in the family in our homes here below. I am instructed to caution parents never to punish in anger, never to raise the voice, never to let any passionate word escape their lips. I never allowed my children to think that they could plague me in their childhood. I also brought up in my family others from other families; but I never allowed those children to think that they could plague their mother. Never did I allow myself to say a harsh word or to become impatient or fretful over the children. They never got the better of me once—not once, to provoke me to anger. When my spirit was stirred, or when I felt anything like being provoked, I would say, “Children, we shall let this rest now; we shall not say anything more about it now. Before you retire, we shall talk it all over.” Having all this time to reflect, by evening they had cooled off, and I could handle them very nicely.*16LtMs, Ms 82, 1901, par. 25*

Dr. Sanderson: I think we agree entirely upon the principles that ought to be carried out in the institution, and upon the education

that ought to be given; and, of course, it always takes time, however, to make reforms and to carry the people with you. *16LtMs, Ms 82, 1901, par. 26*

Sister White: It takes a great deal of time, if they never begin. Now is the time to begin. If you wait, and wait, and wait, and allow disorder to come into the institution, and this disorder prevails, there never would be any reform before the institution closes. There are dispositions that must be handled decidedly, yet dispassionately. They must understand what the institution is—that it is something we are carrying on in behalf of God; it is a sacred place, and there are to be no side issues connected with it. The helpers are to come up to time, and to obey the rules of the institution, or else they can go somewhere else to get their education; because in an institution like this, where the influence of one will have an effect on the influence of another, a wrong, counteracting influence cannot be allowed; for this catching spirit of so-called independence would soon permeate the institution, making it an unmanageable affair. It would be a wicked thing to let it go so, because you are sanctioning wickedness when you do not take it right in hand and stop it right where it is. There is a solemn responsibility resting upon every soul working along educational lines. If we expect the Lord to co-operate with us, we cannot carry out our ideas, but must do what the Word of God tells us to do. *16LtMs, Ms 82, 1901, par. 27*

Dr. Sanderson: You take Christ, the life of His disciples. Christ did not undertake in the early part of His ministry to change their lives all over. They carried habits and temperaments with them all the time Christ was with them, and Christ educated all the time; but He did not accomplish all that He wished to accomplish, even until He left them. *16LtMs, Ms 82, 1901, par. 28*

Sister White: Not in Judas, He did not. *16LtMs, Ms 82, 1901, par. 29*

Dr. Sanderson: He did not in Peter. *16LtMs, Ms 82, 1901, par. 30*

Sister White: I know that. He did not fully in Peter. But He did in Peter until the great trial came. Peter was submissive to the Lord until his great trial came. There was nothing in John. When He reproved John for proposing to call down fire from heaven, and all these things, John repented, and so did Peter. Christ knew the

awful trial was coming, and He told Peter all about how it would come; and Peter had a pretty sore time of it, I assure you, in carrying out his own way. Of course Jesus did not force him. He let Judas have the whole education—but we have no need to bring up those things. Christ rebuked them severely. You know He again and again did it. He rebuked John, and rebuked Peter. He said, “Get thee behind me, Satan.” He had been trying to prepare Peter for the great trial. Satan was influencing the mind of Peter. Christ said the rebuke Peter gave Him came from Satan. Said He, “Get thee behind me, Satan: thou art an offence unto me.” [*Matthew 16:23.*]*16LtMs, Ms 82, 1901, par. 31*

Dr. Sanderson: It seems to me that is the attitude always to take—to be in a perfect attitude where you can give perfect advice, and act with authority; but after Christ had educated them, after He had rebuked, He never attempted to do anything more than that with His disciples. It took them years in order to develop righteous principles and see things as they ought to be seen. I think with young people—we have young people that come here with certain temperaments, and you cannot change those temperaments, if you try to. You have to expose those temperaments, and expose those lives to Christian influences and to conditions by which they can gradually come to see their condition, and by which they will become transformed.*16LtMs, Ms 82, 1901, par. 32*

Sister White: That is all that we have ever tried to do; but if they, after understanding plainly what the rules of the Sanitarium are, go on the same way, not caring for the rules, then it is right to separate them from the institution, because not merely the one person, but the whole institution, is affected by the phase of character of that one person. That is how it is. All of the people—the whole class of students—are affected by the atmosphere which surrounds the soul of the one who will not come to the right terms.*16LtMs, Ms 82, 1901, par. 33*

Dr. Sanderson: I think that is true. I think if there is a person there who is bound to take an independent course, independent of the atmosphere and the rules and regulations of the institution, he ought to be separated; and I have always thought this; only what troubles me is to know how much leniency and patience we ought

to maintain to some who may know well, and have not the power to do it. *16LtMs, Ms 82, 1901, par. 34*

Sister White: Of course there is to be a dealing with them something like Christ has instructed us to deal with the church members. You go to them alone, and talk with them. If they will not hear you, then take two or three others. If they will not hear you then, set them aside. Christ has told us what to do. He has given us our lesson. *16LtMs, Ms 82, 1901, par. 35*

Dr. Sanderson: If those rules had always been carried out, there would have been a good deal better condition of things now. *16LtMs, Ms 82, 1901, par. 36*

Sister White: Certainly there would be; but they have not always been carried out. These rules have been neglected. *16LtMs, Ms 82, 1901, par. 37*

Dr. Sanderson: But they ought to be carried out in the right way. *16LtMs, Ms 82, 1901, par. 38*

Sister White: There is a right way, and there is a wrong way. I never lifted a hand to my children before I talked with them; and if they broke down, and if they saw their mistake (and they always did when I brought it before them and prayed with them), and if they were subdued (and they always were when I did this), then I had them under my control. I never found them otherwise. When I prayed with them, they would break all to pieces, and they would throw their arms around my neck and cry like children. *16LtMs, Ms 82, 1901, par. 39*

Edson ran in one day. "Come," said he, "come, Mother, I want you to pray with me." "Well," I said, "what is the matter? What's up now?" Said he, "My little cousin struck me, and I struck him back, and," said he, "I'm afraid it will be written in the book. I don't want it to be written in the book." Well, I took him into the bedroom, knelt down, and prayed with him; and then he prayed. He asked the Lord to forgive him and not to put it in the book. He seemed so afraid his mistake was going to be written in the book. He had heard me talk in meeting concerning the wrong deeds of persons being recorded in the book. He just cried and broke all to pieces, saying, "Now,

Mother, you don't think it will be put in the book, do you?" Said I, "No, I know it will not be." Then he was very much pleased. But passion, the jerking and twitching of children, and hurting them, bruising them, I cannot tolerate anywhere nor in any way.*16LtMs, Ms 82, 1901, par. 40*

Dr. Sanderson: That passion that bruises children is the same thing as that impatience which becomes arbitrary and offensive to a grown person when you undertake to change them; and there is just where the difficulty in our work comes in. I have never been able to co-operate with that kind of discipline. I have never objected to anybody's using that discipline, if they took the responsibility; but standing in the responsible position that I have, I have always taken the other policy—of trying to educate and get them to reform. And that is the only successful way I have found in changing anybody's course and altering their condition.*16LtMs, Ms 82, 1901, par. 41*

Sister White: A Christian would do that. There is no question about that. Christians who have an abiding Christ in them will never hurt and bruise the soul by their words, by their spirit, or by their actions. They never will do it.*16LtMs, Ms 82, 1901, par. 42*

Dr. Sanderson: I think that everybody has to be moved by an inner Christian principle in the soul. If they have it themselves, they will discipline others in accordance with that; but for a person who has not that experience for themselves, to make another have an experience they think they ought to have, is always destructive work.*16LtMs, Ms 82, 1901, par. 43*

Sister White: Yes, it always is, because they themselves must be ruled and controlled. When those, who in childhood have been left uncontrolled and passionate, come to maturity and attempt to govern children, that passion will fly out every time their way is crossed.*16LtMs, Ms 82, 1901, par. 44*

Dr. Sanderson: Certainly.*16LtMs, Ms 82, 1901, par. 45*

Sister White: Therefore it is the wickedest thing, I hold, for parents not to bring up their children in the nurture—there is nurture to it—and admonition of the Lord.*16LtMs, Ms 82, 1901, par. 46*

Dr. Sanderson: Now the great difficulty of our institutions and our work throughout the Conferences is the fact that people are set to work and set in authority that have not got that experience. They have a certain knowledge of the truth; they have a knowledge of a form of the truth, a form of diet, a form of reform, and they carry that out in form, and they try to have everybody else carry it out in form; but it does not work, and when others are told to do it, and do not see the heart and life in it, it is always destructive.*16LtMs, Ms 82, 1901, par. 47*

Sister White: Yes. But you will meet these negative, warring spirits everywhere, and if you let them have their sway, there will be great mischief done; but if you in the name of the Lord show them that it is not the right spirit, that you cannot have it, that it must not be indulged, that things cannot be corrected and set in order in that way, and then represent in your own spirit the meekness and tenderness of Christ—this is what we should endeavor to do. There is one who rushes into the fire, and another rushes into the water; but there is a right way—the narrow path of self-denial. They will think they have to give a lecture, or something, and that will set things in order. You have to come directly to the person and ask them, “Why did you do that?”*16LtMs, Ms 82, 1901, par. 48*

Dr. Sanderson: Yes, I think that is true—that personal work is the only way to accomplish that.*16LtMs, Ms 82, 1901, par. 49*

Sister White: Ask them, “Why did you do that? You know that is wrong, and why do you do it?” If they get in a passion, as I have seen, just as soon as the lines get loose, they do not know where they are going. I never allowed, in correcting my children, even my voice to be changed in any way. When I saw something wrong, I waited until the “heat” was over, and then I would take them after they had had a chance for reflection and were ashamed. They would get ashamed, if I gave them an hour or two to think of these things. I always went away and prayed. I would not speak to them then. After they had been left to themselves for a while, they would come to me about it. “Well,” I would say, “we will wait until evening.” At that time we would have a season of prayer, and then I would tell them that they hurt their own souls and grieved the Spirit of God by their wrong course of action. Sometimes, as the apostle says,

wrongdoers are to be rebuked sharply right on the ground, in order to give a right impression to others concerning such a spirit being exercised.*16LtMs, Ms 82, 1901, par. 50*

Dr. Sanderson: It takes a good deal of discernment to understand which things ought to be rebuked sharply and which things ought to be dealt with leniently.*16LtMs, Ms 82, 1901, par. 51*

Sister White: That is it. We must have an abiding Christ; for unless we have an abiding Christ, we shall be all out of line. It is a great thing to know how to do; but there is a way. When Satan is in the person, the one in error is to be rebuked right there, and there is to be no passing over the evil. It must be rebuked.*16LtMs, Ms 82, 1901, par. 52*

Dr. Sanderson: O yes; I acknowledge that; and it ought to be done right at the time, too.*16LtMs, Ms 82, 1901, par. 53*

Sister White: Yes.*16LtMs, Ms 82, 1901, par. 54*

Dr. Sanderson: You expect to go away tomorrow morning?*16LtMs, Ms 82, 1901, par. 55*

Sister White: Yes.*16LtMs, Ms 82, 1901, par. 56*

Dr. Sanderson: I will not have a chance to see you again, probably, before our next board meeting.*16LtMs, Ms 82, 1901, par. 57*

Sister White: Where is this meeting to be?*16LtMs, Ms 82, 1901, par. 58*

Dr. Sanderson: There are a good many things that are coming up. It ought to be over here, I think.*16LtMs, Ms 82, 1901, par. 59*

Sister White: I could come up here, I think, if it were here. Of course I could come up. I want to be at the next meeting. I don't know as I do, either. I don't really care to. I would rather not. I would rather not be at the next meeting.*16LtMs, Ms 82, 1901, par. 60*

Dr. Sanderson: We would be glad to have you there.*16LtMs, Ms 82, 1901, par. 61*



Sister White: Well, I carry too much upon my heart. It hurts my heart.*16LtMs, Ms 82, 1901, par. 62*

Dr. Sanderson: I am greatly perplexed to know what I ought to do in the face of what you have said and written about my work. I have carried a great burden for the work ever since I have been there, and if I have failed in it in the way it seems I have, I do not think it is consistent to go on with it.*16LtMs, Ms 82, 1901, par. 63*

Sister White: To go on with it?*16LtMs, Ms 82, 1901, par. 64*

Dr. Sanderson: No. I have carried the responsibilities there for a good many years, and I have never had the sympathy and support of those who were with me. They have always looked on my work with suspicion, and they have thought that it was of a different stamp than ought to be there; and there has always been an effort to criticize in an underhanded way. People have not come to talk with me about the faults in my work.*16LtMs, Ms 82, 1901, par. 65*

Sister White: I cannot endure anything underhanded. I cannot endure that kind of a thing. It is not a right thing to do. They should come right to you and tell you in a proper manner what they have to say; but to go around to others, I do not believe in it.*16LtMs, Ms 82, 1901, par. 66*

Dr. Sanderson: I have stood it for five or six years there, and the situation now—I do not know as it is any better than it has been; and if there are others who are better prepared to carry the responsibility there, I would rather they would.*16LtMs, Ms 82, 1901, par. 67*

Sister White: Yes. One thing, I think you are not plain enough to come out and say what should be before the very persons themselves. I think you shrink from that. I know you do; and therefore things go as they should not go. They do not seem to—well, they look at it as a weakness in your managing. When something is wrong, that wrong must be remedied before the healing can come from the wrong; and there is a lack of carrying out the principles of faithful rebuking and reproving and correcting. All these things have to be done. You remember the charge given to Timothy: “I charge thee therefore before God, and the Lord Jesus

Christ, ... preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." [2 *Timothy 4:1*.] Well, this work must be done. It is not a pleasant work, I want to tell you—not a pleasant work at all. But still, these duties must not be neglected. It is doing a serious injury to a person to allow them to go on in a high-headed way, in a style of their own; for it is confirming in them a spirit which ought to be repressed in any of the workers or in any of the students who are trying to learn. That spirit will be met. Why? Because it was never met in their childhood. In church capacity it is very hard to do anything with those who were in their youth left to have their own way, carry out their own plans, and consult their own wishes. *16LtMs, Ms 82, 1901, par. 68*

Dr. Sanderson: In your conversation the other day at the board meeting, in speaking of the responsibilities of medical superintendent, you expressed yourself quite strongly that in his work he was in a certain sense responsible for nearly everything in the institution. *16LtMs, Ms 82, 1901, par. 69*

Sister White: That he was responsible? *16LtMs, Ms 82, 1901, par. 70*

Dr. Sanderson: Yes. *16LtMs, Ms 82, 1901, par. 71*

Sister White: Yes; he is. *16LtMs, Ms 82, 1901, par. 72*

Dr. Sanderson: I could not understand the meaning of a statement like that, when you have written to me so many times that I must not undertake to deal with the management of the institution. *16LtMs, Ms 82, 1901, par. 73*

Sister White: Well, as you did manage—when you stand as a manager, as you have done—it has been as a manager, although you may say others are chosen; but you have virtually been the manager; although you did not have the name of being a manager. *16LtMs, Ms 82, 1901, par. 74*

Dr. Sanderson: In what way was I manager? *16LtMs, Ms 82, 1901, par. 75*

Sister White: Because it was your mind that was carried out. That is how it was. *16LtMs, Ms 82, 1901, par. 76*

Dr. Sanderson: Do you mean at the present time? *16LtMs, Ms 82, 1901, par. 77*

Sister White: I mean it has been thus. I do not say just the present time, just now; but it has been thus. You have not taken the name of a manager, and yet you were the manager, and things went as you said. You were back of things. It may be there were some things that went contrary; but generally they went as you said. You were virtually the manager in these things. *16LtMs, Ms 82, 1901, par. 78*

Dr. Sanderson: You think it ought to be different than what it is at present? Do you think that the arrangement at the present time is a wrong one? *16LtMs, Ms 82, 1901, par. 79*

Sister White: What arrangement? *16LtMs, Ms 82, 1901, par. 80*

Dr. Sanderson: Do you think the organization of the work as it is at present is wrong? *16LtMs, Ms 82, 1901, par. 81*

Sister White: I do not know what the arrangement of the work comprehends. *16LtMs, Ms 82, 1901, par. 82*

Dr. Sanderson: It is practically the same now as it has been all the time. Brother Kilgore is manager, and I am medical superintendent. A manager has been there all the time. It is true, when they put Bowen in, he was a young man, and he did not comprehend the needs of the institution, and I had to do a good many things, because he did not know how. *16LtMs, Ms 82, 1901, par. 83*

Sister White: That is it. You see you were the manager. He consulted you in these things. He understood what your mind was, and he carried it out. *16LtMs, Ms 82, 1901, par. 84*

Dr. Sanderson: O no, Brother Bowen did not carry out my mind a good part of the time. He did a great many things that I could not approve of in the least. *16LtMs, Ms 82, 1901, par. 85*

Sister White: There may be some things that he did not do in harmony with your mind; but generally that was it; that was the general tenor of the understanding. But from the light that was given me, I felt decidedly that there should be one other physician there, and the patients should have more attention from the physician himself than they have had. They should have—*16LtMs, Ms 82, 1901, par. 86*

Dr. Sanderson: I have always said that, Sister White. I have always said that it was not my desire to have to devote my time to take care of the mechanical arrangements of the institution. It is not my desire, or my place, or my work; but, on the other hand, when I meet the patients and see that they do not have the arrangements that it is necessary for them to have, I must do it. I see that they do not have what they should, and I have to educate the management to get the necessary facilities. That has been the trouble ever since I have been there. I would go to any department of the institution—I would go to the culinary department, or to any other department, and would find that the people who had them in charge had no conception whatever of the necessities of those departments for the satisfaction and comfort of the guests.*16LtMs, Ms 82, 1901, par. 87*

Sister White: That is why there should be no persons of limited experience and understanding placed as directors. No one should have taken Brother Bowen as a manager, because any such young person is not prepared for such work.*16LtMs, Ms 82, 1901, par. 88*

Dr. Sanderson: They took him simply because they did not know who else to get at that time.*16LtMs, Ms 82, 1901, par. 89*

Sister White: That is why they should have had at the very commencement—when Maxson came in there—they should have had a firm, strong, decided man, but he would not have such; no, sir, he would not have a manager at all; he would not come in unless he could manage himself. So it was with Burke—just the same. The great mistake was in not having a fully authorized, appointed manager. If they had had one, the institution today would stand very much higher than it does. But he would not have one. He was going to be manager himself. He was fully sufficient and equipped, he thought, to be a manager. Well, he was out of his

place in being a manager. It was not his place, nor your place—you are physicians. It is your business to take the physicians' work. They should consult together—the manager consult with the physicians, and the physicians consult with the manager—and have a thorough understanding of how things should go. The physician should consult the manager in regard to the facilities that they must have in the Sanitarium; and when the physician sees a lack, anything that is not as it should be, just communicate to the manager, and have a perfect understanding—drawing in even cords all along. *16LtMs, Ms 82, 1901, par. 90*

Dr. Sanderson: Supposing your manager would not do that? *16LtMs, Ms 82, 1901, par. 91*

Sister White: Well, if he is a sensible man, and understands the will of God, he will do it. There are some high-headed and strong-opinionated men who want to carry things. They will always be in every place; you will always find them; and they are difficult to handle, difficult to do with; therefore it is essential that in all these places, men should not be put in positions of trust to be regarded as fixtures. They should be put in on trial and test, and then it will soon develop whether they have the qualifications to stand in that position. If they have not the qualifications, that institution is not to go crippled and lamed all the way through, bearing the defects that should be reformed. It is not to be so. *16LtMs, Ms 82, 1901, par. 92*

Dr. Sanderson: But that has been the difficulty all through these years. There has been a manager there all the time during Dr. Maxson's presence, and during all the time—during my time there; and you recognize, Sister White, that the physician who comes in contact with the patients every day, to whom the patients come with all their complaints and all their difficulties—the physician can recognize and see the conditions that are most essential for the welfare of those patients a great deal better than anybody else; and if you can have a manager who is willing to consult, and is willing to take in the situation as it is, and will execute that management that will give to the patients what they should have, that is all right—that is where it should be. *16LtMs, Ms 82, 1901, par. 93*

Sister White: Here is where we had the difficulty with Dr. Burke. He

received into the institution several Catholic girls. The Crawford girls stood at the head of the nurses, you remember. *16LtMs, Ms 82, 1901, par. 94*

Dr. Sanderson: I was not here at the time. I do not know anything about it. *16LtMs, Ms 82, 1901, par. 95*

Sister White: Well, the Crawford girls stood at the head; and if they asked these Catholic girls to do something, they would sometimes take a notion that it was not the right thing to do, and would go right to Dr. Burke, and tell him all about it; and then he would tell them that he would see to that. Instead of telling them that they should do as they were directed to do in their service for the institution, as far as it was right and consistent, he would pacify them and say that he would see that the matter was attended to. Then these wicked girls would write notes and tuck them under the door of these girls who had stood in a position of trust for years at the head of the nurses. These notes would say, "Dr. Burke is going to attend to your case. He will see that you are ushered out of here pretty soon." I myself saw one of these notes, so that I know this is not a false report. They would slip the notes under the door, and Dr. Burke dismissed the Crawford girls and kept the Catholics. *16LtMs, Ms 82, 1901, par. 96*

Dr. Sanderson: For a great many years there has not been a single individual taken into the institution as a nurse or in any capacity, but what the matter has been carefully discussed by all the management together, and it has come as the united action of the management every time. *16LtMs, Ms 82, 1901, par. 97*

Sister White: Yes. You see how miserable was the management at that time. These Catholic girls were as high-headed as they could be, with their education and their Catholic theories. And they ruled out those who did not come in accordance with their mind. Well, then, the doctor came to Healdsburg and wanted me to come here. Said I, "What do you want me to come there?" "I want you to come to remove Sister Ings." "Why, what has Sister Ings done?" "Well, she does not treat the patients right." I came up. I learned all about it. They had several patients, oh, the queerest set! Some were filled with hatred against everything good and righteous. Their course of

action was such that no one could please them. They would complain to the doctor, and he would take up their words of complaint. He had gotten it all fixed up that Sister Ings was to be turned out. Her fault was that she was faithful and truth to principle.*16LtMs, Ms 82, 1901, par. 98*

I came up, learned those circumstances, and then asked the doctor if he would not have an interview with me. I asked them to tell me what Sister Ings had done, and I found that she had done nothing but what she should have done. They told me that they wanted something cooked, and it was not done the minute they wanted it. There was nothing to their complaints. I investigated them thoroughly. You see, if the physician would listen to all these little complaints of the patients, failing to understand that they were not reliable, but evil conjectures, prejudices that the devil puts into their minds because they do not love God and the truth, there would be a strange condition of things.*16LtMs, Ms 82, 1901, par. 99*

Dr. Sanderson: I think that Sister Ings has been one of my most valuable workers all through the years that I have been here.*16LtMs, Ms 82, 1901, par. 100*

Sister White: She is not a severe person at all. She is not one of that kind.*16LtMs, Ms 82, 1901, par. 101*

Dr. Sanderson: She is not severe enough. She would do better if she would bring her girls to time.*16LtMs, Ms 82, 1901, par. 102*

Sister White: That is the difficulty I would find with her; and you have the same weakness too, have you not?*16LtMs, Ms 82, 1901, par. 103*

Dr. Sanderson: Yes, I know.*16LtMs, Ms 82, 1901, par. 104*

Sister White: It is necessary to be firm and decided in order to correct the faults of early education. In a sanitarium the work must be done properly. At times some must be brought to order. Those who refuse to reform should for their own good and the good of the Sanitarium, be dismissed.*16LtMs, Ms 82, 1901, par. 105*

Dr. Sanderson: When I was speaking of the patients, I was not

speaking to find fault with my manager. But I could not see how you can have a manager here who is successful, unless he can listen to the physician sufficiently to bring about those things which will be for the welfare of the guests. *16LtMs, Ms 82, 1901, par. 106*

Sister White: You could not make a decree like that of the Medes and Persians, to hold persons in the Sanitarium who were not capable of doing the duties devolving around them. *16LtMs, Ms 82, 1901, par. 107*

Dr. Sanderson: I want especially to get at the present situation, and I want to know what to do. The essential thing is to know what are the necessities of the institution. *16LtMs, Ms 82, 1901, par. 108*

Sister White: I brought these cases up to show how some patients are always disturbed, and think they are always neglected. Poor, feeble sufferers, if their hope is not centered in Christ, will be impatient. They will brood over their supposed grievances, and think that they are neglected. Their words of complaint cannot always be accepted as truth. *16LtMs, Ms 82, 1901, par. 109*

Dr. Sanderson: Certainly. I appreciate that. *16LtMs, Ms 82, 1901, par. 110*

Sister White: There are some sick people who have always been drawing upon others, and sapping, as you may say, the very life out of others. They expect that everybody is going to sympathize with them. A physician should understand this matter. He should lead their minds into a hopeful train of thought. Those who are sick think that a physician helps them. He is next to God to them; they have confidence that he can help them better than anybody else, because he relieves their sufferings. This is the reason that a Christian physician can do more in spiritual things than any one else, because the patients look to him almost as their Saviour. So the patients will be helped if you will give them a sympathetic talk oftener than you do. You say too little to your patients. Let your words assure them about themselves and how they are. If you can encourage them in regard to their health; but I presume that there are some to whom you can hardly give encouragement that they will regain their health. So speak to them of the loving Redeemer. By your helpful words, plant the seeds of truth. Speak words to



encourage them.*16LtMs, Ms 82, 1901, par. 111*

Dr. Sanderson: In some cases you cannot. You must be truthful. You cannot tell lies.*16LtMs, Ms 82, 1901, par. 112*

Sister White: I know that. I remember how one physician told a mother concerning her daughter, "There is no consumption about her. We will soon send her home to her husband," and in just a few days she was past all hope. O, it was awful! The mother was in an agony. The doctor did not know what he was talking about. I was well acquainted with the family. To my knowledge there were several patients who were encouraged by this same physician that they would get well, and they went down rapidly. Almost to the last breath he told them that they were going to get right well. He should have faithfully presented their condition to them, pointing them to the sympathizing Redeemer. When one who is dying is led to believe in the Saviour, peace and joy comes to the soul.*16LtMs, Ms 82, 1901, par. 113*

Dr. Sanderson: I have seen a great many such cases. I do not think that it is right. I do not think that a physician can be untrue and make a success of his work.*16LtMs, Ms 82, 1901, par. 114*

Sister White: You do not know, you cannot tell, what a good work you can do. You can tell your patients that One higher than you has control of their cases. Say to them in tender, pitying love, We are going to do everything we can do for you. We will pray for you and work for you, and we shall be very thankful if God will raise you up. My brother, you are too reticent on spiritual matters. It is best not to be so reticent. This is where some physicians have made a mistake. It is not right for you to come in and say abruptly, "You are going to die; you cannot live"—unless it were such as the woman who died so suddenly as the result of wrong eating. Well, you knew that she could not live. To all appearances, her case was a hopeless one. But I did not expect that she would die quite so soon.*16LtMs, Ms 82, 1901, par. 115*

Dr. Sanderson: These cases drop off suddenly, usually.*16LtMs, Ms 82, 1901, par. 116*

Sister White: You told her that there was no hope, did you

not?*16LtMs, Ms 82, 1901, par. 117*

Dr. Sanderson: Yes.*16LtMs, Ms 82, 1901, par. 118*

Sister White: Is there anything else that you wish to say now?*16LtMs, Ms 82, 1901, par. 119*

Dr. Sanderson: I just want to get thoroughly your ideas in reference to the management—the action that it is necessary to take. I recognize, Sister White, that what you have said is true, that I am responsible for a great many things. The very fact that I have accepted the position that I have held, makes me responsible for the way things have gone; but, on the other hand, for a large part of the time, my hands were perfectly tied. I could not do anything as it should have been done. I am unwilling to hold a position where I am to be held responsible for the way things go, and then have no voice to say how things ought to be.*16LtMs, Ms 82, 1901, par. 120*

Sister White: This is a matter that should be considered. There are some things which ought to be studied and carefully reformed. You have a large responsibility as a physician, and others should not stand in your way or stand as critics. Those who do this are out of their place. There are those who have not given you the encouragement you should have had. I know from the light the Lord has given me that they have gotten out of their place in binding your hands. I have no question about this. There are some men who do not reason from cause to effect. They do not understand the relation that the physician should sustain to the institution; and while the cares and the responsibilities of outside things should not come on the physician, yet he should stand in a place where he is to be consulted in regard to what improvements are to be made, and what is to be done. He should so conduct himself that he will have the confidence of all who are bearing responsibilities. I do not think there has been a competent manager in the Sanitarium since I have been here.*16LtMs, Ms 82, 1901, par. 121*

Dr. Sanderson: You have spoken several times about my relation with Brother Burden while he was here. Is it your conviction that he was a proper man as manager here?*16LtMs, Ms 82, 1901, par. 122*

Sister White: Not in all respects. His greatest difficulty was in being

too narrow. He was too narrow in spiritual things as well as in temporal. He did not link up sufficiently with the workers to understand what was for the good of the institution in inside conveniences. This is something that must not be stinted. Every facility for the health and treatment of the patients should be provided, even though many things outside are lacking in perfection. Brother Burden was too narrow.*16LtMs, Ms 82, 1901, par. 123*

Dr. Sanderson: You can appreciate how such a condition as that would tie the hands of a physician who was trying to do anything.*16LtMs, Ms 82, 1901, par. 124*

Sister White: Yes, I understand that that is so; but the qualifications of the man religiously, and his integrity, were a great help. This was not appreciated by you and by others. If he had only known more and understood better in regard to the facilities essential in an institution, he would have been more forward to do. It does not matter half so much what is outside as what is inside, in an institution. Proper inside facilities must be provided, so that the best work will be done.*16LtMs, Ms 82, 1901, par. 125*

Dr. Sanderson: That is the trouble we were in all the time. That is the trouble that Dr. Maxson was in. As physicians we stood there, knowing that certain internal conditions were necessary for the welfare of the institution, but our hands were tied.*16LtMs, Ms 82, 1901, par. 126*

Sister White: I do not justify that in any way.*16LtMs, Ms 82, 1901, par. 127*

Dr. Sanderson: Yes.*16LtMs, Ms 82, 1901, par. 128*

Sister White: Before Brother Burden went to Australia, I talked with him, and I have written since, telling him that those connected with the Sanitarium there must understand that the fear of the Lord is the beginning of wisdom. I had to give decided caution, because of the peculiarity of things. I told him to elevate true principles. I wrote to the brethren there and told them to receive Brother Burden; and Dr. Kress and the ministers are all very thankful that Brother Burden and his wife and sisters were sent Australia. And even the doctor

and the manager have said that Brother Burden's coming has been the greatest blessing. That is how they have written.*16LtMs, Ms 82, 1901, par. 129*

Dr. Sanderson: He has had long experience. He ought to have developed some.*16LtMs, Ms 82, 1901, par. 130*

Sister White: His danger was not in taking a broad enough view of the work. I told him not to take too narrow a view. "But," said I, "I feel more like telling you not to allow those who want a large institution to carry out their ideas." Well, they have cut the plan down, and cut it down, and cut it down, and even now they cannot finish the building. I have given, and pled, and raised money, until I am weary; and the building still stands unfinished. There are few there who can be called upon to help. Those who can give have given. Australia is different from this country. Here there are those who have been long in the truth. Many of those in the truth in Australia have just been born into the message. They have had to build meeting-houses. As many as fourteen meeting-houses have been built since we went there. It costs something to get the land and put up a church. Both lumber and labor are much higher than they are here.*16LtMs, Ms 82, 1901, par. 131*

God will adjust all these things. They will come out all right. But I knew they needed just such a man as Brother Burden, and although we needed his talent and ability here, I am glad that he went. I am not sorry at all. It is better that he be connected with others in a new field. I told Brother Burden that he must connect with Dr. Kress and Elder Farnsworth, and counsel with them in regard to every movement made.*16LtMs, Ms 82, 1901, par. 132*

Dr. Sanderson: What you have written so repeatedly about the management of the institution here being in the hands of somebody outside of physicians has led them to take extreme views. I do not think that you intended it so.*16LtMs, Ms 82, 1901, par. 133*

Sister White: No.*16LtMs, Ms 82, 1901, par. 134*

Dr. Sanderson: But it has made it awful hard for the physicians.*16LtMs, Ms 82, 1901, par. 135*

Sister White: Well, it is this way. The way Dr. Burke carried things, and the way Dr. Maxson carried things, God could not endorse, because it was not the right way. If I had used my influence as they wanted me to—to turn out the old hands, that new workers might come in, what would have become of the Sanitarium?*16LtMs, Ms 82, 1901, par. 136*

Dr. Sanderson: I never have asked for a change of managers. I never asked for Brother Burden to be removed. I have simply let the matter grow and develop and ripen itself. I have not asked the Board to do any of these things. And now it puts me in a very embarrassing, hard position to understand how I can go on with my work, with the way you have written about my management.*16LtMs, Ms 82, 1901, par. 137*

Sister White: About what?*16LtMs, Ms 82, 1901, par. 138*

Dr. Sanderson: About my management.*16LtMs, Ms 82, 1901, par. 139*

Sister White: Well, you are a physician. You are not a manager, and you should not undertake that work, because you have another work that demands all the time and attention that you can give. Then you will not have the responsibility of managing and looking after these other things that have to be attended to. The experience that you have had in the weak management does not at all alter the fact that there should be a competent manager, but makes the necessity more positive.*16LtMs, Ms 82, 1901, par. 140*

Dr. Sanderson: That is true, Sister White; there is no one who wants a manager any more than I do.*16LtMs, Ms 82, 1901, par. 141*

Sister White: I was surprised to see so young men serving here as managers. Always, when I have had anything to say about it, I have advised that an experienced man be manager. They have needed such men here. They have had young men who had but little experience. They might have done well in a food factory, or something like that. But sanitarium work needs men of more experience. Dr. Maxson would not consent to work unless he could control. The brethren made a great mistake in not putting in a

strong manager when Dr. Maxson was in the institution. They should have chosen as a manager the best man they could find. That is where they made a mistake, in giving the institution right up to Dr. Maxson, letting him run it as he did, in a way that God could not endorse. It was managed something like a great hotel.*16LtMs, Ms 82, 1901, par. 142*

Dr. Sanderson: Burden was manager all the time when Dr. Maxson was here.*16LtMs, Ms 82, 1901, par. 143*

Sister White: All the time?*16LtMs, Ms 82, 1901, par. 144*

Dr. Sanderson: Yes.*16LtMs, Ms 82, 1901, par. 145*

Sister White: As the matter was presented to me, I understood that there was no manager that could manage Dr. Maxson.*16LtMs, Ms 82, 1901, par. 146*

Dr. Sanderson: Burden was manager all the time Dr. Maxson was here.*16LtMs, Ms 82, 1901, par. 147*

Sister White: Your brother, Dr. Maxson, or yourself, were not qualified to be managers. But both of you managed largely.*16LtMs, Ms 82, 1901, par. 148*

Dr. Sanderson: During Dr. Maxson's time here, I had no official relationship to the institution. I was not an officer or a member of the Board, or anything. I was simply assistant physician to Dr. Maxson. That testimony that you wrote to Dr. Maxson at the time he left was greatly perplexing to him, because you stated in that testimony a certain official position that I held, which he gave me when he was here, when I did not have any such position at all.*16LtMs, Ms 82, 1901, par. 149*

Sister White: There is some misunderstanding about that, I am certain, because there was a movement made here in the building, and in things outside, that you were officious in as well as he. There were things in the movements of things, that whether you had the name of being a manager or not, there were things managed by you, and—*16LtMs, Ms 82, 1901, par. 150*

Dr. Sanderson: Do you know of anything that was—do you know what it was?*16LtMs, Ms 82, 1901, par. 151*

Sister White: I cannot tell now. I do not know that I ever had anything specified to me about the matter. But if there had been a proper manager here, things never would have gone as they have. Maxson never would have ruled things as he did rule them; things would not have come in as he allowed them to come. O, the displeasure of God was upon this eating and drinking, and all this indulgence of appetite. The institution was managed for a while more as a great hotel than as a sanitarium. God did not endorse any such management as that.*16LtMs, Ms 82, 1901, par. 152*

Dr. Sanderson: Do you approve of the manager that we have there at present?*16LtMs, Ms 82, 1901, par. 153*

Sister White: Who is the present manager?*16LtMs, Ms 82, 1901, par. 154*

Dr. Sanderson: Brother Kilgore.*16LtMs, Ms 82, 1901, par. 155*

Sister White: He has just begun his work. We cannot tell yet how he will do. I do not know that I have had any special light about his capabilities for this work.*16LtMs, Ms 82, 1901, par. 156*

Dr. Sanderson: Did you have anybody in mind that you thought ought to be manager?*16LtMs, Ms 82, 1901, par. 157*

Sister White: I did think of Brother Nichols. Many have spoken of him. They said he had splendid faculties as a manager. I said if he had, we ought to have him here. But it seems that they want him in about four places, and he cannot be in all. They want him at the school being established at Berrien Springs, to see about putting up the buildings; they want him at Los Angeles; and they want him here. I thought he was coming to St. Helena, but his partner would not let him come. He is the only one I have thought of. Still, I have no definite knowledge from the Lord about it. Neither have I in regard to Brother Kilgore. Let him have a trial. Does Brother Fulton seem to be a good fit in the work he is doing?*16LtMs, Ms 82, 1901, par. 158*

Dr. Sanderson: He is doing good work in that department. I was in favor of his coming, because the culinary department of the institution has been in a very bad condition all the time. It is not my business, anyway, to give my attention to it, and the manager has not been able to build it up, and we have not had anyone to see to this work.*16LtMs, Ms 82, 1901, par. 159*

Sister White: The food, do you mean?*16LtMs, Ms 82, 1901, par. 160*

Dr. Sanderson: O, the service, and the menus, and the food, and all.*16LtMs, Ms 82, 1901, par. 161*

Sister White: Is the cook a good, competent person?*16LtMs, Ms 82, 1901, par. 162*

Dr. Sanderson: O, he is not the best, but he is the best we can get.*16LtMs, Ms 82, 1901, par. 163*

Sister White: Is he the man who went around to the camp-meetings to cook, when we were here ten years ago?*16LtMs, Ms 82, 1901, par. 164*

Dr. Sanderson: I do not think so; I do not think he has been in the truth that long.*16LtMs, Ms 82, 1901, par. 165*

Sister White: He is not the one I had in mind, then.*16LtMs, Ms 82, 1901, par. 166*

Dr. Sanderson: This man is a very experienced cook, but he got his experience outside of our institutions, and he has not given the best satisfaction in certain lines. That is, he is not an expert in cooking vegetables and getting things up in nice shape, which is very essential in an institution of this kind.*16LtMs, Ms 82, 1901, par. 167*

Sister White: It is very essential to have a well-trained, thorough cook.*16LtMs, Ms 82, 1901, par. 168*

Dr. Sanderson: Yes, it is.*16LtMs, Ms 82, 1901, par. 169*

Sister White: And the foods that are to be brought together can be



put together in a way to be palatable, and they can be combined in a way that makes them unpalatable. *16LtMs, Ms 82, 1901, par. 170*

Dr. Sanderson: He makes things more palatable than any cook we have had for a long time, as far as that is concerned. *16LtMs, Ms 82, 1901, par. 171*

Sister White: I think that is saying considerable. If we can have a good, intelligent cook, then we can educate away from the meat diet. *16LtMs, Ms 82, 1901, par. 172*

Dr. Sanderson: I think that is the only way we can educate away from it. The cooking and the menus and the service have improved a great deal since Brother Fulton came. *16LtMs, Ms 82, 1901, par. 173*

Sister White: For a time in Avondale school we had a man as cook, and the food was made very palatable. Everything was served tastefully. No meat at all was used. *16LtMs, Ms 82, 1901, par. 174*

Dr. Sanderson: I do not think it would be a difficult matter to do away with meat, providing we got everything just perfect without it. But the trouble with our cooks in our institutions—and it is more so with our people throughout the denomination—is, they have left off the style of cooking that they used to have, and left off meat, and they are cooking things so tastelessly and so insipid that there are lots of our people who are just starving to death. *16LtMs, Ms 82, 1901, par. 175*

Sister White: I acknowledge that. I have written thus to Dr. Kress. I told him that as a physician he should understand when his blood was getting impoverished. “Now,” said I, “if God spares your life through this attack, never place yourself in that position again. Never say that persons must not use milk or butter or eggs or anything of that kind.” I said, “Keep these things to yourself. Do not make such statements publicly in Australia. People have to be educated by degrees; and these things are the least harmful of this class of food, if you are particular to get pure milk and fresh eggs. As to butter, I do not use it on my table, though occasionally some of the members of my family eat a little. Sometimes we use it in cooking, when we have not milk or cream.” I said to Dr. Kress, “You

must not tell the people that they must not use milk and that they must not use such and such things. The time will come when they cannot have these things, but do not make a time of trouble beforehand. Do not tell those who do not understand the principles of health reform that they must dispense with milk and cream and all such things, because they must have something to eat, and it is next to impossible to prepare food palatably without milk when fruit and nut foods cannot be obtained. Let flesh meat be discarded, but do not cut off the less objectionable articles of diet, such as eggs and milk.”*16LtMs, Ms 82, 1901, par. 176*

I know about this extreme you speak of. They have not, it is true, the faculty to put things together in such a way as to make them palatable, and then they say, “I am starving to death on a vegetarian diet.” They would not need to starve to death if they only knew how to prepare food properly. They must learn how. Someone should educate them. I have a cook who knows how to put food together. She does not have to prepare these dishes now, for there is so much fresh fruit, but when winter comes, we shall want these dishes.*16LtMs, Ms 82, 1901, par. 177*

Mrs. Sanderson: Maybe she might help our cooks at the Sanitarium.*16LtMs, Ms 82, 1901, par. 178*

Sister White: If I could spare her, I would like to have her go in and show how she does these things. I would like to have her do it.*16LtMs, Ms 82, 1901, par. 179*

Mrs. Sanderson: That is what is very much needed there.*16LtMs, Ms 82, 1901, par. 180*

Sister White: When I was at Cooranbong many that were great meat-eaters came into my family, and when they would sit at my table, where not a particle of meat was served, they would say, “Well, if you have food like this, I could do without meat.” I think that our food satisfies our family. I tell our family, “Whatever you do, do not get a poverty-stricken diet. Place enough on the table to nourish the system. You must do this. You must invent and invent and study all the time, and get up the very best dishes you can, so as not to have a poverty-stricken diet.”*16LtMs, Ms 82, 1901, par. 181*

Dr. Sanderson: Do you think that Dr. Rand ought to take the position of superintendent of the work out here when he comes?*16LtMs, Ms 82, 1901, par. 182*

Sister White: Well, the doctor thought that he would be qualified to do that—that he would be of the best service in doing that. But he need not serve here all the time. He would visit different places, becoming acquainted with the work. Then he would come back to the institution; and his associate physician could have a change, as circumstances might direct. It has been proposed that there should be an equality, that one should go out and then the other should go out, to get acquainted with other parts of the work, and to educate, as well as to work here at the Sanitarium.*16LtMs, Ms 82, 1901, par. 183*

Dr. Sanderson: The doctor thought he would want to superintend the institution, if he came out, did he not?*16LtMs, Ms 82, 1901, par. 184*

Sister White: I did not hear anything about it.*16LtMs, Ms 82, 1901, par. 185*

Dr. Sanderson: You said that Dr. Rand thought he would work in the best capacity, if he were superintending the work here, did you not?*16LtMs, Ms 82, 1901, par. 186*

Sister White: I did not converse with Dr. Rand; I have had some conversation with Dr. Kellogg about Dr. Rand's ability and loyalty, and the position he should occupy, but not with Dr. Rand. I do not recollect distinctly what was said. I talked the matter over with Dr. Kellogg, and he thought that Dr. Rand was fitted to stand in a leading position. That was the recommendation that was given by him.*16LtMs, Ms 82, 1901, par. 187*

Dr. Sanderson: Well, I certainly do not want the position if I am not the person for it. It is not anything that a person needs to crave.*16LtMs, Ms 82, 1901, par. 188*

Sister White: Your position as a physician is appreciated, and yet if we had the two physicians, so that one could go out occasionally, I think it could bring in more. Do you not think it would?*16LtMs, Ms*

Dr. Sanderson: O yes, I think there ought to be more experienced physicians here certainly.*16LtMs, Ms 82, 1901, par. 190*

Sister White: To go out, and then let the other take his turn, and go out, and that will keep it so that there will not be a constant wear on the very same nerves, and the very same kind of work. We must broaden. We must get out. We cannot stay huddled up here in a little compass. We should become more acquainted with the outside element, and educate, and present health principles to the people, so that they may know what to expect when they get here. I felt very desirous that those who came in here should see reform right through, and I think it will come around. I think that when there is the least patronage, that is the best time to make a change in the matter of serving meat to patients on the dining room tables. And yet I cannot say there never should be any meat served. I cannot say that. But meat should never be served in the dining room. In Australia, Dr. Caro and Dr. Silas Rand were called in to advise with me as to whether they should allow meat to be served on the dining room tables of the medical institutions. I said, "Not a particle of meat is to be served on the tables." I desired to have them understand this. Well, they have had the most wonderful success in the recovery of the sick that I have seen in any institution in my life. But not a particle of meat served in the dining room.*16LtMs, Ms 82, 1901, par. 191*

Dr. Sanderson: What do you think ought to be done up here?*16LtMs, Ms 82, 1901, par. 192*

Sister White: I think meat should be ruled out of the dining room. But I do not advise any rash, inconsiderate movements. I am not prepared to say just how the reform should be brought about. But I know that flesh meat should be kept off the table. How is it? Do the helpers have meat on their tables?*16LtMs, Ms 82, 1901, par. 193*

Dr. Sanderson: No.*16LtMs, Ms 82, 1901, par. 194*

Sister White: Well, I think it should be taken off the patients' tables just as soon as it is possible to do it, and there should not be long waiting either. There will be times when there will not be so many

here, will there not?*16LtMs, Ms 82, 1901, par. 195*

Dr. Sanderson: Last winter it was just about as full all through the winter as it was in the fall.*16LtMs, Ms 82, 1901, par. 196*

Sister White: It was? I hope it will be so again. But there must be an educating, and there must be more force in the education given on the subject of healthful diet. I do not think that meat is allowed on the tables in the Battle Creek Sanitarium.*16LtMs, Ms 82, 1901, par. 197*

Dr. Sanderson: O no, they have it. They had it there when I was there last spring.*16LtMs, Ms 82, 1901, par. 198*

Sister White: Is that so? But it is not used so much as formerly.*16LtMs, Ms 82, 1901, par. 199*

Dr. Sanderson: We do not have it here as much as in the past.*16LtMs, Ms 82, 1901, par. 200*

Sister White: I suppose the patients call for it. Or is it put on the tables?*16LtMs, Ms 82, 1901, par. 201*

Dr. Sanderson: They put it on only when it is asked for—at the special request of the patients themselves.*16LtMs, Ms 82, 1901, par. 202*

Sister White: The Lord will be best pleased when all our sanitariums discard flesh meat. We have reason now as never before to let meat alone, because animals are diseased. The subject can be presented from this standpoint, and it will have great effect.*16LtMs, Ms 82, 1901, par. 203*

Dr. Sanderson: Well, I probably will not see you again before the Board meeting, and if you have anything for the Board, anything that you wish to express to the Board as to what you want them to do, I hope you will speak to them about it. I shall show to the Board that communication that you wrote to me. You sent that to the managers. If you have anything further that you would like to write them, I would be glad if you could do it.*16LtMs, Ms 82, 1901, par. 204*

Sister White: Yes, I have some things, if it is possible for me to get them off. I do not know as it will be before I leave. It may be that we can have a talk before the meeting. I would rather have a talk with you before we enter the Board meeting, if I have anything to present.*16LtMs, Ms 82, 1901, par. 205*

Dr. Sanderson: I have no feeling about your saying anything you care to, to the Board, independent of your talking with me. As I told you, if I am not the person for the place, I certainly do not care to carry the responsibility.*16LtMs, Ms 82, 1901, par. 206*

Sister White: Yes. And when it comes to the things in the Sanitarium that are necessary, you should not be at all delicate in stating the need for these things, that you may see that the necessities are supplied. This is the physician's right and privilege.*16LtMs, Ms 82, 1901, par. 207*

Dr. Sanderson: That is what I have been trying to do for ten years, but it has always been denied me til lately. For the last six months I have had things as I wanted them, largely. The institution has prospered during that time.*16LtMs, Ms 82, 1901, par. 208*

Sister White: As soon as I went through the bathrooms, I said, "You have not done your duty here. You will have to have different facilities."*16LtMs, Ms 82, 1901, par. 209*

Dr. Sanderson: I have worked for two or three years to make those changes, and I was fought at every step by the managers.*16LtMs, Ms 82, 1901, par. 210*

Sister White: It is a pity that things work in that way, because we give the treatment inside, and the conveniences should be on the inside. The outside can go very well, if there are some inconveniences; but when the patients come to get treatment, and have to pay their price, they should have the very best conveniences that are possible; and I know that there has been great dissatisfaction. I have heard people talk while travelling between here and Oakland. They did not know that I had any connection with the Sanitarium, or they would not have said what they did in my hearings; but they did say these things.*16LtMs, Ms 82, 1901, par. 211*

If I do not go to Healdsburg tomorrow, there are some things I may want to say before I go.<sup>16</sup>*LtMs, Ms 82, 1901, par. 212*

## Ms 82a, 1901

Interview/With Dr. and Mrs. Sanderson

"Elmshaven," St. Helena, California

August 25, 1901

Variant of *Ms 82, 1901*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

**Report of Interview of Dr. and Mrs. A. J. Sanderson with Mrs. E. G. White, 7 a.m. August 25, 1901.**

Mrs. E. G. White: Now you may present what you have upon your mind.<sup>16LtMs, Ms 82a, 1901, par. 1</sup>

Dr. A. J. Sanderson: I want to emphasize the ideas that I had relative to the education and training of our helpers, and what I thought that the work ought to be. It has been my conviction in all my work that every effort that was made would be purely a matter of education, either with the patients or the helpers; that the only consistent way to get them to change their course is to educate them so that they can see the reason for it, and do it by their own free will. In our family things will come up that will need discipline, and it seems to me that the more we educate, the less we will have to discipline; and to discipline without educating, it seems to me, is more a destructive work than an educative work.<sup>16LtMs, Ms 82a, 1901, par. 2</sup>

Sister White: I thought that was understood in our work all the way through.<sup>16LtMs, Ms 82a, 1901, par. 3</sup>

Dr. Sanderson: Yes; but there is a great deal of difference in the way different people go at it.<sup>16LtMs, Ms 82a, 1901, par. 4</sup>

Sister White: While we know that the helpers must receive an education, yet there is to be an enforcement of the rules of the institution, or else there will be a broken up, distracted state of things, which must not be allowed. There must be discipline



connected with the education. Education is good, yet in such an institution discipline is decidedly necessary. *16LtMs, Ms 82a, 1901, par. 5*

Dr. Sanderson: I am sure there should be discipline, but it has to be done with the educational work. *16LtMs, Ms 82a, 1901, par. 6*

Sister White: It should be all woven together. The discipline should come in connection with the education. The discipline and the precept go together. *16LtMs, Ms 82a, 1901, par. 7*

Dr. Sanderson: Yes, I think that is true. But I think when you undertake to discipline without educating, when you undertake to change the course of a helper without getting him to see the reason why you are doing it, you always make it worse, and do not accomplish anything. *16LtMs, Ms 82a, 1901, par. 8*

Sister White: Well, we do not do that. We tell them why. *16LtMs, Ms 82a, 1901, par. 9*

Dr. Sanderson: I think that that has been the greatest source of our difficulty up there. I have always tried to work on those lines, and I think that the difficulties in the management have come from that more than anything else. *16LtMs, Ms 82a, 1901, par. 10*

Sister White: It comes as the result of a lack on both sides. If you do not make the education of sufficient force and value to ensure its being carried out, it does not amount to anything. Then too, there is a lack, if they are given the "You must" and "You shall" without the education. As you will see when the educational book comes out, I have had laid open before me these things. The education that is given does not amount to anything, unless it is carried out by practical obedience and service. *16LtMs, Ms 82a, 1901, par. 11*

Dr. Sanderson: No, it is no good, except they carry it out; but often it takes line upon line, and precept upon precept, in order to get them to carry out the education they receive. *16LtMs, Ms 82a, 1901, par. 12*

Sister White: We know that, because we have met these questions in our educational institutions, especially in Avondale. *16LtMs, Ms*

82a, 1901, par. 13

Dr. Sanderson: I do not think that you can look upon educational work in our institutions—in our sanitariums, and among our patients—in the same way that you can in our schools where we are dealing entirely with young people and children.<sup>16</sup>*LtMs, Ms 82a, 1901, par. 14*

Sister White: I am speaking of education along medical missionary lines of work, as well as in our schools; but the principle is the same. Even in the family there must discipline. I took up this question during our recent camp meeting at Los Angeles. Discipline begins with the educator; for he or she should be properly trained. Then, as teachers in their own family, they are to see that the rules are not disobeyed, because if disobedience be allowed, disobedience to God would be encouraged. The father and mother, as teachers in the home, should teach their children to obey the commandment of God, “Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” [*Exodus 20:12.*] By allowing their children to go on in disobedience, they fail to exercise proper discipline. Children must be brought to the point of obedience. Disobedience must not be allowed.<sup>16</sup>*LtMs, Ms 82a, 1901, par. 15*

Dr. Sanderson: You would not think an arbitrary obedience that was forced out of the children, without the heart being in it, would do any good, would you—when the individual did not see the right of it?<sup>16</sup>*LtMs, Ms 82a, 1901, par. 16*

Sister White: Are you speaking of a child?<sup>16</sup>*LtMs, Ms 82a, 1901, par. 17*

Dr. Sanderson: Do you think that forced obedience out of an individual, because an individual is so influenced that he has to obey and does not want to obey—do you think that does him any good?<sup>16</sup>*LtMs, Ms 82a, 1901, par. 18*

Sister White: Or separation?<sup>16</sup>*LtMs, Ms 82a, 1901, par. 19*

Dr. Sanderson: Yes.<sup>16</sup>*LtMs, Ms 82a, 1901, par. 20*

Sister White: Yes; it sometimes comes right to a point where you cannot force a grown person to any course of action, because God compels no one to obey Him. It is left for you to lay out the principles. If they refuse to accept the principles, then separate them from the institution. That is the course of action to take. But as I told the brethren in Los Angeles, discipline commences with the person. Parents must educate their children for their present happiness and for their future eternal happiness. Parents having first learned obedience themselves, they are prepared to bring up their children to obey strictly. No half-work is to be done. Children are to understand that they are to obey. When fathers and mothers discipline their children in the fear of the Lord, they may have a church in their home. Then they are prepared for the church, to have their names recorded on the church book, and to work in the church. Discipline in the church has been neglected, and neglected, and neglected, until there is existing a disorganized state of things which is not pleasing to God. Many names now retained on the church book should be dropped. *16LtMs, Ms 82a, 1901, par. 21*

Dr. Sanderson: I think that is true. It is pretty hard, though, when you get a child that has never been disciplined in the home, to discipline him in the church. *16LtMs, Ms 82a, 1901, par. 22*

Sister White: O yes; as I have said, the beginning is with the father and the mother; and when the father and mother discipline their children, then you can connect them with the church, and they will carry that obedience into the church. But so often they are allowed to go all haphazard, just as they want, saying, "I don't want to." When I was a child, when I was told to do something, sometimes I would begin to make a word of complaint, and would go out of the room. But I would be called right back, and asked to repeat what I said. Then I would repeat it. Well, then, my mother would take that up, and show me how I was a part of the family, a part of the firm; that I had just as much right to lift my part of the responsibility, as she had to take charge of me. She would carry that right out to the letter. I had my times now and then for amusement, but I tell you there was no idleness in my home, and there was no disobedience there that was not taken in hand at once. *16LtMs, Ms 82a, 1901, par. 23*

Dr. Sanderson: If our young workers had always had that discipline, our institutions would be altogether different. But we have to deal with young people and grown up people that have not had that discipline. That is what makes it complicated.*16LtMs, Ms 82a, 1901, par. 24*

Sister White: As those in the institution are nearly all believers, you should let them see that as they are professedly under service to God, you have the same responsibility as parents have over their children to require them to walk in the right way, according to the Word of God; and if they do not do it, why, then, it is of no use for them to stay there, and attempt to get an education, because it would all be false. They cannot get it without coming under discipline. Without a proper training they will never be of any service to God or to any one else; therefore obedience is a reasonable requirement for the benefit of both themselves and the institution.*16LtMs, Ms 82a, 1901, par. 25*

Dr. Sanderson: O, I think that is true.*16LtMs, Ms 82a, 1901, par. 26*

Sister White: There is where the heaven is brought into the family. If we ever unite with the family in heaven, we must begin that work of having a heaven in the home. We may have heavenly order in the family in our homes here below. I am instructed to caution parents never to punish in anger, never to raise the voice, never to let any passionate word escape their lips. I never allowed my children to think that they could plague me in their childhood. I also brought up in my family others from other families; but I never allowed those children to think that they could plague their mother.*16LtMs, Ms 82a, 1901, par. 27*

Never did I allow myself to say a harsh word, or to become impatient or fretful over the children. They never got the better of me once—not once. When my spirit was stirred, or when I felt anything like being provoked, I would say, “Children, we shall let this rest now; we shall not say anything more about it now. Before you retire, we shall talk it all over.” Having all this time to reflect, by evening they had cooled off, and I could handle them very nicely.*16LtMs, Ms 82a, 1901, par. 28*

Dr. Sanderson: I think we agree entirely upon the principles that

ought to be carried out in the institution, and upon the education that ought to be given; and, of course—it always takes time, however, to make reforms, and to carry the people with you.*16LtMs, Ms 82a, 1901, par. 29*

Sister White: It takes a great deal of time, if they never begin. The time to begin is <at once>. If you wait, and wait, and wait, and allow disorder to come into the institution, and this disorder prevails, there never would be any reform in the institution. There are dispositions that must be handled. They must understand what the institution is—that it is something we are carrying on in behalf of God; it is a sacred place, and there are to be no side issues connected with it. The helpers are to come up to time, and to obey the rules of the institution, or else they can go somewhere else to get their education; because in an institution like this, where the influence of one will have an effect on the influence of another, a wrong, counteracting influence cannot be allowed, for this catching spirit of so-called independence would soon permeate the institution, making it an unmanageable affair. It would be a wicked thing to let it go so, because you are sanctioning wickedness when you do not take it right in hand and stop it right where it is. There is a solemn responsibility resting upon every soul working along educational lines. If we expect the Lord to co-operate with us, we cannot carry out our ideas, but must do what the Word of God tells us to do.*16LtMs, Ms 82a, 1901, par. 30*

Dr. Sanderson: You take Christ, the life of His disciples. Christ did not undertake in the early part of His ministry to change their lives all over. They carried habits and temperaments with them all the time Christ was with them, and Christ educated all the time; but He did not accomplish all that He wished to accomplish, even until He left them.*16LtMs, Ms 82a, 1901, par. 31*

Sister White: Not in Judas, He did not.*16LtMs, Ms 82a, 1901, par. 32*

Dr. Sanderson: He did not in Peter.*16LtMs, Ms 82a, 1901, par. 33*

Sister White: I know that. He did not in Peter. But He did in Peter until the great trial came. Peter was submissive to the Lord until the great trial came. There was nothing in John. When He reproved

John for proposing to call down fire from heaven, and all these things, John repented, and so did Peter. Christ knew the awful trial was coming, and He told Peter all about how it would come; and Peter had a pretty sore time of it, I assure you, in carrying out his way. Of course Jesus did not force him. He let Judas have the whole education—but we have no need to bring up those things. Christ rebuked them severely. You know He again and again did it. He rebuked John, and rebuked Peter. He said, “Get thee behind me, Satan.” He had been trying to prepare Peter for the great trial. Satan was influencing the mind of Peter. Christ said the rebuke Peter gave Him, came from Satan. Said He, “Get thee behind me, Satan: thou art an offense unto me.” [*Matthew 16:23.*]*16LtMs, Ms 82a, 1901, par. 34*

Dr. Sanderson: It seems to me that is the attitude always to take—to be in a perfect attitude where you can give perfect advice, and act with authority; but after Christ had educated them, after He had rebuked, He never attempted to do anything more than that with His disciples. It took them years in order to develop and see things as they ought to be seen. I think with young people—we have young people that come here with certain temperaments, and you cannot change those temperaments, if you try to—you have to expose those temperaments, and expose those lives, to Christian influences and to conditions by which they can gradually come to see their condition, and by which they will become transformed.*16LtMs, Ms 82a, 1901, par. 35*

Sister White: That is all that we have ever tried to do; but if they, after understanding plainly what the rules of the sanitarium are, go on the same way, not caring for the rules, then it is right to separate them from the institution, because not merely the one person, but the whole institution, is affected by the phase of character of that one person. That is how it is. All of the people—the whole class of students—are affected by the atmosphere which surrounds the soul of the one who will not come to the right terms.*16LtMs, Ms 82a, 1901, par. 36*

Dr. Sanderson: I think that is true. I think if there is a person there who is bound to take an independent course, independent of the atmosphere and the rules and regulations of the institution, they

ought to be separated; and I have always thought this; only, what troubles me is to know how much leniency and patience we ought to maintain to some who may know well, and have not the power to do it.*16LtMs, Ms 82a, 1901, par. 37*

Sister White: Of course there is to be a dealing with them something like Christ has instructed us to deal with the church members. You go to them alone, and talk with them. If they will not hear you, then take two or three others. If they will not hear you then, then set them aside. Christ has told us what to do. He has given us our lesson.*16LtMs, Ms 82a, 1901, par. 38*

Dr. Sanderson: If those rules had always been carried out, there would have been a good deal better condition of things now.*16LtMs, Ms 82a, 1901, par. 39*

Sister White: Certainly there would be; but they have not always been carried out. These rules have been neglected.*16LtMs, Ms 82a, 1901, par. 40*

Dr. Sanderson: But they ought to be carried out in the right way.*16LtMs, Ms 82a, 1901, par. 41*

Sister White: There is a right way, and there is a wrong way. I never lifted a hand to my children before I talked with them, and if they broke down, and if they saw their mistake (and they always did when I brought it before them, and prayed with them), and if they were subdued (and they always were when I did this), then I had them under my control. I never found them otherwise. When I prayed with them, they would break all to pieces, and they would throw their arms around my neck, and cry like children. Edson ran in one day. "Come," said he, "come, Mother, I want you to pray with me." "Well," I said, "what is the matter? What's up now?" Said he, "My little cousin struck me, and I struck him back, and," said he, "I'm afraid it will be written in the book. I don't want it to be written in the book." Well, I took him into the bedroom, knelt down, and prayed with him; and then he prayed. He asked the Lord to forgive him, and not to put it in the book. He seemed so afraid his mistake was going to be written in the book. He had heard me talk in meeting concerning the wrong deeds of persons being recorded in the book. He just cried, and broke all to pieces, saying, "Now, Mother, you

don't think it will be put in the book, do you?" Said I, "No, I know it will not be." Then he was very much pleased. But <to punish with> passion, the jerking and twitching of children, and hurting them, bruising them, I cannot tolerate anywhere nor in any way. *16LtMs, Ms 82a, 1901, par. 42*

Dr. Sanderson: That passion that bruises children is the same thing as that impatience which becomes arbitrary and offensive to a grown person when you undertake to change them; and there is just where the difficulty in our work comes in. I have never been able to co-operate with that kind of discipline. I have never objected to anybody using that discipline, if they took the responsibility; but standing in the responsible position that I have, I have always taken the other policy—of trying to educate and get them to reform; and that is the only successful way I have found in changing anybody's course and altering their condition. *16LtMs, Ms 82a, 1901, par. 43*

Sister White: A Christian would do that. There is no question about that. Christians who have an abiding Christ in them will never hurt and bruise the soul by their words, by their spirit, or by their actions. They never will do it. *16LtMs, Ms 82a, 1901, par. 44*

Dr. Sanderson: I think that everybody has to be moved by an inner Christian principle in the soul. If they have it themselves, they will discipline others in accordance with that; but for a person who has not that experience for themselves, to make another have an experience they think they ought to have, is always destructive work. *16LtMs, Ms 82a, 1901, par. 45*

Sister White: Yes; it always is, because they themselves must be ruled and controlled. When those, who in childhood have been uncontrolled and passionate, come to maturity, and attempt to govern children, that passion will fly out every time their way is crossed. It will come out in the teacher. *16LtMs, Ms 82a, 1901, par. 46*

Dr. Sanderson: Certainly. *16LtMs, Ms 82a, 1901, par. 47*

Sister White: Therefore it is the wickedest thing, I hold, for parents not to bring up their children in the nurture—there is a nurture to it—and admonition of the Lord. *16LtMs, Ms 82a, 1901, par. 48*



Dr. Sanderson: Now, the great difficulty of our institutions, and our work throughout the conferences, is the fact that people are set to work and set in authority that have not got that experience. They have a certain knowledge of the truth; they have a knowledge of a form of the truth, a form of diet, a form of reform, and they carry that out in form, and they try to have everybody else carry it out in form; but it does not work, and when others are told to do it, and do not see the heart and life in it, it is always destructive.*16LtMs, Ms 82a, 1901, par. 49*

Sister White: Yes; but you will meet that everywhere. You will meet it wherever you are. You will meet these negative, warring spirits everywhere, and if you let them have their sway, there will be great mischief done; but if you in the name of the Lord show them that that is not the right spirit, that you cannot have it—that it cannot be indulged, that things cannot be corrected in that way—that is what we should endeavor to do. There is one who goes into the fire, and another into the water. One will neglect to set things in order. They will think that they will give a lecture, or something, and that will set things in order. You have to come direct to the person, and ask them, “Why did you do that?”*16LtMs, Ms 82a, 1901, par. 50*

Dr. Sanderson: Yes, I think that is true, that personal work is the only way to accomplish that.*16LtMs, Ms 82a, 1901, par. 51*

Sister White: Ask them, “Why do you do that? You know that is wrong, and why do you do it?” If they get in a passion, as I have seen, just as soon as the lines get loose, they do not know where they are going. I never allowed, in correcting my children, even my voice to be changed in any way. When I saw something wrong, I waited until the “heat” was over, and then I would take them after they had had a chance for reflection and were ashamed. They would get ashamed if I gave them an hour or two to think of these things. I always went away and prayed. I would not speak to them then. They would come to me, you know, about it. “Well,” I would say, “we will wait until evening.” At that time we had a season of prayer, and then I would tell them about it. Sometimes, as the apostle says, wrongdoers are to be rebuked sharply right on the ground, in order to give a right impression concerning such a spirit being exercised.*16LtMs, Ms 82a, 1901, par. 52*

Dr. Sanderson: It takes a good deal of discernment to understand those things ought to be rebuked sharply, and those things that ought to be dealt with leniently. *16LtMs, Ms 82a, 1901, par. 53*

Sister White: That is it. We must have an abiding Christ; and unless we have an abiding Christ, we shall be all out of line. In Addie and May Walling I had two of the most passionate children to bring up. Their mother kept a whip at the table, and I think there was not a meal eaten, but what that mother used that whip—a rawhide—on those children. I took them in my care, and brought them up. I never struck them a blow except once, and then it was because I could not help it. But I put out every kind of inducement to them. I would say, “If you do not show passion today, your uncle and I will ride out with you, and we can gather flowers,” and so on. Well, I would not say anything more all day. Then I would ask them about it. During the day I would see them throw themselves on the floor, and kick, and scratch, and then they would get their hands together and they would be ashamed. It is a great thing to know how to do, but there is a way. When Satan is in the person, the one in error is to be rebuked right there, and there is to be no passing over the evil. It must be rebuked. *16LtMs, Ms 82a, 1901, par. 54*

Dr. Sanderson: O yes; I acknowledge that; and it ought to be done right at the time, too. *16LtMs, Ms 82a, 1901, par. 55*

Sister White: Yes. *16LtMs, Ms 82a, 1901, par. 56*

Dr. Sanderson: You expect to go away tomorrow morning? *16LtMs, Ms 82a, 1901, par. 57*

Sister White: Yes. *16LtMs, Ms 82a, 1901, par. 58*

Dr. Sanderson: I probably will not have a chance to see you again before our next board meeting. *16LtMs, Ms 82a, 1901, par. 59*

Sister White: Where will that board meeting be, I wonder? They said they were going to have it—it was appointed at San Francisco. If they could change it over to Healdsburg, it would save my going down. I could be at Healdsburg, and it is full as easy to hold it there as it would be in San Francisco. *16LtMs, Ms 82a, 1901, par. 60*

Dr. Sanderson: There are a good many things that are coming up. It ought to be over here, I think.*16LtMs, Ms 82a, 1901, par. 61*

Sister White: I could come up here, I think, if it were here. Of course I could come up. I want to be at the next meeting. I don't know as I do, either. I don't really care to. I would rather not. I would rather not be at the next meeting.*16LtMs, Ms 82a, 1901, par. 62*

Dr. Sanderson: We would be glad to have you there.*16LtMs, Ms 82a, 1901, par. 63*

Sister White: Well, I carry too much upon my heart. It hurts my heart.*16LtMs, Ms 82a, 1901, par. 64*

Dr. Sanderson: I am greatly perplexed to know what I ought to do, in the face of what you have said and written about my work. I have carried a great burden for the work ever since I have been there, and if I have failed in it in the way it seems I have, I do not think it is consistent to go on with it.*16LtMs, Ms 82a, 1901, par. 65*

Sister White: To go on with it?*16LtMs, Ms 82a, 1901, par. 66*

Dr. Sanderson: No. I have carried the responsibilities there for a good many years, and I have never had the sympathy and support of those who were with me. They have always looked on my work with suspicion, and they have thought that it was of a different stamp than ought to be there; and there has always been an effort to criticize in an underhanded way. People have not come to talk with me about the faults in my work.*16LtMs, Ms 82a, 1901, par. 67*

Sister White: I cannot endure anything underhanded. I cannot endure that kind of a thing. It is not a right thing to do. They should come right to you, and tell you in a proper manner what they have to say; but to go around to others, I do not believe in it.*16LtMs, Ms 82a, 1901, par. 68*

[Dr. Sanderson:] I have stood it for five or six years there, and the situation now—I do not know as it is any better than it has been; and if there are others who are better prepared to carry the responsibility there, I would rather they would.*16LtMs, Ms 82a, 1901, par. 69*

Sister White: Yes. One thing, I think you are not plain enough to come out and say what should be before the very persons themselves. I think you shrink from that. I know you do; and therefore things go as they should not go. They do not seem to—well, they look at it as a weakness in your managing. When something is wrong, that wrong must be remedied before the healing can come from the wrong; and there is a lack of carrying out the principles of faithful rebuking and reproving and correcting. All these things have to be done. You remember the charge given to Timothy: “I charge thee therefore before God, and the Lord Jesus Christ ... preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.” [2 *Timothy* 4:1, 2.] Well, this work must be done. It is not a pleasant work, I want to tell you—not a pleasant work at all. But still, these duties must not be neglected. It is doing a serious injury to a person to allow them to go on in a high-headed way, in a style of their own, for it is confirming in them a spirit which ought to be repressed in any of the workers or in any of the students who are trying to learn. That spirit will be met. Why? Because it was never met in their childhood. In church capacity it is very hard to do anything with those who were in their youth left to have their own way, carry out their own plans, and consult their own wishes. *16LtMs, Ms 82a, 1901, par. 70*

Dr. Sanderson: In your conversation the other day at the board meeting, in speaking of the responsibilities of medical superintendent, you expressed yourself quite strongly that in his work he was in a certain sense responsible for nearly everything in the institution. *16LtMs, Ms 82a, 1901, par. 71*

Sister White: That he was responsible? *16LtMs, Ms 82a, 1901, par. 72*

Dr. Sanderson: Yes. *16LtMs, Ms 82a, 1901, par. 73*

Sister White: Yes; he is. *16LtMs, Ms 82a, 1901, par. 74*

Dr. Sanderson: I could not understand the meaning of a statement like that, when you have written to me so many times that I must not undertake to deal with the management of the institution. *16LtMs, Ms 82a, 1901, par. 75*

Sister White: Well, as you did manage—when you stand as a manager, as you have done—it has been as a manager—although you may say others are chosen; but you have virtually been the manager, although you did not have the name of being a manager.*16LtMs, Ms 82a, 1901, par. 76*

Dr. Sanderson: In what way was I manager?*16LtMs, Ms 82a, 1901, par. 77*

Sister White: Because it was your mind that was carried out. That is how it was.*16LtMs, Ms 82a, 1901, par. 78*

Dr. Sanderson: Do you mean at the present time?*16LtMs, Ms 82a, 1901, par. 79*

Sister White: I mean it has been thus. I do not say just the present time, just now; but it has been thus. You have not taken the name of a manager, and yet you were the manager, and things went as you said. You were back of things. It may be said there were some things that went contrary, but generally they went as you said. You were virtually the manager in these things.*16LtMs, Ms 82a, 1901, par. 80*

Dr. Sanderson: You think it ought to be different than what it is at present? Do you think that the arrangement at the present time is a wrong one?*16LtMs, Ms 82a, 1901, par. 81*

Sister White: What arrangement?*16LtMs, Ms 82a, 1901, par. 82*

Dr. Sanderson: Do you think the organization of the work as it is at present is wrong?*16LtMs, Ms 82a, 1901, par. 83*

Sister White: I do not know what the arrangement of the work comprehends.*16LtMs, Ms 82a, 1901, par. 84*

Dr. Sanderson: It is practically the same now as it has been all the time. Brother Kilgore is manager, and I am medical superintendent. A manager has been there all the time. It is true, when they put Bowen in, he was a young man, and he did not comprehend the needs of the institution, and I had to do a good many things, because he did not know how.*16LtMs, Ms 82a, 1901, par. 85*

Sister White: That is it. You see, you were the manager. He consulted you in these things. He understood what your mind was, and he carried it out. *16LtMs, Ms 82a, 1901, par. 86*

Dr. Sanderson: O no; Brother Bowen did not carry out my mind a good part of the time. He did a great many things that I could not approve of in the least. *16LtMs, Ms 82a, 1901, par. 87*

Sister White: There may be some things that he did not do in harmony with your mind; but that was the general tenor of the understanding. But from the light that was given me, I felt decidedly that there should be one other physician there, and the patients should have more attention from the physician himself than they have had. They should have—*16LtMs, Ms 82a, 1901, par. 88*

Dr. Sanderson: I have always said that, Sister White. I have always said that it was not my desire to have to devote my time to take care of the mechanical arrangements of the institution. It is not my desire, or my place, or my work; but, on the other hand, when I meet the patients, and see that they do not have the arrangements that it is necessary for them to have, I must do it. I see that they do not have what they should, and I have to educate the management, to get the necessary facilities. That has been the trouble ever since I have been there. I would go to any department of the institution—I would go to the culinary department, or to any other department—and would find that the people who had them in charge had no conception whatever of the necessities of those departments for the satisfaction and comfort of the guests. *16LtMs, Ms 82a, 1901, par. 89*

Sister White: That is why there should be no persons of limited experience and understanding placed as directors. No one should have taken Brother Bowen as a manager, because any such young person is not prepared for such work. *16LtMs, Ms 82a, 1901, par. 90*

Dr. Sanderson: They took him simply because they did not know who else to get at that time. *16LtMs, Ms 82a, 1901, par. 91*

Sister White: That is why they should have had at the very commencement—when Maxson came in there—they should have had—a firm, strong, decided man; but he would not have such; no,

sir; he would not have a manager at all; he would not come in unless he could manage himself. So it was with Burke—just the same. The great mistake was in not having a fully authorized, appointed manager. If they had had one, the institution today would stand very much higher than it does. But he would not have one. He was going to be manager himself. He was fully sufficient and equipped, he thought, to be a manager. Well, he was out of his place in being a manager. It was not his place, nor your place—you are physicians. It is your business to take the physicians' work. They should consult together—the manager consult with the physicians, and the physicians consult with the manager—and have a thorough understanding of how things should go. The physician should consult the manager in regard to the facilities that they must have in the sanitarium; and when the physician sees a lack, anything that is not as it should be, just communicate to the manager, and have a perfect understanding, drawing in even cords all along.*16LtMs, Ms 82a, 1901, par. 92*

Dr. Sanderson: Supposing your manager would not do that?*16LtMs, Ms 82a, 1901, par. 93*

Sister White: Well, if he is a sensible man, and understands the will of God, he will do it. There are some high-headed and strong-opinionated men who want to carry things. They will always be in every place; you will always find them; and they are difficult to handle; therefore it is essential that in all these places, men should not be put in positions to be eternally there. They should be put in on trial and test, and then it will soon develop whether they have the qualifications to stand in that position. If they have not the qualifications, that institution is not to go crippled and lamed all the way through. It is not to be so.*16LtMs, Ms 82a, 1901, par. 94*

Dr. Sanderson: But that has been the difficulty all through these years. There has been a manager there all the time during Dr. Maxson's presence, and during my time there; and you recognize, Sister White, that the physician who comes in contact with the patients every day, to whom the patients come with all their complaints and all their difficulties—the physician can recognize and see the conditions that are most essential for the welfare of those patients a great deal better than anybody else; and if you can

have a manager who is willing to consult, and is willing to take in the situation as it is, and will execute that management that will give to the patients what they should have, that is all right—that is where it should be. *16LtMs, Ms 82a, 1901, par. 95*

Sister White: Here is where we had the difficulty with Dr. Burke. He received into the institution several Catholic girls. The Crawford girls stood at the head of the nurses, you remember. *16LtMs, Ms 82a, 1901, par. 96*

Dr. Sanderson: I was not here at the time. I do not know anything about it. *16LtMs, Ms 82a, 1901, par. 97*

Sister White: Well, the Crawford girls stood at the head; and if they asked these Catholic girls to do something, they would sometimes take a notion that it was not the thing to do, and would go right to Dr. Burke and tell him all about it; and then he would tell them that he would see to that. Instead of telling them that they should do as they were directed to do in their service for the institution, as far as it was a right and consistent thing for them to do, he would pacify them, and say that he would see that the matter was attended to. Then they would write a note, and tuck it under the door of the [Crawford] girls, who had stood there for years at the head of the nurses who were there getting an education. These notes would say, "Dr. Burke is going to see you. He will see that you are ushered out of here pretty soon." That is the language that was used. I myself saw one of the notes, so I know it was not a false report. They would slip the note under the door, giving them a threat, and Dr. Burke just dismissed these Crawford girls, and kept the Catholics. *16LtMs, Ms 82a, 1901, par. 98*

Dr. Sanderson: For a great many years there has not been a single individual taken into the institution as a nurse, or in any capacity, but what the matter has been carefully discussed by all the management together, and it has come as the united action of the management every time. *16LtMs, Ms 82a, 1901, par. 99*

Sister White: Yes. You see how miserable that was—Catholic girls were as high-headed as they could be, with their education and their Catholic theories! And they ruled out those who did not come in accordance with their mind. Well, then, the doctor came down to



Healdsburg, and wanted me to come up here. Said I, "What do you want me to come up there for?" "I want you to come up so as to remove Sister Ings." "Why, what has she done?" "Well, she does not treat the patients right." I came up. I learned all about it. They had several patients, oh, the queerest set! Their course of action was such that no one could do anything to please them. They would complain to the doctor, and he would take every word they said. He had gotten it all "cooked up" that Sister Ings was to be turned out. I came up, learned these circumstances, and then asked him if he would not have an interview with me. I had an interview with Brother Gates' sister. They were going to put in Brother Gates' sister, and Sister Gotzian, as matron, and one who was to help him right along in the work. I asked them to tell me what Sister Ings had done, right before Sister Gates. They told me that they wanted something cooked, and it was not done just the minute they wanted it done, and then they went to Burke. There was nothing to it. I investigated it thoroughly. You see, if the physician would listen to all these little complaints of the patients, and to the prejudices that the devil puts into their minds because they do not love God and the truth, we would have a pretty upsetting of things. I took Sister Gates in, talked with her, and had it all through with her; but she was very much displeased and Burke abused me shamefully—not to my face, mind you, but he wrote to me a most abusive letter. I would not have written such a letter to a worst person who had ever professed to believe the truth. I have a copy of it now—the very letter he wrote me—because I did not agree with his plan of managing, and did not turn out Sister Ings.*16LtMs, Ms 82a, 1901, par. 100*

Dr. Sanderson: I think Sister Ings has been one of my most valuable workers all through the years that I have been here.*16LtMs, Ms 82a, 1901, par. 101*

Sister White: She is not a severe person at all. She is not one of that kind.*16LtMs, Ms 82a, 1901, par. 102*

Dr. Sanderson: She is not severe enough. She would do better if she would bring her girls to time.*16LtMs, Ms 82a, 1901, par. 103*

Sister White: That is all the fault I would find of her; and you have

something of the same weakness too, have you not?*16LtMs, Ms 82a, 1901, par. 104*

Dr. Sanderson: Yes, I know.*16LtMs, Ms 82a, 1901, par. 105*

Sister White: It is about six of one and half a dozen of the other.*16LtMs, Ms 82a, 1901, par. 106*

Dr. Sanderson: When I was speaking of the patients, I was not speaking to find fault with my manager. But I could not see how you can have a manager here who is successful, unless he can listen to the physician sufficiently to bring about those things which will be for the welfare of the guests.*16LtMs, Ms 82a, 1901, par. 107*

Sister White: You could not make a decree like that, of the Medes and Persians.*16LtMs, Ms 82a, 1901, par. 108*

Dr. Sanderson: I want especially to get at the present situation, and I want to know—the essential thing is to know—what are the necessities of the institution.*16LtMs, Ms 82a, 1901, par. 109*

Sister White: But I brought these cases up to show how some patients are always disturbed, and think they are always neglected. They talk of your neglecting them.*16LtMs, Ms 82a, 1901, par. 110*

Dr. Sanderson: Certainly. I appreciate that.*16LtMs, Ms 82a, 1901, par. 111*

Sister White: There are some who have always been drawing upon others, and sapping, as you may say, the very life out of others. Well, they expect everybody is going to sympathize with them, and so on, too much. But a physician is in that position where those who are sick, think that that physician helps them. He is next to God to them; they have confidence that he can help them better than anybody else, because he does relieve their sufferings. This is the reason a physician can do more in spiritual things than almost any one else, because the patients look to him almost as their saviour. So it will help, if you launch out and give them a little sympathetic talk oftener than you do, and kind of assure them about themselves and how they are—I presume some cases are so that you can hardly give them encouragement.*16LtMs, Ms 82a, 1901, par. 112*

Dr. Sanderson: In some cases you cannot. You have got to be truthful. You cannot tell lies.*16LtMs, Ms 82a, 1901, par. 113*

Sister White: I know that. I remember <Dr. Burke> told a mother concerning her daughter, "There is no consumption about her. We will soon send her home to her husband;" and in just a few days she was past all hope. O, it was awful! O, it was awful! The mother was all in an agony. The doctor did not know what he was talking about. I was well acquainted with the family. To my knowledge there were as many as four cases that went down rapidly, and he told them to almost the last breath that they were going to get right up.*16LtMs, Ms 82a, 1901, par. 114*

Dr. Sanderson: I have seen a great many cases in his work just that way. I do not think that it is right. I do not think that a physician can be untrue, and make a success of his work.*16LtMs, Ms 82a, 1901, par. 115*

Sister White: Yes, but you do not know, you cannot tell, what a good work you can do. You can tell them that there is One higher than you who has control of their case; that we are going to do everything we can do for you, and we will pray for you, and work for you, and we will be very thankful if God will raise you up. You are too reticent on those things. It is best not to be quite so reticent. There is where some have made a mistake. It is not right for you to come in and say abruptly, "You are going to die; you cannot live"—unless it were such as the woman that died so suddenly from the result of wrong eating. Well, you knew that she could not live. To all appearances, her case was a hopeless one. I did not expect that she would die quite so soon.*16LtMs, Ms 82a, 1901, par. 116*

Dr. Sanderson: Those cases drop off suddenly, usually.*16LtMs, Ms 82a, 1901, par. 117*

Sister White: You told her that there was no hope, did you not?*16LtMs, Ms 82a, 1901, par. 118*

Dr. Sanderson: Yes.*16LtMs, Ms 82a, 1901, par. 119*

Sister White: Well, that is the way I think you ought to do.*16LtMs, Ms 82a, 1901, par. 120*

Dr. Sanderson: O, yes.*16LtMs, Ms 82a, 1901, par. 121*

Sister White: Well, this woman I was speaking of, was almost raving-distracted. I never saw a woman who was so raving-distracted as she was when her daughter was dying with consumption, notwithstanding they had told her that there was no danger of her dying. She did not live a week after he had told her that she would go back to her husband. There was no consumption about it, he said. He knew better, if he was a physician; he knew better than that.*16LtMs, Ms 82a, 1901, par. 122*

Dr. Sanderson: O, certainly.*16LtMs, Ms 82a, 1901, par. 123*

Sister White: Is there anything else you wish to say now?*16LtMs, Ms 82a, 1901, par. 124*

Dr. Sanderson: I just want to get thoroughly your ideas in reference to the management—the action that it is necessary to take. I recognize, Sister White, that what you have said is true, that I am responsible for a great many things. The very fact that I have accepted the position that I have held makes me responsible for the way things have gone; but, on the other hand, for a large part of the time, my hands have been perfectly tied. I could not do anything as it should have been done. I am unwilling to hold a position where I am to be held responsible for the way things go, and then have no voice to say how things ought to be.*16LtMs, Ms 82a, 1901, par. 125*

Sister White: There is a ground that should be considered. There is something there that ought to be considered and carefully reviewed. You have a responsibility, and others should not stand in your way, or stand as criticizers. They may get out of their place, and no doubt they have gotten out of their place. I do not doubt at all that they have gotten out of their place many a time in binding your hands. I have no question about it, because they are not capable men. They are not men who reason from cause to effect, and who understand the right relation that a physician should sustain to the institution. And while the cares and the responsibilities of outside things should not come on the physician, yet the physician should stand in a place where he is to be consulted in regard to what improvements are to be made, and what is to be done. He should have the confidence of those who are in any way bearing responsibilities. I

do not think there has been a competent manager there—that is, since I have been here—who has been a suitable one, who understood how to manage. I do not think there has been.*16LtMs, Ms 82a, 1901, par. 126*

Dr. Sanderson: You have spoken several times about my relation with Brother Burden while he was there. Is it your conviction that he was a proper man as a manager there?*16LtMs, Ms 82a, 1901, par. 127*

Sister White: He was too narrow. He was too narrow to understand. He did not link up sufficiently with the physician to understand what was necessary for the good of the institution in the inside conveniences. He did not understand it. He was too narrow.*16LtMs, Ms 82a, 1901, par. 128*

Dr. Sanderson: You can appreciate how such a condition as that would tie the hands of a physician who was trying to do anything.*16LtMs, Ms 82a, 1901, par. 129*

Sister White: Yes, I understand that it is so; but the qualifications of the man religiously, and his integrity, were a great help, if he had only known more and understood better what was really essential for the facilities in an institution. It does not matter half so much what is outside, as what is inside.*16LtMs, Ms 82a, 1901, par. 130*

Dr. Sanderson: That is the trouble that we were in all the time. That is the trouble that Dr. Maxson was in. As physicians we stood there, knowing that certain internal conditions were for the welfare of the institution, but our hands were tied.*16LtMs, Ms 82a, 1901, par. 131*

Sister White: I do not justify that in any way.*16LtMs, Ms 82a, 1901, par. 132*

Dr. Sanderson: Yes.*16LtMs, Ms 82a, 1901, par. 133*

Sister White: Before Brother Burden went to Australia, I talked with him, and I have written since, that whatever was done, the physicians there—I had to give cautions there very decidedly; because of the peculiarity of things, I gave him cautions—I told them to receive him; and Dr. Kress, and the ministers, and all the

brethren, are so thankful for that man. They do not have one word of complaint. And even the men themselves now—the doctor, and the one who was manager—have said that it was the greatest blessing that could come to them. That is how they have written in regard to Burden. *16LtMs, Ms 82a, 1901, par. 134*

Dr. Sanderson: He has had long experience. He ought to have developed some—*16LtMs, Ms 82a, 1901, par. 135*

Sister White: The only thing—he took too narrow a view. I told him not to take too narrow a view. “But,” said I, “I feel more like telling you not to allow these men (Dr. Caro and the manager, Brother Sharpe) to carry out their ideas.” They wanted a large institution. Well, they have cut it down, and cut it down, and cut it down, and now they cannot finish it. I have raised money, and raised money, and raised money, until I have become about tired, and yet it stands unfinished now. There is nobody there they can call upon. Those who can give, have given. It is different from this country. Here there is a class who have been long in the truth. Those over there have just been born into the truth. They have had to build meetinghouses. We have as many as fourteen meetinghouses that have been built since we went there. It costs something to get the land and build the meetinghouses. It takes just double the price for the lumber, and double the work to put that lumber together. *16LtMs, Ms 82a, 1901, par. 136*

God will adjust all these things. They will come out all right. But I knew they needed just such a man as Brother Burden, and I am glad he went there. I am not sorry at all. But he connected with others. Said I, “You must connect with Dr. Kress, and with Elder Farnsworth, and with these men of responsibility. Every step you take, it must be before them. Tell them the ‘whys and wherefores,’ and let them harmonize with you.” Said I, “It must be so.” But they think that they have the greatest treasure in Brother Burden and his wife and her two sisters—they think everything of them all. *16LtMs, Ms 82a, 1901, par. 137*

Dr. Sanderson: What you have written so repeatedly about the management of the institution here being in the hands of somebody outside of physicians has led them to take extreme views. I do not

think that you intended it so.*16LtMs, Ms 82a, 1901, par. 138*

Sister White: No.*16LtMs, Ms 82a, 1901, par. 139*

Dr. Sanderson: But it has made it awfully hard for the physicians.*16LtMs, Ms 82a, 1901, par. 140*

Sister White: Well, it is this way: The way Dr. Burke carried things, and the way Dr. Maxson carried things, it was not the right way. Dr. Burke, especially, would not have anybody but himself. He would have run this institution clear into the ground if I had done just as they wanted me to do—turn out all the old hands, and let others come in to run it.*16LtMs, Ms 82a, 1901, par. 141*

Dr. Sanderson: I never have asked for a change of managers. I never asked for Brother Burden to be removed. I have simply let the matter grow and develop and ripen itself. I have not asked the board to do any of these things. And now it puts me in a very embarrassing, hard position to understand how I can go on with my work, with the way you have written about my management.*16LtMs, Ms 82a, 1901, par. 142*

Sister White: About what?*16LtMs, Ms 82a, 1901, par. 143*

Dr. Sanderson: About my management.*16LtMs, Ms 82a, 1901, par. 144*

Sister White: Well, you are a physician. You are not a manager, and you should not undertake that work, because you have another work that demands all the time and attention that you can give. Then you will not have the responsibility of managing, and looking after these other things that have to be attended to. The experience that we have had in the weak management does not alter at all the fact that there should be a competent manager.*16LtMs, Ms 82a, 1901, par. 145*

Dr. Sanderson: That is true, Sister White; there is nobody who wants a manager any more than I do.*16LtMs, Ms 82a, 1901, par. 146*

Sister White: I was surprised to see young men in here as

managers. Always, when I have had anything to say about it, I have advised that an experienced man be manager. They have had no such men here. They have had young men who had but very little experience. They might have done well in a food factory, or something like that. When there is so much to be considered—o, it has been bad not to have had an experienced manager! But Dr. Maxson would not consent to work, unless he could have control. They should have put in a strong manager, anyhow. They made a great mistake. That is the light I have had. They should have chosen as a manager one of the best men they could find. That is where they made a mistake—in giving the institution right up to Dr. Maxson, and letting him run it as he did, in a way that God could not endorse.*16LtMs, Ms 82a, 1901, par. 147*

Dr. Sanderson: Burden was manager all the time when Dr. Maxson was here.*16LtMs, Ms 82a, 1901, par. 148*

Sister White: All the time?*16LtMs, Ms 82a, 1901, par. 149*

Dr. Sanderson: Yes.*16LtMs, Ms 82a, 1901, par. 150*

Sister White: I understood that there was no manager.*16LtMs, Ms 82a, 1901, par. 151*

Dr. Sanderson: No; Burden was manager all the time he was here.*16LtMs, Ms 82a, 1901, par. 152*

Sister White: Your brother Dr. Maxson or yourself, were not qualified to be managers, either of you.*16LtMs, Ms 82a, 1901, par. 153*

Dr. Sanderson: During Dr. Maxson's time here, I had no official relation to the institution. I was not an officer or a member of the board, or anything. I was simply assistant physician to Dr. Maxson. That testimony that you wrote to Dr. Maxson at the time he left was greatly perplexing to him, because you stated in that testimony a certain official relation that I held which he gave me during the time he was here, when I did not have any such position at all.*16LtMs, Ms 82a, 1901, par. 154*

Sister White: There is some misunderstanding about that, I am



certain; because there was a movement made here, in buildings, and in things outside, that you were officious in, as well as he. There were things in the movements of things, that, whether you had the name of being a manager or not, there were things managed by you, and—*16LtMs, Ms 82a, 1901, par. 155*

Dr. Sanderson: Do you know of anything that was—do you know what it was?*16LtMs, Ms 82a, 1901, par. 156*

Sister White: I cannot tell now. I do not know as I ever had anything specified about the matter. But if there had been a proper manager here, things never would have gone as they have; Maxson never would have ruled things as he did rule them; things would not have come in as he allowed them to come. O, the displeasure of God was upon this eating and drinking, and all this indulgence of appetite! The institution was managed for a while more like a great hotel than as a sanitarium. God did not endorse any such management as that.*16LtMs, Ms 82a, 1901, par. 157*

Dr. Sanderson: Do you approve of the manager that we have there at present?*16LtMs, Ms 82a, 1901, par. 158*

Sister White: Who is the present manager?*16LtMs, Ms 82a, 1901, par. 159*

Dr. Sanderson: Brother Kilgore.*16LtMs, Ms 82a, 1901, par. 160*

Sister White: He has just begun, you know. I do not know anything about his capabilities for this work.*16LtMs, Ms 82a, 1901, par. 161*

Dr. Sanderson: Did you have anybody in mind that you thought ought to be manager?*16LtMs, Ms 82a, 1901, par. 162*

Sister White: I did think of Brother Nichols. They spoke of Nichols. They said he had splendid faculties as a manager. I said if he had, “we would like to have him here.” But it seems that they want him in about four places, and he cannot be in all. They want him at the school being established at Berrien Springs, to see about putting up the buildings; they want him at Los Angeles; and they want him here. I thought he was coming, but his partner would not let him come. I thought he would be a good hand here. That is the only one

I have thought of. Still, I have no knowledge from the Lord about it. Neither have I in regard to Brother Kilgore. Does Brother Fulton seem to be a good fit?*16LtMs, Ms 82a, 1901, par. 163*

Dr. Sanderson: He is doing good work in that department. I was in favor of his coming, because the culinary department of the institution has been in a very bad condition all the time. It is not my business, anyway, to give my attention to it, and the manager has not been able to build it up, and we have not had any one to see to this work.*16LtMs, Ms 82a, 1901, par. 164*

Sister White: The food, do you mean?*16LtMs, Ms 82a, 1901, par. 165*

Dr. Sanderson: O, the service, and the menus, and the food, and all.*16LtMs, Ms 82a, 1901, par. 166*

Sister White: Is the cook a good, competent person?*16LtMs, Ms 82a, 1901, par. 167*

Dr. Sanderson: O, he is not the best, but he is the best we can have.*16LtMs, Ms 82a, 1901, par. 168*

Sister White: I think he is the man who went around to the camp meetings to cook, when we were here ten years ago.*16LtMs, Ms 82a, 1901, par. 169*

Dr. Sanderson: I do not think so; I do not think he has been in the truth that long.*16LtMs, Ms 82a, 1901, par. 170*

Sister White: He is not the one I had in mind, then.*16LtMs, Ms 82a, 1901, par. 171*

Dr. Sanderson: This man is a very experienced cook, but he got his experience outside of our institutions, and he has not given the best satisfaction in certain lines. That is, he is not an expert in cooking vegetables, and getting things up in nice shape, which is very essential in an institution of this kind.*16LtMs, Ms 82a, 1901, par. 172*

Sister White: It is very essential.*16LtMs, Ms 82a, 1901, par. 173*

Dr. Sanderson: Yes, it is.*16LtMs, Ms 82a, 1901, par. 174*

Sister White: And the foods that are to be brought together can be put together in a way to be palatable, and they can be combined in a way that makes them unpalatable.*16LtMs, Ms 82a, 1901, par. 175*

Dr. Sanderson: He makes things more palatable than any cook we have had for a long time, as far as that is concerned.*16LtMs, Ms 82a, 1901, par. 176*

Sister White: I think that is considerable, so that we can educate away from the meat diet.*16LtMs, Ms 82a, 1901, par. 177*

Dr. Sanderson: I think that is the only way we can educate away from it. The cooking and the menus and the service have improved a great deal since Brother Fulton came.*16LtMs, Ms 82a, 1901, par. 178*

Sister White: For a time in Avondale we had a man cook. O, the food was nice! Everything came on so tasteful. There was no meat at all. He had kept a large restaurant.*16LtMs, Ms 82a, 1901, par. 179*

Dr. Sanderson: I do not think it would be a difficult matter to do away with meat, providing we got everything just perfect without it. But the trouble with our cooks in our institutions—and it is more so with our people throughout the denomination—is, they have left off the style of cooking that they used to have, and left off meat, and they are cooking things so tastelessly and so insipid that there are lots of our people who are starving to death.*16LtMs, Ms 82a, 1901, par. 180*

Sister White: I acknowledge that. I have written thus to Dr. Kress. I told him that as a physician he should understand when his blood was getting impoverished. “Now,” said I, “if God spares your life through this attack, don’t you ever bring yourself into that position again. Never say that persons must not eat any milk or any butter or any eggs or anything of that kind.” Said I, “Just keep that to yourself; do not come out with such statements. People have to be educated by degrees; and these are the least harmful of this kind of

food—if you know you have got pure milk and eggs.” “As to butter,” said I, “I do not hold to it. I do not put it on my table at all, and only use it sometimes in cooking, when we have no cream or milk. I use that in cooking, but we do not put butter on our table.” But I told Dr. Kress, “You must not tell the people that they must not have milk, or they must not have so and so. The time will come when they cannot have these things, but do not make a time of trouble beforehand. Do not tell them they must dispense with milk and cream and all such things, because the poor people have to have something to live on, and they cannot provide themselves with these health foods; for they are not able to.” I know about this extreme that you speak of. They have not, it is true, the faculty to put foods together to make them palatable, and then they say, “I am starving to death on the vegetarian diet.” They would not need to starve to death, if they only knew how to prepare the foods properly. They have to learn how. Someone should educate them. I have a cook here from Battle Creek. She knows how to put these things together. She does not have to do it so much while we have everything from the garden, like green corn, you know, and these things that come off from the ground. We have enough to eat, with bread and fruit and such things; but the time will come in the winter when we shall want these dishes. But I have a good cook. When I was at the doctor’s home in Battle Creek, she put things together as I had never seen them put together, and they were tasteful, palatable.*16LtMs, Ms 82a, 1901, par. 181*

Mrs. Sanderson: Maybe she might help our cooks at the Sanitarium.*16LtMs, Ms 82a, 1901, par. 182*

Sister White: If I can spare her, I would like to have her come in and show how she does these things. I would like to have her do it.*16LtMs, Ms 82a, 1901, par. 183*

Mrs. Sanderson: That is what is very much needed there.*16LtMs, Ms 82a, 1901, par. 184*

Sister White: When I was at Cooranbong, many that were great meat-eaters came into my family, and when they would sit at my table, they would say, “Well, if you have food like this, I could do without meat.” I think that our food satisfies our family. I tell our

family, "Whatever you do, do not get a poverty-stricken diet. Place enough on our table to nourish the system. You must do this. You must invent, and invent, and study all the time, and get up the very best dishes you can, so as not to have a poverty-stricken diet." *16LtMs, Ms 82a, 1901, par. 185*

Dr. Sanderson: Do you think that Dr. Rand ought to take the position as superintendent of the work out here, when he comes? *16LtMs, Ms 82a, 1901, par. 186*

Sister White: Well, Doctor Kellogg thought that he would be qualified to do that—that he would be of the best service in doing that. He would work here, but he need not stay here all the time. He would go out around, going to different places. Then he would come back to the institution; and then you could go, taking the same round, or some other round. You would have a chance to get out, and not to be confined. That is the most I heard talked of, that there should be an equality—one should go out, and then the other should go out, to form an acquaintance with others, and to educate, as well as to be here at the Institute. *16LtMs, Ms 82a, 1901, par. 187*

Dr. Sanderson: The doctor thought he would want to superintend the institution, if he came out, did he not? *16LtMs, Ms 82a, 1901, par. 188*

Sister White: I did not hear anything about it. *16LtMs, Ms 82a, 1901, par. 189*

Dr. Sanderson: You said that Dr. Rand thought he would work in the best capacity if he was superintending the work here, did you not? *16LtMs, Ms 82a, 1901, par. 190*

Sister White: (Note: I conversed with Dr. Kellogg, about Dr. Rand's ability, and loyalty, and the position he should occupy, but not with Dr. Rand.) I do not recollect what was said. But that was what we thought. We talked it over with Dr. Kellogg, and he thought that he was a man qualified to stand in a leading position. That is the recommendation that was given by him. *16LtMs, Ms 82a, 1901, par. 191*

Dr. Sanderson: Well, I certainly do not want the position, if I am not the person for it. It is not anything that a person needs to crave.*16LtMs, Ms 82a, 1901, par. 192*

Sister White: Your position as a physician is appreciated; and yet if we had the two physicians, and one who could go out some, I think it would bring in more. Do you not think it would?*16LtMs, Ms 82a, 1901, par. 193*

Dr. Sanderson: O yes, I think there ought to be more experienced physicians there; certainly.*16LtMs, Ms 82a, 1901, par. 194*

Sister White: To go out, and then let the other take his turn, and go out, and that will keep it so that there will not be a constant wear on the very same nerves, and the very same kind of work. We must broaden. We must get out. We cannot stay huddled right up here in a little shell. We should become acquainted with the outside element, and educate, and try to get these principles that we have, before the people, so that they may know what to expect when they get here. I felt very desirous that those who came in here should see reform right through; and I think it will come around. I think that when there is the least patronage, when it comes down to the smallest patronage, that is the best time to make a change in the matter of serving meat to patients; and yet I cannot say that there never should be any meat served. I cannot say that. Yet I have said it at our institutions that have just begun. They called in Dr. Caro and Dr. Silas Rand to advise with me as to whether they should allow meat to be served on the dining room table. Said I, "Not a particle is to be introduced, not a particle." I desired to have them understand it. Well, they have had the most wonderful success in the recovery of the sick that I have ever seen in any institution in my life. They have not a particle of meat served in their dining room.*16LtMs, Ms 82a, 1901, par. 195*

Dr. Sanderson: What do you think ought to be done up here?*16LtMs, Ms 82a, 1901, par. 196*

Sister White: O, I think it should be ruled out of the dining room. I do not advise any rash movements. I do not say just how that should be brought about. I think the meat diet should be kept off from the table. How is it? Do the helpers have any meat on their

table?*16LtMs, Ms 82a, 1901, par. 197*

Dr. Sanderson: No.*16LtMs, Ms 82a, 1901, par. 198*

Sister White: Well, I think it should be kept off of the table just as soon as it is possible to do it, and there should not be a long waiting, either. There will be times when there will not be so many here, will there not?*16LtMs, Ms 82a, 1901, par. 199*

Dr. Sanderson: Last winter it was just about as full all through the winter as it was in the fall.*16LtMs, Ms 82a, 1901, par. 200*

Sister White: It was? I hope it will be so. But there must be an educating, and more force in the education. They are just about through with the meat in Battle Creek institution, I think.*16LtMs, Ms 82a, 1901, par. 201*

Dr. Sanderson: O no; they have it. They had it there when I was there last spring.*16LtMs, Ms 82a, 1901, par. 202*

Sister White: Yes, they do have it, but not so much as formerly.*16LtMs, Ms 82a, 1901, par. 203*

Dr. Sanderson: We do not have it here as much as in the past.*16LtMs, Ms 82a, 1901, par. 204*

Sister White: I suppose they call for it? Or is it put on the table?*16LtMs, Ms 82a, 1901, par. 205*

Dr. Sanderson: They put it on only when it is asked for—at the special request of the patients.*16LtMs, Ms 82a, 1901, par. 206*

Sister White: The Lord is best pleased when they let this meat alone. There is reason for it now. If there ever were a reason for its use, it was to shorten life; but now there is the best reason to let it alone, because of the disease of animals, and on that score the question can be taken up, and it will have great effect.*16LtMs, Ms 82a, 1901, par. 207*

Dr. Sanderson: Well, I probably will not see you again before the board meeting; and if you have anything for the Board, anything

that you wish to express to the Board as to what you want to have them do, I hope you will speak to them about it. I shall show to the Board that communication that you wrote to me. You sent that to the managers. If you have anything further that you would like to write them, I would be glad if you could do it.*16LtMs, Ms 82a, 1901, par. 208*

Sister White: Yes, I have some things, if it is possible for me to get them off. I do not know as it is, before I leave. ... It may be that we can get together so as to have a little talk before the meeting. I would rather have a talk with you before we enter the board meeting, if I have anything to present. I do not know where that board meeting is going to be held. There are three places talked of.*16LtMs, Ms 82a, 1901, par. 209*

Dr. Sanderson: I have no feeling about your saying anything you care to, to the Board, independent of your talking with me. As I told you, if I am not the person for the place, I certainly do not care to carry the responsibility.*16LtMs, Ms 82a, 1901, par. 210*

Sister White: Yes. And when it comes to the things in the sanitarium that are necessary, and that are wanted, you should not be at all delicate to state those things right out, what is wanted, and see that the necessities are supplied. That is the physician's privilege and right.*16LtMs, Ms 82a, 1901, par. 211*

Dr. Sanderson: That is what I have been trying to do for ten years; but it has always been denied until lately. For the last six months, I have had things as I wanted them, largely. The institution has prospered during that time.*16LtMs, Ms 82a, 1901, par. 212*

Sister White: As soon as I went through the bathrooms, I said, "You have not done your duty here. You will have to have different facilities."*16LtMs, Ms 82a, 1901, par. 213*

Dr. Sanderson: I have worked for two or three years to make those changes, and I was fought at every step by the managers.*16LtMs, Ms 82a, 1901, par. 214*

Sister White: It is a pity that things work in that way, because inside we give the treatment, and the conveniences should be on the



inside. The outside can go very well, if there are some inconveniences there; but when the patients come to get treatment, and have to pay their price, they should have the very best conveniences that are possible; and I know that there has been great dissatisfaction. I have heard them talk, while coming up on the boat. I have heard them say things. They did not know, of course, that I had any connection with the sanitarium, or they would not have said what they did in my hearing; but they did say these things.*16LtMs, Ms 82a, 1901, par. 215*

If I do not go to Healdsburg tomorrow, there are some things I may want to say before I go.*16LtMs, Ms 82a, 1901, par. 216*

## Ms 83, 1901

### God's Purpose for His Sanitariums

NP

August 26, 1901

Portions of this manuscript are published in *Ev* 210-211; *1MR* 227.

To our sanitariums has been given the work of reaching the higher classes. This work is to be done, not by consorting with them and providing entertainments for them, but by revealing the power of the truth to transform the character. Every human being who is sanctified through a belief of the truth becomes God's light-bearer to the world, His helping hand for the recovering of souls from transgression. He is God's medical missionary.<sup>16</sup>*LtMs*, *Ms* 83, 1901, *par.* 1

"This is the victory that overcometh the world, even our faith." [*1 John* 5:4.] It is to be deplored that the people of God are content with such a low standard of personal religion. How can we account for this? We have been bought with a price, and what a price! Individually we have a work of no ordinary character to do. We are to reveal the grace of Christ. God expects us to exert the motive-power which the gospel brings to bear upon the human heart. We are not to be common in thought, in speech, or in practice. The earnestness of our efforts is to be proportionate to the value of the object set before us.<sup>16</sup>*LtMs*, *Ms* 83, 1901, *par.* 2

What means did God employ for the salvation of sinners? Look at the cross of Calvary. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John* 3:16.] This wonderful plan was set in operation to achieve a result of no insignificant value, even the work of redemption. All this God did that man might lay hold of the hope set before him in the gospel and feel the force of the redeeming power derived from the incarnation of the Son of God. Taking humanity, Christ died in the place of the transgressor, that the transgressor, though fallen, might by the Saviour's resurrection, ascension, and mediation, receive the Holy Spirit. Christ was

humiliated that man, estranged from God, might be cleansed and purified and sanctified, made mete to receive the inheritance of the saints in light. *16LtMs, Ms 83, 1901, par. 3*

Is Christianity producing fruit unto righteousness, or is it a strange vine? When God planted His vine, He designed it to produce fruit. Does Christian saintliness distinguish us from worldlings? Truth is at stake. It must be talked; it must be lived. Christians must live the words of Christ. Thus they will gain spiritual strength. If by receiving the gospel we are not placed upon higher ground than we occupied before receiving it, we are not honoring the Lord Jesus Christ; for we do not represent Him aright. *16LtMs, Ms 83, 1901, par. 4*

As we handle the things of this world, we are not to become worldly. Christ says to His followers, "Ye are the light of the world." [*Matthew 5:14.*] The principles of heaven are to be followed in all we do. *16LtMs, Ms 83, 1901, par. 5*

He who supremely desires the blessings of salvation will reveal a soul-hunger for righteousness. He will not be charmed by the pleasures of this life. He looks for a city that hath foundations, whose builder and maker is God. *16LtMs, Ms 83, 1901, par. 6*

Many of God's servants have died in faith, "not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." [*Hebrews 11:13-16.*] *16LtMs, Ms 83, 1901, par. 7*

We need personal religion. This will enlighten the understanding, arouse the conscience, and enable us to be God's helping hand, to guide others into light. We either gather with Christ, or scatter abroad from Christ. If our energies are paralyzed, if our arms are bound by spiritual inactivity, our work is misleading. *16LtMs, Ms 83, 1901, par. 8*

We are not only to arouse the souls dead in trespasses and sins. We are to educate them in the knowledge of God. Giving the trumpet a certain sound, we are to guide them into the light. Thus many good impressions can be made on those who as guests and patients come to the Sanitarium. *16LtMs, Ms 83, 1901, par. 9*

The ministry of the Word is the Lord's great instrumentality for the conviction of the mind and the saving of the soul. It is God's appointed agency for the perfecting of the saints. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [*Ephesians 4:11-13.*] *16LtMs, Ms 83, 1901, par. 10*

In order for Christ's work to be carried out as it should be, true religion must be revealed in spirit, word, and action. When our institutions, after a good work has been done, lose the zeal and fervor and interest once aroused, the result is serious. The power of the truth is not felt where it is so much needed. The people rest satisfied with good emotions. After a good work has been done, the ones who have been awakened to a sense of sin should be taught how to take hold of the arm of the Lord. But if the good impressions made are not followed up with true, earnest efforts, no permanent good is accomplished. The result might be very different, did not a desire for amusement divert the mind from the contemplation of serious things. *16LtMs, Ms 83, 1901, par. 11*

Give the patients and guests and students rich morsels of food from the Word of God. But amusement is not to be interwoven with instruction in the Scriptures. When this is done, the hearers, amused by some cheap nonsense, lose the burden of conviction. The opportunity passes away, and no one is drawn by the cords of love to the Saviour. *16LtMs, Ms 83, 1901, par. 12*

O how important it is that those who have had opportunity to learn the message of truth live up to the light they have received. But there has not been an imparting of the sacred principles of truth. Greater earnestness must be shown. More persevering efforts must

be made to win souls to Christ. The high and holy truths of God's Word are to be kept before the mind. We are to do all in our power to bring souls to the Saviour.*16LtMs, Ms 83, 1901, par. 13*

Come directly home to the needs of the soul. Awaken the mind. Inquire, What is the supreme desire of the soul that is troubled? Does he desire salvation, or will he yield to the deceptive power of Satan who is trying to ensnare him. Will the love of gain grow in his mind into an intensity of desire to secure earthly treasure; or does he estimate the power of the truth, the grace of God as it really is—gold tried in the fire? Is he afraid of displeasing God, or does he allow his worldly friends to divert his mind from heaven? Will he choose good or evil to guide his thoughts and feelings and mold his character? Christ watches the conflict, and He says, "I have prayed for thee, that thy faith fail not." "Be of good cheer, I have overcome the world." [*Luke 22:32; John 16:33.*]*16LtMs, Ms 83, 1901, par. 14*

Victory over the world is dependent on the gospel of Christ. "If any man love the world, the love of the Father is not in him." [*1 John 2:15.*] Faith and love and hope and trust come through partaking of the divine nature. We must live under the light of Christ's glory. We must show continual growth. If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.*16LtMs, Ms 83, 1901, par. 15*

The language of those who have surrendered all to God is, "The love of Christ constraineth us." [*2 Corinthians 5:14.*] It has complete power because of the perfection of Christ's principles. We are filled with a desire for true piety. We trade upon the sacred talents of trust that we may impart to others, who, convinced and converted, will in turn so use their talents that they also may impart. No longer are our talents to be concealed in a napkin and hidden in the earth. No longer are they to be used in the service of the enemy. We employ them in the service of God.*16LtMs, Ms 83, 1901, par. 16*

We are to be doers, not hearers only. Work for the Master who loves you with an everlasting love. Teach the church in your own home, praying and working for the conversion of the entire family. Work by prayer and counsel, by warnings and invitations. Do not

give up till you have done all in your power to win every member of the family to the service of God.<sup>16</sup>*LtMs, Ms 83, 1901, par. 17*

If these souls are obdurate, having educated themselves to resist the Spirit of God, preferring to follow their unsanctified inclinations and desires, great is their loss; for they know the truth, but do it not. There is before them not only a broken law, but a neglected gospel, a rejected Saviour.<sup>16</sup>*LtMs, Ms 83, 1901, par. 18*

## Ms 84, 1901

Talk/Teachers to Have a Living Experience

Healdsburg, California

August 28, 1901

Portions of this manuscript are published in *6BC 1083-1084; 11MR 159-160*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

### **Teachers to Have a Living Experience. Talk at Church School Teachers' Institute.**

I wish to say a few words in regard to true education. All who are attending this Institute that they may become better prepared to teach in our schools or to exert a proper influence in any place, should make it their very first work to seek the Lord with all the heart, that they may find Him. Those who seek God and His righteousness will have divine assistance. To those whose hearts are right with God, all the instruction that is presented will have an uplifting tendency.*16LtMs, Ms 84, 1901, par. 1*

Christ is the greatest Teacher, the greatest Educator, that the world ever knew. If you come into close relation with Him, the atmosphere surrounding your soul will exert an educative influence wherever you are. Unless you have Christ formed within, the hope of glory, all the education that you may obtain in Greek, in Latin, in the languages, or in anything else, will be of no value in securing eternal life. You must bear in mind that Christ co-operates with you when you co-operate with Christ. Constantly you are to be learning of the Great Teacher.*16LtMs, Ms 84, 1901, par. 2*

Have you given yourselves to Christ? Or are you seeking the position of teacher in such a way that after you have enjoyed all the advantages offered at this time, you will know no more concerning the great truths which sanctify the soul than when you came here? It is necessary to know that Christ is formed within, the hope of

glory. Then you will know that you have a Helper, even the Lord, and an influence for good will go forth from every teacher. *16LtMs, Ms 84, 1901, par. 3*

Teachers, be truly converted to God. Realize that in every school established, the first work is to become acquainted with God and with the principles of heaven, that in your daily work you may prove the truthfulness of the words of Christ to the woman of Samaria, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water,” which is as “a well of water springing up into everlasting life.” [*John 4:10, 14.*] *16LtMs, Ms 84, 1901, par. 4*

In obtaining an education, there is danger that spirituality will be considered of secondary importance. We often think if we only could reach the world’s standard in education, we should have gained something. Those who believe this will prefer the society of the world to the society of those who love and fear God. *16LtMs, Ms 84, 1901, par. 5*

Many have imagined that in order to become educated, they should place themselves under worldly influences. According to the worldly idea, in obtaining an education, spiritual things are not considered of much value. Those who choose to enter schools where our faith is not recognized are on the losing side. They lose the very things which they should value most—a knowledge of God and Jesus Christ and of that life which measures with the life of God. *16LtMs, Ms 84, 1901, par. 6*

All who are engaged in teaching the youth in our schools must have as the foundation of their knowledge the fear of God, for this is the beginning of wisdom. They may have had years of training, and yet have not touched the very beginning, the a-b-c of spirituality, the a-b-c of devotion, the a-b-c of self-sacrifice. The science of education is to love God and to keep His commandments. Study the Word of God intelligently. It is the foundation of all education. *16LtMs, Ms 84, 1901, par. 7*

The Apostle Paul could meet eloquence with eloquence, logic with logic; he could intelligently enter into all controversies. But was he satisfied with this worldly knowledge? He writes: “And I, brethren,



when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.” [1 *Corinthians* 2:1, 2.]16LtMs, Ms 84, 1901, par. 8

Here is a very important lesson. We need to understand our whereabouts. We need to understand that the highest education ever given to mortals develops a spirit of humility, for it reveals how much more there is yet to be learned.16LtMs, Ms 84, 1901, par. 9

The more you learn, the more you will see the necessity of putting your whole mind and interest into learning for Christ’s sake. Why are you learning? Are you acquiring knowledge so as to become intelligent in the truth? If that is your object, be assured that you will hide self in Jesus Christ.16LtMs, Ms 84, 1901, par. 10

“And I was with you in weakness, and in fear, and in much trembling.” [Verse 3.] Paul was a very great teacher; yet he felt that without the Spirit of God working with him, all the education he had obtained would be of little account. We need to obtain this same experience; we need to be afraid of ourselves. All need individually to sit at the feet of Jesus, and listen to His words of instruction. Let us empty from the soul-temple all foolishness, pride, and folly, and invite Jesus to take possession of heart and soul and character. When we do this, there will be no pride of spirit; for we shall more fully appreciate how much more there is to be learned. “What shall I do, that I may inherit eternal life?” is a life-and-death question, a question which should be constantly before us. [Mark 10:17.]16LtMs, Ms 84, 1901, par. 11

“And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.” [1 *Corinthians* 2:4-8.]16LtMs, Ms 84, 1901, par. 12

The Lord will help every one of us. He will bring to our minds things which we would not otherwise have remembered. He is rich in resources. Every faculty of our minds, every capability which we possess, we receive from the Lord. Jesus Christ died upon Calvary's cross, that He might place us in such a relation to Himself that we could co-operate with Him in the great work of letting our light shine forth to others, that they by seeing our good works might glorify our Father which is in heaven. *16LtMs, Ms 84, 1901, par. 13*

Put away all things like unbelief and infidelity. Press close to the bleeding side of Christ Jesus. Be willing to be partakers of Christ's suffering, that you may be partakers with Him of His glory. There is a heaven to win. "God hath prepared for them that love him" a rich treasure, which we are enabled to receive by His Spirit. Let us cherish the Spirit of God. The Lord desires to have every one of us come into sacred relation with Him. If we do this, He will open before us the mysteries of the grace of God, as we read in the next verse: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [*Verse 9.*] When Christ comes to take us home, we must take our minds with us, and our education should be of such a nature that we shall be fitted to compose the family of God. *16LtMs, Ms 84, 1901, par. 14*

Those who are preparing for the heavenly home should now be cultivating a teachable spirit. If we are overcomers, we may unite with the heavenly family and see the King in His beauty. Are we being fitted to become members of the royal family, children of the heavenly King? *16LtMs, Ms 84, 1901, par. 15*

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." [*Verse 10.*] Like a lighted candle, the Spirit searches the hidden things of the heart which we must overcome, else we never shall see the kingdom of God. *16LtMs, Ms 84, 1901, par. 16*

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are

freely given to us of God.” [Verses 11, 12.] *16LtMs, Ms 84, 1901, par. 17*

The instruction most essential is the simple kind which will shut us in with the greatest Teacher we can have—the Lord Jesus Christ. Through Him alone can we reach the highest elevation. God has provided us with all the facilities and the capabilities of mind that we enjoy. Let us make the very highest use of every capability, that we may win the prize, eternal life. *16LtMs, Ms 84, 1901, par. 18*

What is your object in obtaining an education? Is it to glorify yourself? Is it to say, “See how much learning I have?” Or is it that you may be able to help weak and trembling souls plant their feet upon the platform of eternal truth? Do you long to lift up and encourage others? If you are striving merely for the name of being a teacher, an educator, you might just as well be somewhere else. God invites everyone to be His helping hand. He invites you to carry out the principles of heaven, the a-b-c of true education. If you have never learned them before, commence to study now, and when you have thus learned, you will be fitted to teach others. *16LtMs, Ms 84, 1901, par. 19*

If your great aim has been to learn Greek and Latin, and all these things, you need to go back to the beginning, and in the love and the fear of God learn the a-b-c of spirituality. This is the preparation essential, if you would see the King in His beauty and behold His matchless charms. *16LtMs, Ms 84, 1901, par. 20*

The purpose of education is to glorify God, to answer His prayer, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” [*Matthew 6:10.*] *16LtMs, Ms 84, 1901, par. 21*

Keep thinking of these things. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.” [*1 Corinthians 2:9, 10.*] Be in a sensitive frame of mind, so that the Holy Spirit may impress upon the heart the rays of light which will come to you in any discourse that is preached, or in any advice that is given. In all your connection with your brethren and sisters in the church, be in such a receptive state that you can catch the spirit and influence that God wants you to have, that He

may mold you and work through you. Do not try to work the Holy Spirit after your particular ideas, but allow the Holy Spirit to work and mold you. *16LtMs, Ms 84, 1901, par. 22*

Because you expect to be teachers, do not think that it is unnecessary to obtain an education in the simplest duties of life. Because you are studying, do not neglect every-day duties around you. Wherever you are, weave into your life all the usefulness possible, and you will find your mind more capable and susceptible of understanding the lessons you endeavor to learn. By having these simple, practical lessons brought into your life-experience, you are better qualified to educate those who need to learn. *16LtMs, Ms 84, 1901, par. 23*

Let there be manifested in the life of every teacher that sweetness in the family, that helpfulness, that meekness and lowliness of heart, which characterized the life of the Great Teacher. In being helpful, we shall be learning how to live faithfully to God—how to be His helping hand. He who is faithful in the little things, will be faithful in greater responsibilities. “Thou hast been faithful over a few things, I will make thee ruler over many things.” [*Matthew 25:23.*] *16LtMs, Ms 84, 1901, par. 24*

Those who are preparing to be teachers should have a fragrance of character, a sweetness of disposition, which savor of heaven. Put away all passion, all pride, all self-exaltation. Consider what Christ is to you, and what you are to Christ. Train yourselves never to speak a hasty word. Exercise perfect self-control. Educate yourselves to perform with faithfulness every practical duty which may come to you. True and faithful are all those who will enter in through the gates into the city. *16LtMs, Ms 84, 1901, par. 25*

In the great mercy of God, probationary time is given to you, that you may have a preparatory heaven here below where you can develop a character that will entitle you at last to hear the blessed words, “Good and faithful servant, ... enter thou into the joy of thy Lord.” [*Verse 23.*] Are you willing to be servants of the living God? By using all the capabilities and powers which God has given you, are you determined to reach the very highest standard, climbing the ladder of progress round after round, round after round, and getting

a clearer and yet clearer knowledge of God and His ways and His works? If you do this, you will finally step from this ladder into the immortal inheritance. *16LtMs, Ms 84, 1901, par. 26*

“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;”—and why?—“and I will receive you.” [2 *Corinthians* 6:17.] If you have the proper qualifications of character, Christ will receive you. Realize that you are God’s property. “Ye are not your own” to make a disposition of yourselves as you please. “Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [1 *Corinthians* 6:19, 20.] *16LtMs, Ms 84, 1901, par. 27*

We are on the very borders of the eternal world. The crisis is upon us. The end of all things is at hand. Let every one realize that he has an account to settle with God by and by. God is longing to give us a most rich and greatly needed experience. If as humble servants of Jesus Christ we place ourselves in right relation to God, He will work mightily in our behalf. *16LtMs, Ms 84, 1901, par. 28*

As we are placed in various positions of trust, temptations and trials will come. Unless we are enlightened, unless we realize the necessity of most earnest prayer to God, unless we humble our hearts before Him, we shall lose the very essence of education. During this institute, let us do more praying than we have ever done before. We should know how to pray, and know what language to use in prayer. Let us learn how to glorify God by bearing testimony in the social meeting, or in any place where we may be called upon to speak in behalf of truth and godliness. *16LtMs, Ms 84, 1901, par. 29*

Read and study the *first chapter of the second epistle of Peter*. Work upon the plan of addition brought to view in this Scripture. “Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off.” [*Verses 5-9.*]

No; with all his pride of education, he cannot see the outcome. He does not see that he will lose eternal life, because he does not submit his heart to Jesus Christ, to be softened and subdued and fashioned after the divine similitude. *16LtMs, Ms 84, 1901, par. 30*

“But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence (observe the reason for being diligent) to make your calling and election sure: for if ye do these things (notice what should be done in order to be transferred to the higher grade, the school of heaven) ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [*Verses 9-11.*] *16LtMs, Ms 84, 1901, par. 31*

Here is an everlasting life insurance policy for every one of us. Have we looked at these promises in a correct light? God help us to see that in His love the Lord has given us probationary time, that we may get rid of all our selfishness, pride, egotism, and seeking for the highest place; and that we may become humble, devoted Christians, leading others in the way of salvation. God is calling upon all teachers and students to have as their aim in obtaining an education, the securing of this life insurance policy, that they may have the immortal inheritance, the eternal substance, and see the King in His beauty. *16LtMs, Ms 84, 1901, par. 32*

While obtaining our education, we have the inestimable privilege of sitting at the feet of Jesus, and at last of having it written in the books of heaven, “Ye are complete in him.” [*Colossians 2:10.*] O, precious, precious Saviour, who has given us all of these opportunities, that we may win eternal life! May God help every one of you to take these words to heart and meditate upon them. *16LtMs, Ms 84, 1901, par. 33*

## Ms 85, 1901

Talk/Teachers to Have an Abiding Christ

Healdsburg, California

August 30, 1901

Portions of this manuscript are published in *5BC 1092, 1095, 1142-1143; 6BC 1075; UL 256*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." [*John 15:1, 2.*]*16LtMs, Ms 85, 1901, par. 1*

"In me." This does not mean that those who are really in Christ do not bear any fruit. God has purchased us through Christ, that He might be a propitiation for our sins. We are within the bounds of His mercy; for in mercy His arm encircles the whole human race. Since Christ has paid the price for all the service that we should give Him, we are His servants by purchase. Although we are in Christ Jesus by His covenant of promise, yet if we stand in a position of perfect indifference, without acknowledging Him as our Saviour, we bear no fruit. If by failing to be a partaker of His divine nature we bear no fruit, we are taken away. Worldly influences take us away from Christ, and our portion is the same as that of the unfruitful branch—"Every branch in me that beareth not fruit he taketh away."*16LtMs, Ms 85, 1901, par. 2*

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [*Verse 2.*] Our fruit-bearing testifies whether we are really abiding in Christ.*16LtMs, Ms 85, 1901, par. 3*

Every opportunity, every advantage, every privilege, has been given to us to gain a rich Christian experience; but we do not learn everything all at once. There must be a growth. Many, having learned a little in school, think they are ready to graduate. They think they know about all that is worth knowing. We are not to think that as soon as we are baptized we are ready to graduate from the

school of Christ. When we have accepted Christ, and in the name of the Father, and of the Son, and of the Holy Spirit have pledged ourselves to serve God, the Father, Christ, and the Holy Spirit—the three dignitaries and powers of heaven—pledge themselves that every facility shall be given to us if we carry out our baptismal vows to “come out from among them, and be ... separate, ... and touch not the unclean thing.” When we are true to our vows, He says, “I will receive you.” [*2 Corinthians 6:17.*]*16LtMs, Ms 85, 1901, par. 4*

We are Christ’s property. “Ye are not your own, ye are bought with a price.” [*1 Corinthians 6:19, 20.*] Are we in Him by living faith? If we do not bear any fruit, the powers of darkness take possession of our minds, our affections, our service, and we are of the world, though we profess to be children of God. This is neither a safe nor a pleasant position, because we lose all the beauty and the glory and the satisfaction that it is our privilege to have. By abiding in Christ, we may have His sweetness, His fragrance, His light. Christ is the Light of the world. He shines in our hearts. His light in our hearts shines forth from our faces. By beholding the beauty and the glory of Christ, we become changed into the same image.*16LtMs, Ms 85, 1901, par. 5*

“Now ye are clean through the word [through obedience to the word] which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.” [*John 15:3, 4.*] Consider this. We are to abide in Christ. We make a mere profession of faith in Christ, if we keep the world and its affections in our hearts and in our minds. O, what power the enemy has to strengthen our thoughts of vanity and of self, even in our childhood years, so that when we bear responsibilities in the church there are serious defects in our character and a disagreeableness in our words, because we have not learned of Christ. If we were in Christ, learning His lessons, we should be meek and lowly of heart.*16LtMs, Ms 85, 1901, par. 6*

We must have an abiding Christ. Then we shall choose to accept His invitation, “Come unto me, all ye that are weary and heavy laden.” Many persons who are weary and heavy laden come to me, and to different ones, but they do not go to my Saviour, who has



invited them. He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*] How precious is this invitation! *16LtMs, Ms 85, 1901, par. 7*

The Saviour adds, “Take my yoke upon you.” Are there any here who have felt that it is disagreeable to comply with the conditions Christ has made, to “take my yoke upon you, and learn of me; for I am meek and lowly in heart”? [*Verse 29.*] While you are preparing to teach in harmony with Jesus Christ, are you learning to bear His yoke? Or have you fixed your eye upon something very exalted which “I” am going to do—“I,” “I,” the most exalted person in the world? God can work through those who lie the lowest at the feet of Christ, those who are the most humble. He can mold them, fashioning them after the divine similitude. *16LtMs, Ms 85, 1901, par. 8*

If Christ does not abide in you, then take the very lowliest position, and surrender to God. Determine that you will surrender to God. When you are willing, and will to do that which God would have you do, you may come in the simplicity of a child, and tell the Lord that you realize your weakness. *16LtMs, Ms 85, 1901, par. 9*

We all need to humble ourselves before God and to realize our weakness. As we do this, let us have faith in the One who can help us. Let us not run to some human being, hoping that he will exalt us and tell us that we are a great deal better than we are. No; we are to come to Christ Jesus as we are, self-broken, and put ourselves fully into His hands. We are to tell Him that we are willing to be molded, not allowing in ourselves anything that bears a likeness to the powers of darkness. We need an abiding Christ. If He abides in us, we shall not think of running to human agents because we do not happen to feel just as we want to feel. *16LtMs, Ms 85, 1901, par. 10*

It may be that the mother or the father so trained their children that they do not have the right mold of character. These children must be born again. They must come to Jesus and give their hearts in submission to Him. They must say, “Now Lord, here I am; I am thy child, and I must have the things that I ask of thee.” *16LtMs, Ms 85, 1901, par. 11*

Then take the promise of God, “Lo, I am with you alway.” [*Matthew 28:20.*] Believe that He has invited you to come and that you may abide in Christ and He in you. If there was no possibility of your abiding in Him, do you think that He would tell you to do so? Then why are you so troubled, when you do not have just the feeling that you expected to have?*16LtMs, Ms 85, 1901, par. 12*

I do not pretend to go by feeling. I do not think of such a thing. Is feeling stronger than the Word of the living God, which is Spirit and life? When you do not feel just as you want to feel, tell the Master all about it, and ask Him to give you His peace.*16LtMs, Ms 85, 1901, par. 13*

“Learn of me; for I am meek and lowly in heart.” [*Matthew 11:29.*] You will continue to learn all the time. When you have been converted and can say, “I have received Christ,” when your name is put on the church-book, you have not learned your whole lesson. It is then that the life with Christ, the bearing of the yoke of Christ, the learning of Christ, commences. You are to go on from step to step; and by watchfulness, by working out your own salvation with fear and trembling, you are learning how to educate others. Your very words can educate them. But do not turn away from our precious Lord to some human agency who may have just as much difficulty in understanding as you have. Come to the Master, saying, “Now I take this yoke upon me; I will learn of Thee, the divine Teacher. I must have Thy strength and grace, or I cannot bear fruit. I must have the virtue which is in the Parent-stock, or I shall fail.”*16LtMs, Ms 85, 1901, par. 14*

But what is Christ’s promise?—“Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” That is just what you desire. You will find it by learning of Him in your experience. He says, “Take my yoke upon you, and I will give you rest.” [*Verses 28, 29.*] Learn of Him His meekness and lowliness, and by a living experience you will find rest.*16LtMs, Ms 85, 1901, par. 15*

Take hold of the arm of God, and say, “I am nothing and Thou art everything. Thou hast said, ‘Without me ye can do nothing.’” [*John 15:5.*] Now, Lord, I must have Thee abiding in me, that I may abide

in Thee.” Then advance step by step, by living faith abiding in Jesus Christ. This is wearing His yoke, the yoke of obedience.*16LtMs, Ms 85, 1901, par. 16*

Christ continues, “For my yoke is easy, and my burden is light.” [*Matthew 11:30.*] Rejoice in this. It is the very life of your being. It will bring you into close relation with those out of Christ who need your help. You are to tell them how to find Him.*16LtMs, Ms 85, 1901, par. 17*

You need to walk circumspectly. Let every step be of such a character that you may reach the very highest standard. In lifting and bearing the cross, you are yourself lifted and borne upward. The cross lifts you up from the lowlands of earth and brings you into sweetest communion with God. Through bearing the cross your experience may be such that you can say, “‘I know that my Redeemer liveth’ [*Job 19:25*], and because He lives, I shall live also.” What an assurance is this!*16LtMs, Ms 85, 1901, par. 18*

Study this chapter verse by verse, and you will see that it is when you bear the cross of Christ, that He gives you rest.*16LtMs, Ms 85, 1901, par. 19*

“Learn of me.” [*Matthew 11:29.*] There is to be a learning. You are to study Christ’s words. Step by step you are to follow in His footsteps. But there is something else to do. “Whosoever will come after me, let him deny himself, and”—follow Me?—No; “let him deny himself,”—and what?—“and take up his cross, and follow me.” [*Mark 8:34.*] How many of us are willing to take up the cross—to be partakers with Christ of His suffering and follow Him through cloud as well as sunshine? How many of us will realize indeed that true rest is found in taking up the yoke of Christ? By yoking up with Christ, we shall find rest; for He has covenanted with us to give us rest. In this rest there is a blessedness of more value than gold and silver and precious stones. It will fit you for any position in life.*16LtMs, Ms 85, 1901, par. 20*

Planted firmly upon the earth, and reaching heavenward to the throne of God, is a ladder of shining brightness. God is above the ladder, and His light is shining along its whole length. This ladder is Christ. Every round that you climb, you are coming step after step

into fellowship with the sufferings of Christ, and are becoming fashioned after His divine similitude. The angels of God are constantly ascending and descending this glorious ladder. They will not let you fall, if you keep your eye fixed upon the glory of God that is at the top of the ladder. Some are trying to grasp the highest round of the ladder, without starting at the first round. *16LtMs, Ms 85, 1901, par. 21*

Every teacher should train the voice, so that he can speak intelligibly and read the Scriptures distinctly, giving emphasis where it is necessary and essential. The voice is a power, a talent, which few appreciate. Then cultivate your voice; for thus God is to be magnified. Let the voice be mellowed and softened by the Holy Spirit of God. There was pathos in the voice of Jesus. *16LtMs, Ms 85, 1901, par. 22*

Your words are a precious talent. You should learn how to bear testimonies in meeting with a clear and distinct voice, as though you knew that you had an abiding Christ. Learn to pray as though you had confidence that your prayer reached the throne of God. Then you will have an educating power which will go further than any Latin or Greek or any such knowledge you may gain. My soul is tired of hearing tame prayers—prayers offered by those who do not believe that they will receive what they ask for. These prayers hurt my soul, because I remember that Christ died in order that a whole heaven of opportunities and privileges might be brought within the reach of fallen humanity. Yet many act like helpless babes. *16LtMs, Ms 85, 1901, par. 23*

Teachers, you must have a living faith, or you will be separate from Christ. He does not ask how much favor you have with the world, and how much praise you are receiving from the world; but He does ask you to live so that He can put His seal upon you. *16LtMs, Ms 85, 1901, par. 24*

Satan is seeking to cast his hellish shadow across your pathway, that he may hinder your journey heavenward. Act as though you had within you a power from above, that in the name of Jesus Christ of Nazareth you may resist that power which is working intensely from beneath. To have in the heart the sweet, mellow

Spirit of Jesus Christ is of more consequence than any amount of self-sufficiency and self-exaltation, which separate you from Christ. *16LtMs, Ms 85, 1901, par. 25*

Christ teaches humanity never to be self-sufficient. He says, "Learn of me: I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] Learn of the One who was meek and lowly in heart—the One who has promised, "Ye shall find rest unto your souls." This glorious experience will come, and you can say, "I know Him, I know Him; I have tested Him; I have proved Him, and He has never failed me." *16LtMs, Ms 85, 1901, par. 26*

I feel sorry for Christ. O, I feel sorry for my Redeemer, that we honor Him so little in our life service! But I feel a great deal more sorry for the half-hearted professors of religion, because unless they obtain a living experience in the things of God, they never will see His face. I feel sorry for them, because of their unbelief and their dwarfed religious life. There is not a particle of reason for such an experience, for with Christ was given all heaven. You may draw upon all the treasures of heaven. It is your privilege to be wise in Jesus Christ; to learn day by day His methods, His ways; and to be educated with Christ in God. *16LtMs, Ms 85, 1901, par. 27*

"I am the vine," Jesus said; "ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [*John 15:5.*] Let the fruit be manifest in your prayers. Learn how to pray. Learn how to come to the Lord, and to plead with Him until the heavenly assurance comes. And then praise Him. *16LtMs, Ms 85, 1901, par. 28*

Teachers, how much praise comes from your lips to the One to whom you should be full of gratitude for this probationary time during which, if you allow Christ to abide in you, you may obtain a fitting in character to live with Him? *16LtMs, Ms 85, 1901, par. 29*

Co-operate with God and He will co-operate with you. Then you are God's helping hand. Then you can take hold of Him, and He will hold your hand. He says, "I am at thy right hand to help thee." [*See Isaiah 41:13.*] As you work for Him with only His glory in view, He will teach you. You are to learn all these lessons, that you may teach others. *16LtMs, Ms 85, 1901, par. 30*

"If a man abide not in me, he is cast forth as a branch, and is withered." God has made you children of His covenant, and if your wills are submitted to His will, you are as children that have an abiding Christ, and you will not be cast off. If men abide not in Christ, they will be as the branches of which He says, "And men gather them, and cast them into the fire, and they are burned." [*John 15:6.*]*16LtMs, Ms 85, 1901, par. 31*

"Now ye are clean through the word which I have spoken unto you." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [*Verses 3, 7.*] Do you believe this? Have you practical faith? Do you practice the truth of God? He says, "It shall be done unto you." In giving your testimony, do you say you are not all in a transport of joy and feeling? What has feeling to do with faith? It is just as distinct from faith as is the East from the West.*16LtMs, Ms 85, 1901, par. 32*

If you send up your petition to God, He says He hears you. What is your evidence? Do you feel any better than before? Do you think of and examine your feelings to see if some great change has taken place within? You should step out on the Word of God, and go straight forward, knowing that He answers your prayers, because He has promised to give, if you ask. Thus by exercising faith, bring about the answer to your petitions. As you work to answer your own prayers, you will find that God will reveal Himself unto you as He does not unto the world.*16LtMs, Ms 85, 1901, par. 33*

"Herein is my Father glorified, that ye bear much fruit." [*Verse 8.*] What will be the fruit of such a meeting as we are holding here? It costs something to provide it for you. It has cost a great deal to the Son of God. He gave His life for you. Where the grace of God is concerned, there should be no trifling with His precious time. You are on trial for your life. You are on test, to see what you are going to make of all these opportunities and privileges, all this light which shines upon your pathway. Will you come forth from this trial and test purified? "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [*Isaiah 13:12.*] Who believes it? Open now a new chapter in your experience of faith. Open a chapter of purification of everything that interposes between the soul and God. Lay hold upon the promises of God which are

“yea” and “amen” in Christ Jesus—not outside of Christ. [2  
*Corinthians 1:20.*]16LtMs, Ms 85, 1901, par. 34

There are some who love the society of the world, who think it is a great deal better than the society of those who are not considered so elevated and who do not know, as they judge, half so much. Teachers, know enough to obey God and His commandments. By studying His Word, know enough to follow in the footsteps of Jesus, to wear the yoke of Christ. Then you will become fools for Christ’s sake. It is not the so-called wisdom of worldlings that God accounts anything. He says their wisdom is foolishness; but to them the wisdom of God is foolishness. Do you desire to have the wisdom of God? Humble yourselves before God, walk in the way of His commandments, be determined that you shall make the most of every educational privilege, gather every ray of divine light, practice the light, bring it into your life and character, and thus show that you have learned of Jesus.16LtMs, Ms 85, 1901, par. 35

“As the Father hath loved me, so have I loved you.” Think of this! As the Father has loved His Son, Christ loves you. “Continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” [*John 15:9-11.*]16LtMs, Ms 85, 1901, par. 36

God grant that from this time every one here may have a new experience. Begin now to reach higher and still higher. Prize the things of heaven above earthly attractions and inducements. In this institute it is your privilege to advance. Learn how to pray; learn how to bear a clear and intelligent testimony; and God will be glorified in you. If you trust God, if you commit the keeping of your souls unto Him as unto a faithful Creator, you will have the sweet assurance of His love.16LtMs, Ms 85, 1901, par. 37

## Ms 86, 1901

### The Need of Medical Missionary Work

NP

September 12, 1901

Portions of this manuscript are published in *RH 03/04/1902*, *CH 575-579*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Lord will have a people who are as true as steel to principle. He has pointed out the work devolving on every church. He declares that the church members are faithfully to do their duty to those within their own borders. They are generously to support their own poor. They are to engage in systematic missionary work, teaching their children to keep the way of the Lord and to do justice and judgment. *16LtMs, Ms 86, 1901, par. 1*

But the light, which for years has been before the churches, has been disregarded. The work which ought to have been done for suffering humanity in every church has not been done. Church members have failed to heed the Word of the Lord, and this has deprived them of an experience they should have gained in gospel work. *16LtMs, Ms 86, 1901, par. 2*

The Lord gave Dr. Kellogg a special work to do—the work of reaching the higher classes, the people represented in the Word as those in the highways. Under divine supervision he was to carry forward this work. But it was not to be expected that Dr. Kellogg should carry all the burdens. He is to have the hearty co-operation of his brethren. When he saw such a lack of missionary effort, he placed himself where increased burdens came upon him. He took responsibilities which brought too heavy a strain upon him. He did this because he was filled with an intense desire to do the work which he saw needed to be done. He knew that many of his ministering brethren were not following the counsel of God, and he had little confidence in their discernment and judgment. Had not the



Lord worked in his behalf, he would ere this have succumbed to the pressure of the work which he thought it his duty to do. He would have become confused, and this is what the enemy desired. But He who reads every heart did not leave His servant to fall into infidelity because of the defective course of persons whose spiritual eyesight was not clear, who did not do the work they should have done to plant the standard of truth in new places.*16LtMs, Ms 86, 1901, par. 3*

There is a great work to be done in the cities throughout the States, and especially in the cities of the Southern States, so many of which are unworked. In this work there are many difficulties to meet, and the Lord calls for wise and understanding workers who will surmount these difficulties.*16LtMs, Ms 86, 1901, par. 4*

The cause of God has been in great need of new blood, fresh talent. There are many who have stood off to criticize and condemn; but what have they done to help in the great necessity? Had those claiming to believe the truth taken up the work of health reform and gone forth to do missionary work in the cities of the South, a harvest of souls would have been gathered for the Lord. Men and women ought to be working in this field, preparing colored workers to labor for the colored people. This work must be done with the greatest caution. No careless, headstrong movements should be made. Little can be done in large cities unless the workers are humble and teachable, daily looking to the Lord for guidance.*16LtMs, Ms 86, 1901, par. 5*

Medical missionary work—Christlike ministry for the suffering—this is the work that will remove the mist of ignorance and superstition which for so long has hung over the Southern field.*16LtMs, Ms 86, 1901, par. 6*

If God's workers had labored in new fields as they should, if they had done medical missionary work as they should, much fruit would now be seen in places where as yet nothing has been done. Had they sought the Lord diligently, He would have given them places in which to work.*16LtMs, Ms 86, 1901, par. 7*

The instruction the Lord has given me is that a field should not be shunned because it has objectionable features. This world was

seared and marred by the curse, but still Christ came to it. He, the Son of the Most High God, was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor that through His poverty we might be made rich. He is the greatest medical missionary who has ever blessed the world. He gave His disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel. Intelligence and virtue marked His work. Benevolence, compassion, and love were revealed wherever He went. He gave His life to save the world. His example rebukes our half-hearted efforts. How can He acknowledge us as laborers together with Him?<sup>16</sup>*LtMs, Ms 86, 1901, par. 8*

We read of Christ, "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. ... And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." [*Matthew 4:13-16, 23, 24.*]<sup>16</sup>*LtMs, Ms 86, 1901, par. 9*

The Lord continually carried on evangelistic work, and this every minister of the gospel should do. He has appointed us His ambassadors, to carry forward His work in the world. To every true, self-sacrificing worker is given the commission, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*]<sup>16</sup>*LtMs, Ms 86, 1901, par. 10*

Read carefully the instruction given in the New Testament. The work that the great Teacher did in connection with His disciples is the example we are to follow in our medical missionary work. But have we followed this example? The glad tidings of salvation are to be proclaimed in every village, town, and city. But where are the missionaries? In the name of the Lord I ask, Where are the laborers together with God?*16LtMs, Ms 86, 1901, par. 11*

By an unselfish interest in those in need of help we are to give a practical demonstration of the truth of the gospel. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." [*James 2:15-17.*] "And now abideth faith, hope, and charity; but the greatest of these is charity." [*1 Corinthians 13:13.*]*16LtMs, Ms 86, 1901, par. 12*

Much more than mere sermonizing is included in the preaching of the gospel. The ignorant are to be enlightened. The youth are to be instructed. Children are to be taught by means of object lessons. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring the angels nearer.*16LtMs, Ms 86, 1901, par. 13*

The evangelization of the world is the work God has given to those who go forth in His name. They are to be co-laborers with Christ, revealing to those ready to perish His tender, pitying love. God calls for thousands to work for Him, not by preaching to those who know the truth, but by warning those who have never heard the last message of mercy. Work with a heart filled with an earnest longing for souls. Do medical missionary work. Thus you will gain access to the hearts of the people. The way will be prepared for a more decided proclamation of the truth. You will find that relieving physical suffering gives you opportunity to minister to the needs of the soul. The union of Christlike work for the body and Christlike work for the soul is a true interpretation of the gospel. To hold forth the Word of life is to preach and practice the gospel message.*16LtMs, Ms 86, 1901, par. 14*

Those who minister in word and doctrine should pray in faith for the sick, at the same time doing what they can by the use of the facilities which God has provided to heal suffering. The Lord will give them success in this work. The gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. *16LtMs, Ms 86, 1901, par. 15*

Christ's power was always manifested to heal physical suffering. And then He said, "Behold, thou art made whole; sin no more, lest a worse thing happen unto thee." [*John 5:14.*] Those who do not accept the light God has given in regard to the proper care of the body, who do not do their best to prevent sickness and disease, are not the proper ones to engage in medical missionary work. *16LtMs, Ms 86, 1901, par. 16*

### **A Reform Needed**

Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Should Seventh-day Adventists practice what they profess to believe, what a surprise it would be to the world! If they were sincere health-reformers, they would indeed be a spectacle to the world, to angels, and to men. They would show a far greater zeal for the salvation of those who are ignorant of the truth. *16LtMs, Ms 86, 1901, par. 17*

Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat-eating, but who are still eating the flesh of animals, thus endangering physical, mental, and spiritual health. Many who are now only half-converted on the question of meat-eating will go from God's people and walk no more with them. *16LtMs, Ms 86, 1901, par. 18*

In our work we must obey the laws which God has given for the preservation of health, that the physical and spiritual energies may work in harmony. Those who preach the gospel should be strictly temperate in their eating and drinking, lest they make crooked paths for their feet, turning the lame—those weak in the faith—out of the way. If while proclaiming the most solemn and important message that God has ever given, men war against the truth by indulgence in

eating and drinking, they take all the force from the message they bear. If ministers eat beef, they will preach beef; for animal food has an unfavorable influence upon the perceptive faculties. Men may have a form of godliness, they may even preach the gospel, and yet be unpurified and unsanctified. *16LtMs, Ms 86, 1901, par. 19*

Those who indulge in meat-eating, tea-drinking, and habits of gluttony are sowing seeds for a harvest of pain and death. The meat, condiments, spices, and pickles which are introduced into the stomach strengthen the appetites which war against the soul, developing the lower propensities. A diet of flesh meat develops animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding practical truth. *16LtMs, Ms 86, 1901, par. 20*

The Word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. A warfare is instituted between the higher and the lower attributes of the man. The quarrel is kept up. Every appetite indulged that is at enmity with the laws of the being becomes a warring lust. Lustful eating wars against health and peace. The highest interests of the soul are imperilled by the indulgence of appetites which heaven has not sanctioned. The lower propensities, strong and active, oppress the soul. *16LtMs, Ms 86, 1901, par. 21*

Many who are afflicted with bodily ailments are themselves responsible for their sufferings. When sickness comes to the one who has pursued a course of self-indulgence, he requests prayers for his recovery. But should he be spared, would he forsake his wrong habits and seek for sanctification? If, before disease had taken firm hold upon his system, he had seen and practiced the truth, the outlook would be more hopeful. The Lord cannot work a miracle, He cannot change the course of His physical laws, in order to prevent the consequence of wrongdoing. God requires us, by being temperate in eating and drinking, to act our part toward keeping ourselves in health. He cannot enlighten the mind of a man who makes a cesspool of his stomach. He does not hear the prayers of those who are walking in the light of the sparks of their own kindling. *16LtMs, Ms 86, 1901, par. 22*

Great care should be taken to form right habits of eating and drinking. The food eaten should be that which will make the best blood. The delicate organs of digestion should be respected. Intemperance is seen in the quantity of food eaten. The general practice is to over-load the stomach. Daily abused, the digestive organs cannot do their work well. A poor quality of blood is made, and thus, through improper eating, the whole machinery is crippled. Give the stomach less to do. It will recover if care is shown with regard to the quantity and quality of food eaten.*16LtMs, Ms 86, 1901, par. 23*

Eating has much to do with religion. Eating and drinking in accordance with the laws of health will produce virtuous actions. But if improper food is eaten, if the stomach is abused by habits which have no foundation in nature, the powers of discernment are enfeebled. Sacred things are not appreciated. Spiritual zeal diminishes. Peace of mind is lost. Taking advantage of the wrong which has been done, Satan uses the stomach as an enemy of righteousness, creating a disturbance which involves the entire being. The spiritual experience is greatly affected by the way in which the stomach is treated.*16LtMs, Ms 86, 1901, par. 24*

To eat on the Sabbath the same amount of food eaten on a working day is entirely out of place. The Sabbath is the day set apart for the worship of God, and on it we are to be especially careful in regard to our diet. A clogged stomach means a clogged brain. Too often so large an amount of food is eaten on the Sabbath that the mind is rendered dull and stupid, incapable of appreciating spiritual things. The habits of eating have much to do with the many dull religious exercises of the Sabbath. The diet for the Sabbath should be selected with reference to the religious exercises of this day, on which the purest and holiest service is to be offered to God.*16LtMs, Ms 86, 1901, par. 25*

The time has come when it is essential that the house we live in—the body—be carefully guarded. God calls for a decided reformation. There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been manifested had God's people walked in the light. All creation

is groaning under the curse, and God's people should place themselves where they will grow in grace, being sanctified, body, soul, and spirit, by the truth. When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience. *16LtMs, Ms 86, 1901, par. 26*

The Lord has instructed me to bear a decided testimony against making an idol of food. The apostle plainly states that those who reach a high standard of righteousness must be temperate in all things. The Lord sends this message to His people: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." [*1 Corinthians 9:24-27.*] *16LtMs, Ms 86, 1901, par. 27*

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." [*Romans 13:11-14.*] *16LtMs, Ms 86, 1901, par. 28*

\*\*\*\*\*

### **Our Talents**

God uses in His work men of varied capabilities. Some present the truth in such a persuasive manner that they are selected to minister in word and doctrine. Others are entrusted with talents which enable them to do business in various lines, while others are entrusted with the gift of teaching. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and

teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [*Ephesians 4:11-13.*]16LtMs, Ms 86, 1901, par. 29

Christ likens the kingdom of heaven to a man who, when about to take a long journey, called to him his servants, and delivered to them his goods, giving to one five talents, to another two, and to another one, bidding them trade upon them. After a long time he returned and reckoned with them. The servant who had received five talents and the servant who had received two brought to their lord the talents entrusted to them, with the increase they had gained by trading. And in terms of the highest approval their lord commended their diligence and skill, saying, “Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.” [*Matthew 25:21.*]16LtMs, Ms 86, 1901, par. 30

“Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.” [*Verses 24, 25.*]16LtMs, Ms 86, 1901, par. 31

This is the reflection all unfaithful servants cast upon God, saying that He desires to take from them that which He has not given them. But it is impossible to give to God anything that is not already His. “What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price.” [*1 Corinthians 6:19, 20.*]16LtMs, Ms 86, 1901, par. 32

God’s claims have been plainly set forth. No one need to be in doubt as to where he should use his time, his influence, his money. To each one of us comes the question, “Have you a proper appreciation of your God-given talents? Are you in their use co-operating with God?” You may have only one talent, but if this one talent is faithfully used in God’s service, it will be increased. God will accept your purposes and will co-operate with you in your



efforts.<sup>16</sup>*LtMs, Ms 86, 1901, par. 33*

## Ms 87, 1901

“Many temptations will come ...”

NP

1901

Previously unpublished.

Many temptations will come to the workers in our sanitariums. How important that those connected with them be freed from reproach. *16LtMs, Ms 87, 1901, par. 1*

Great harm will come to our sanitariums, if in any department young girls are employed who are vain and foolish, easily led into false paths. It is a great mistake to admit into these institutions young, frivolous girls and boys. Those who are employed in any department should have qualifications which recommend them as likely to become useful, capable workers. *16LtMs, Ms 87, 1901, par. 2*

The physicians and managers should use the greatest care that there is nothing in their behavior toward the young ladies employed as nurses and helpers that would cause Satan, by his wiles, to disgrace our work and hinder the great good that should be accomplished. When a man is sanctified by the truth, when he keeps his capabilities pure and holy, he acts as the Lord's helping hand; but when there is a stain on his soul, when his thoughts are defiled, when he follows the loose, corrupting practices of the world, he is a shame and reproach to the sanitarium with which he is connected. His evil course should be plainly set before him, and unless he repents, he should be separated from the institution. *16LtMs, Ms 87, 1901, par. 3*

God will not commit His glory to a man whose soul-temple is defiled, and who closes his eyes to his own danger and the danger of others. Such a man, by his plausible words, deceives young girls, and though no actual crime may be committed, they are wronged. Though married, he pays attentions to young girls who are foolish enough to accept them, leading them to think that the words he

speaks are wisdom and truth. “All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.” [*Proverbs 16:2.*]*16LtMs, Ms 87, 1901, par. 4*

Our sanitariums are established to break down the prejudice which exists in the world against the truth for this time. How important that loose principles be not allowed to prevail. One act of misdoing will undo for years the good that might have been accomplished if the high standard of Christianity had been maintained.*16LtMs, Ms 87, 1901, par. 5*

Unless great care is used, there will be found among our physicians and managers men who are not sanctified—soul, body, and spirit—men who should have no place in the work of God. They may have a knowledge of the truth, but they have not a sense of the sinfulness of sin.*16LtMs, Ms 87, 1901, par. 6*

The corrupted morality that is being brought in is destroying the sacredness of these institutions that are established to honor and glorify God. A married man who selects some young girl and pays her special attention does a great injury to himself and to the one selected, and deeply wrongs his wife. Thus he places in peril an institution which, as God’s sanctuary, should stand forth without a taint of corruption. O, it is such a pity that Satan has so many helpers in those who ought to act as Christ’s helping hand, by their example leading the youth to a higher standard of purity.*16LtMs, Ms 87, 1901, par. 7*

What a terrible thing it is for those who should be shepherds of the flock to be wolves in sheep’s clothing, destroying the sheep of the Lord’s pasture.*16LtMs, Ms 87, 1901, par. 8*

God calls upon those who act as leaders to be pure and as true as steel to principle. There is hope for all in God. He is faithful, and His purpose for us will be fulfilled if we but do our part. God is rich in mercy, and from Him alone cometh our help.*16LtMs, Ms 87, 1901, par. 9*

## Ms 88, 1901

"I am instructed to say ..."

NP

1901

Portions of this manuscript are published in *8MR 394-396*.

I am instructed to say that God calls for greater purification and sanctification in His sanitariums. Those connected with the Lord's work are to reach a far higher standard. All superficiality is to be put away. All cheap pretense of serving God is to cease. His institutions are established to glorify His name. He is to be recognized in them. He is to be made the first and last and best in everything. Then the truths which have been given us for this time will stand out before the world with convincing power. *16LtMs, Ms 88, 1901, par. 1*

Those who come to our sanitariums should find an influence which creates in them a desire to know Jesus. Then they will obtain not only relief from bodily suffering, but will find a balm for the sin-sick soul. One precious soul saved in the kingdom of God is worth more than silver or gold. *16LtMs, Ms 88, 1901, par. 2*

Satan and his agents will do all they can to hinder the work that God desires to have done in the sanitarium. They know the great good that would be accomplished, if each worker were a channel through which the Lord could reach poor, suffering humanity. Often difficulties and perplexities and heavy burdens will be the lot of those who labor in God's institutions. It is a solemn and important work, and Satan will bring all his power against it. But God's blessing will rest on His sanitariums when each worker connected with them looks at his work from a high religious standpoint. *16LtMs, Ms 88, 1901, par. 3*

Physicians should work together harmoniously, disinterestedly, and zealously for the good of those who are perishing around us, ever keeping prominent that the great object to be attained is perfection and the spirit of holiness, which cannot be attained with diseased minds and bodies. Sin is the cause of disease and suffering, and a

true physician will seek to remove this cause by pointing the soul to the “Lamb of God, which taketh away the sin of the world.” [*John 1:29.*]*16LtMs, Ms 88, 1901, par. 4*

The physicians and managers should be upright, trustworthy men; the matron, while kind, should be as firm as a rock to principle. Every helper should act as if he were a part of the firm, for God counts him as such.*16LtMs, Ms 88, 1901, par. 5*

None are to think that they are to work only a certain number of hours each day. When emergencies arise and extra help is needed, they should respond willingly and cheerfully. They should feel an intense interest in the success of the institution with which they are connected.*16LtMs, Ms 88, 1901, par. 6*

The one who holds the position as cook has a most responsible place. He should be trained to habits of economy and should realize that no food is to be wasted. Christ said, “Gather up the fragments, that nothing be lost.” [*John 6:12.*] Let those who are engaged in any department heed this instruction. Economy is to be learned by the educators and taught to the helpers not only by precept, but by example.*16LtMs, Ms 88, 1901, par. 7*

Self-denial is to be brought into the daily experience of each worker. Let them say to one another, Come; we will put all earnestness into our labors; “for the night is at hand, when no man can work.” [*John 9:4.*] Let no one lose minutes by talking, when he should be working. There are times when he has no right to talk nor to stand still. Make not others idle by tempting them to listen to your conversation. Not only is your own time lost, but that of others is wasted when you spend in chatting the time you should spend doing your work. The Word of inspiration tells us that we are to be “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] Then let all take hold of the work in earnest.*16LtMs, Ms 88, 1901, par. 8*

If helpers have not learned the science of being quick, doing their work with dispatch, let them begin at once to train themselves in this line, or consent that their wages be proportioned to the amount of work done. Every day each one should become more and more efficient, more all-round and helpful. All can individually help

themselves to reach a higher and still higher standard, as the Lord's helping hand. *16LtMs, Ms 88, 1901, par. 9*

Let those, who are naturally slow, train themselves day by day to do their work more quickly and at the same time more carefully. Ask the Lord to help you to be able to learn the science of being quick. The present is our time for earnest labor. Let those who work for the Lord, in whatever department it may be, put all diligence into their efforts. Pray for grace to overcome shiftlessness in temporal and spiritual matters. Rise above indolence. We will be led to work faithfully when we have faith in God and a genuine love for souls. *16LtMs, Ms 88, 1901, par. 10*

Be determined to be just what the Lord desires you to be. Put your heart and soul into your work. We are to love God with all our heart, mind, and strength. The efforts we put forth to advance His cause will show our love. Every worker should be willing to put in faithful time. All should be producers as well as consumers, becoming able to take hold of the work in various places, if called from one department to another. Seek to become efficient in every line of the work. Those who are earnest and faithful may receive knowledge and understanding from God, and can gain tact and ingenuity because they are willing to learn and to do. *16LtMs, Ms 88, 1901, par. 11*

## Ms 89, 1901

"The Lord would have all who are ..."

NP

1901

This manuscript is published in entirety in *The Southern Watchman*, 10/09/1901.

Sept. 29, 1901

Read to the Southern Publishing Association employees,

The Lord would have all who are laborers in His institutions free from selfishness, for the lover of self is a transgressor of the law. Those who are truly united to Christ will reveal the glory of God. Those whom God will accept for His work must be as true as steel to principle. They must be men and women who are emptied of self, who give evidence that they are wearing Christ's yoke and manifesting His meekness and lowliness of heart.<sup>16LtMs, Ms 89, 1901, par. 1</sup>

The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian's work. Those who fill places of trust and responsibility must die to self if they would have the Lord rule and guide their lives. The soul-temple must be cleansed and the heart's door opened to let Jesus in. The obeying of the Word by all connected with God's institutions will lead to a state of things vastly different from that which now exists. There will be a putting away of fleshly lusts and greed for gain. "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." [*Galatians 5:24, 25.*]<sup>16LtMs, Ms 89, 1901, par. 2</sup>

We are to show supreme love to God; the salvation of precious souls must engage our first and highest thought. We are to manifest mercy, benevolence, and the tenderest pity for all. "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] As workers for God, we must take hold of this work. Our love must be revealed in good

works. This will give power to the truth, and there will be no limit to plans for the salvation of souls. *16LtMs, Ms 89, 1901, par. 3*

Those engaged in any department of our institutions should realize that they are there to work for God. They are co-laborers with Jesus. No selfishness should mar their work. Many who acknowledge that our institutions belong to the Lord, and that they are connected with them as His laborers, neglect the claims of God. Yet they do not sense that they are doing wrong. They are shut up to self-serving. Let them not suppose that they can live a life of selfishness, merely serving their own interests, and then at last enter into the joy of their Lord. He who refuses to impart to others that which he has received will at last find that he has nothing to give. It will be said, "Take the talent from him." [*Matthew 25:28.*] We should not mistake the enjoyment of our blessings for the use we should make of them. *16LtMs, Ms 89, 1901, par. 4*

Many try to excuse themselves from active Christian work, because they are incapable. God did not make them so. They have drifted along, carrying no responsibility, thinking of self and pleasing self. Continual neglect and misuse of their talent have caused it to be taken away and given to another. Talent employed to bless others increases the gift, but when used only to bless self it diminishes, and finally is withdrawn. How few realize that they are responsible for the work they have failed to do by not using their entrusted talent as they should have done. God would have each worker develop the attributes of His character—compassion, long-suffering, tenderness, and love. *16LtMs, Ms 89, 1901, par. 5*

Angels from heaven stand by the side of all who do service in leading souls to Christ. Those who unite heart and soul in the work of God will be prepared to work in Christ's lines. With humble, devoted reverence they will labor on the right hand and on the left, using their God-given capabilities to save their fellow man. With singing and praise and thanksgiving they rejoice with God and the heavenly host as they see souls uplifted and helped. *16LtMs, Ms 89, 1901, par. 6*

The Lord would have His institutions cleansed and elevated to a high and holy standard. Those connected with them He would



beautify with the spirit of holiness and have them express the image of His dear Son. He would have them real helps and not hindrances. Christ's righteousness is abundantly imputed to all who hunger and thirst for it. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." [*Matthew 5:6.*] *16LtMs, Ms 89, 1901, par. 7*

Every soul that truly accepts Jesus as his personal Saviour will pant for the privilege of serving God. He will covet toil, hardship, and sacrifice, if only he may follow in Christ's footsteps. *16LtMs, Ms 89, 1901, par. 8*

Workers connected with our institutions are to be united in bonds of sympathy and kindness. They must remember that they are to be faithful stewards, having compassion on those who may err. They are to cultivate patience, brotherly kindness, and forbearance. It is Satan who leads us to be unfeeling, without compassion or tenderness. *16LtMs, Ms 89, 1901, par. 9*

Those in responsible positions are to be humble. If they have the love of Christ abiding in the heart, they will not want to hurt and condemn. Instead of destroying, they will seek to restore. They will rid themselves of the unmerciful spirit which so greatly offends God. *16LtMs, Ms 89, 1901, par. 10*

We are engaged in the work of the Most High. He will accept the work of no man who hurts and discourages Christ's heritage. Let us not weave into the web of our work one thread of selfishness—neglect and carelessness of others. *16LtMs, Ms 89, 1901, par. 11*

Oh, that all the Lord's institutions might be bright and shining lights to lead souls to God! This is the purpose for which the institutions are established, and it is for this that men and women should accept a place in them as God's workers. *16LtMs, Ms 89, 1901, par. 12*

## Ms 90, 1901

The Southern California Conference

NP

September 17, 1901

This manuscript is published in entirety in *PUR 09/26/1901*.

During the Los Angeles camp-meeting many important questions came forward for consideration. Some of them were very perplexing. And because similar questions will arise in other young conferences and missions on the Pacific Coast, and elsewhere, I will speak of them through the *Recorder*. *16LtMs, Ms 90, 1901, par. 1*

At the last General Conference, the work of organizing union conferences was well begun. This work, carried forward till a thorough and efficient organization is perfected, will prove a great blessing. *16LtMs, Ms 90, 1901, par. 2*

At the Oakland camp-meeting, it was proposed to divide the large California Conference into two conferences. This is a matter of great importance. In many ways it will be for the advancement of the work. Workers in the southern part of California should not be obliged to wait for the action of committeemen hundreds of miles away before proceeding with conference work which all who are on the ground regard as essential. *16LtMs, Ms 90, 1901, par. 3*

And in the management of sanitarium and restaurant work also, men of sound judgment should be selected to take the local management, that the work may go forward without unnecessary delay. But the brethren in this new conference should not move forward without taking counsel with their brethren in the sister conferences on the Pacific Coast. *16LtMs, Ms 90, 1901, par. 4*

The light given me is that the very best talent should be placed on the general boards, and that the brethren in Southern California should ask counsel from these boards when considering the establishment of large interests, such as the starting of a

sanitarium, a food factory, or a school. These are interests too large to be left to the decisions of a local board of a newly formed conference. Mistakes or errors of judgment in these undertakings in California will mean more to the cause elsewhere than many suppose. *16LtMs, Ms 90, 1901, par. 5*

The question in the minds of some is, Should not the Southern [California] Conference have the power to act independently? The following is the instruction given me with reference to this question: *16LtMs, Ms 90, 1901, par. 6*

The formation of a conference in Southern California does not mean that this conference is to stand alone in its working, isolated from other parts of the union conference. It is not to be a separate entity. Those in that part of the field should not suppose themselves competent to carry forward large enterprises without asking advice and counsel from their brethren. They cannot work in a restless, independent spirit and have the approval of God. *16LtMs, Ms 90, 1901, par. 7*

If the brethren in the newly made conference understood what is involved in the establishment and conducting of a sanitarium and a food factory, they would not desire the conference to take this work so fully into its own hands. This work does not concern merely Los Angeles and the rest of Southern California. It concerns all California, and goes beyond California to the conferences around and to the parent sanitarium in Battle Creek. In starting a health food factory, we should remember that its work will affect the entire health food work. *16LtMs, Ms 90, 1901, par. 8*

The formation of the Southern California Conference was a wise move. The matter now to be proved is, Will the men who have been chosen to direct in this Conference carry the work forward wisely? If they show that they think they are able to stand alone, plan alone, and work alone, they give evidence that they do not measure their capabilities as God measures them. *16LtMs, Ms 90, 1901, par. 9*

It is not God's design that the Southern California Conference shall carry large and important responsibilities, which affect the whole field, without the counsel of the Union Conference Committee and the aid of most trustworthy businessmen. All the movements made

to advance the work on the Pacific Coast are to be carefully scrutinized and the work closely knit together. The Southern California Conference is to harmonize with the other conferences on the Pacific Coast. They may have made mistakes, but from these mistakes the new conference may learn wisdom. *16LtMs, Ms 90, 1901, par. 10*

Some conferences have tried to establish sanitariums on an independent basis, entirely separate from all other branches of the medical work, but this experiment has always been a failure. Those who take up a new work for the Master of the vineyard are to receive help from those who have had an experience in this work both in failure and success. This is to be distinctly understood. The workers in one part of the field are never to think that they can stand as an independent whole. *16LtMs, Ms 90, 1901, par. 11*

Those who desire complete independence for the Southern California Conference are seeking for something different from what was intended in the separation of that conference from the Northern Conference. In all the work done there is to be harmonious action. Those who have charge of the work in Southern California are to make solid, intelligent advancement. But they are never to work in a way which says to their brethren, We want none of your counsel. We are capable of showing what we can do. We will show that we shall prosper if left to ourselves. My brethren, you are never to look upon the separation of the conference in this light. This is not the way in which God works. The work done in one part of His vineyard is to be done with reference to the work in other parts of His vineyard. *16LtMs, Ms 90, 1901, par. 12*

Never attempt to build a sanitarium or a school until you have studied the lesson which Christ gave in regard to building a tower. "Which of you," He says, "intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." [*Luke 14:28-30.*] The folly of beginning a work without counting the cost is a reproach to God. Let those who are considering the establishment of a sanitarium first sit down and find out what means they can

command. Then let them limit their outlay to their means.*16LtMs, Ms 90, 1901, par. 13*

Do not rush. This will hinder the work. Before purchasing a site, find out what the wealthy men of the place will do to help the enterprise. If these men are approached wisely, they will be quite willing to help. Do not think that you must give the impression that you have a full treasury from which to draw. Do not think that strength lies in making a display, so that the world will think us a great and influential people.*16LtMs, Ms 90, 1901, par. 14*

From the beginning of the work on the sanitarium—from the selection of the site and the laying of the cornerstone—let everything be done with modesty, without boasting or display.*16LtMs, Ms 90, 1901, par. 15*

In the erection of the Boulder Sanitarium a great mistake was made in this respect. There were wealthy men in Colorado who would have helped in the erection of the Sanitarium, had they been asked. But a course was followed which gave the impression that Seventh-day Adventists are a rich people, able to erect costly structures.*16LtMs, Ms 90, 1901, par. 16*

The Lord has been greatly dishonored because men have followed the inclination of the natural heart. The work of these men stands today as a witness against pride of display. Because of their extravagance, the work in new fields has been crippled. Foreign missionary fields have been robbed of that which belonged to them.*16LtMs, Ms 90, 1901, par. 17*

How does God wish us to work? In self-denial and self-sacrifice. Not a thread of selfishness is to be woven into the pattern. As those who have been placed in positions of trust establish new enterprises, they are to remember the poverty-stricken fields needing help. The work in the dark places of the earth is to be established. God is not pleased when the appeals for help made by those who are working in these fields are not answered, when years elapse before His truth is properly represented.*16LtMs, Ms 90, 1901, par. 18*

Let us seek counsel from God. It is the Lord's money which the

wealthy men of the world have, and we should not hesitate to ask them to impart of the Lord's goods for the establishment of sanitariums, which are for the benefit of all classes of people. It is the privilege of the Lord's servants to go to these men and solicit their aid for the advancement of the work. As you in Southern California do this, tell those to whom you go of the missionary work being done throughout America. Tell them of the Sanitarium in Battle Creek. Tell them you wish to establish in California certain lines of missionary work, and that it is their privilege to help. *16LtMs, Ms 90, 1901, par. 19*

Tell them that Christ gave His life on Calvary's cross to save to the uttermost all who come to Him, and that He has commissioned His disciples to carry on His work in the world, saying, "All power is given unto me, in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [*Matthew 28:18-20.*] *16LtMs, Ms 90, 1901, par. 20*

Preach a crucified and risen Saviour. If your heart is guided by the Holy Spirit, your words will make a deep impression on minds. Hope will be aroused; courage and faith will be awakened. God gave His only begotten Son to save sinners. Then will He not exercise His mighty power for the advancement of His work? *16LtMs, Ms 90, 1901, par. 21*

I beseech you not to allow human wisdom to come in and spoil the work of God. You need all the sanctified human wisdom you can possibly obtain from wise and understanding counsellors. And besides this, you need wisdom from above. Look beyond human beings to the divine Counsellor. Pray, O, pray with heart and voice that God will lead, so that mistakes shall not be made! *16LtMs, Ms 90, 1901, par. 22*

I urge you again, my brethren in southern California, to remember that we are all parts of one great whole. It is not safe for those who so earnestly desire to work on independent lines to be left alone in the work. If God has ever spoken by me, I tell you that at the

beginning of your work in this new conference, you must humble your hearts before the Lord and build on the solid Rock. God calls for unity of purpose and action. *16LtMs, Ms 90, 1901, par. 23*

The end is near. Satan is working with an intensity of effort. Let none of us work blindly, making our efforts of none effect by striving with one another. In order to have strength to meet the increasing power of those who are opposed to God, we must drink deeply of the water of life. God desires His people constantly to gain new power; but we are not all doing this. Christ speaks to us the words He spoke to His disciples, "Watch and pray, lest ye enter into temptation." [*Matthew 26:41.*]*16LtMs, Ms 90, 1901, par. 24*

Paul writes, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. ... Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [*Philippians 2:1-3, 14, 15.*]*16LtMs, Ms 90, 1901, par. 25*

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." [*Colossians 3:12-14.*]*16LtMs, Ms 90, 1901, par. 26*

## Ms 91, 1901

Talk/Teachers to Make the Lord Their Strength and Efficiency

Healdsburg, California

September 4, 1901

Formerly Undated Ms 139. Portions of this manuscript are published in *OHC 325*; *HP 78*; *2MCP 650-651*; *LHU 185*.

A talk at the Church School Teachers' Institute. *16LtMs, Ms 91, 1901, par. 1*

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." [*1 Peter 2:1, 2.*] *16LtMs, Ms 91, 1901, par. 2*

What a wonderful lesson there is in these words! Teachers, it is necessary to lay aside these things, that you may be prepared to partake of the precious food. *16LtMs, Ms 91, 1901, par. 3*

"If so be ye have tasted that the Lord is gracious." [*Verse 3.*] Have you tasted that the Lord is gracious? Does your spiritual appetite crave communion with the Lord? You may discover that He is gracious, not by having all you desire, but by passing through the school of affliction. Since I was nine years old I have been learning in the school of affliction. In my early childhood I could find nothing desirable but the precious words of Jesus. Since I tasted the Word of God in all its sweetness, I have never lost the desire for more. *16LtMs, Ms 91, 1901, par. 4*

After I went to Australia, I was afflicted with the rheumatism and malaria. For eleven months I did not have the free use of my arms. After the first week of wonder as to what it all meant, I concluded it would be best to stop wondering, and to leave myself in the hands of the Lord. I tasted His goodness, and found that He is gracious. Only a little while during the night could I forget the pain enough to sleep. Yet I tasted the Lord's goodness. The sense of His presence shut me in from the world, so that it seemed as if I could speak to



Him face to face as did Moses. Throughout all the pain and suffering, I felt that I had with me a heavenly Companion.*16LtMs, Ms 91, 1901, par. 5*

During the eleven months of affliction I learned the preciousness of tasting the graciousness of Christ, and realized the benefits of communion with God. I feared that my usefulness was gone. As long as I kept my arms down, I did very well. Whenever I moved them I suffered much pain. But I often spoke to the people. My brethren would not allow me the privilege of retirement. Carrying me in an easy chair, they took me into the halls to speak. My voice did not fail, and my mind was fully as clear as it now is. I had not a particle of heart difficulty. Only the muscles and nerves of my limbs were affected. The blessing of God was upon me, and I regard those months as being the most precious period of my life.*16LtMs, Ms 91, 1901, par. 6*

Because we are afflicted, we are not to think that we must succumb. Although during my affliction I had the use of my right hand when held only in a certain position, I wrote twenty-five hundred pages of letter-paper to be sent across the broad waters. Thus a blessing was mingled with the suffering that came to me. My hand never became tired, nor have I ever had any difficulty with it. God has strengthened it, so that I can write constantly.*16LtMs, Ms 91, 1901, par. 7*

Paul continues: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious." [*Verses 3, 4.*] We should not allow the mind to wander, first to one thing and then to another. We should hold it to the task. When we live temperately, we are capable of understanding, we have hunger of soul for righteousness, and are brought close to the One whom God has chosen.*16LtMs, Ms 91, 1901, par. 8*

What is the result?—"Ye also, as lively stones [not dead material], are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." [*Verse 5.*] Whenever I read this Scripture, I feel a great joy that it is our privilege to offer up in faith spiritual sacrifices acceptable to God.*16LtMs, Ms 91,*

The Lord desires us to improve in prayer, and to offer our spiritual sacrifices with increased faith and power. "To them gave He power to become the sons of God." [*John 1:12.*] He has given His own Son for our redemption. If by living faith we accept Him as our Saviour, we are placed on vantage ground with God; for Christ stands before His Father, saying, "Lay their sins on me. I will bear their guilt. They are my property. I have graven them upon the palms of my hands." In our behalf He presents before His Father the marks of the crucifixion which He will bear throughout eternity.*16LtMs, Ms 91, 1901, par. 10*

We accept too low a standard of spirituality. If we would grasp the hand of infinite power, we would reach a much higher standard. Christ says, "I am at thy right hand to help thee." [See *Isaiah 41:13.*] What more could we in our weakness desire? Shall we go to one another with all our troubles, telling human beings the temptations we have and how weak we are? The Saviour is standing at our right hand, offering to lift us up, that we may "sit together in heavenly places in Christ Jesus." [*Ephesians 2:6.*] But so often we turn away from Him and His promises, and tell our troubles to those who, like ourselves, are but mortal, with troubles which only Christ can bear.*16LtMs, Ms 91, 1901, par. 11*

Can we get relief from them? Let us no longer dishonor God by turning from Him to human inefficiency. Let us come to Christ just as we are, and place ourselves in His hands, saying, "Lord Jesus, I believe in Thy keeping power. I believe that I am kept by the power of God through faith. I will no longer dishonor Thee by turning from the Source, the Fountainhead of strength, to lean on the arm of flesh."*16LtMs, Ms 91, 1901, par. 12*

Take your troubles to the Master. Say, "Here I am, Lord. Thou knowest all about me, and Thou canst help me. I will follow in Thy footsteps and do Thy will." When you commit yourself to God, you may be sure that in all times of affliction you will have the very help that you need.*16LtMs, Ms 91, 1901, par. 13*

Night after night, when I do not know what to do or how to meet the cases presented before me, I simply tell it all to the Lord, saying,

“Jesus, thou knowest all about this. I must have help; for I can do nothing without it. I will cling to Thee for the help I must have.”*16LtMs, Ms 91, 1901, par. 14*

When we meet together, let us remember that it is the effectual, fervent prayer that avails with God. We should pray from the heart, and when we pray we should be as confident as is the man who with his whole armor on approaches an enemy.*16LtMs, Ms 91, 1901, par. 15*

The enemy is trying to interpose between us and Christ. He casts his shadow across our pathway, apparently making it impossible for us to go forward. But by exercising living faith we are able to pass through the dark shadow and find our Saviour beyond. When a shadow is cast before you, when you cannot see light at the right hand or at the left, you may know that it is time for you to wrestle with God. Jacob wrestled with Him and prevailed. There should be more wrestling prayer, more living faith.*16LtMs, Ms 91, 1901, par. 16*

Every teacher should have an intelligent understanding of what Christ is to him individually. When you know that the Lord is your strength and efficiency, you can commit the keeping of your soul to God, as unto a faithful Creator. In doing this you will honor God far more than if you were to go to a neighbor, or to write a letter, seeking for advice. While I was in Australia many persons sent letters of inquiry to me across the broad waters of the Pacific. It took two or three months for them to receive an answer. Standing by their side all the time was One full of power and grace, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] What more could He say? Why did they not go to Him with their perplexities? They would have found rest in Him.*16LtMs, Ms 91, 1901, par. 17*

The apostle continues: “Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.” [*1 Peter 2:6.*]

Cannot you present this promise before Him, asking Him to give you power to believe? This is the education which as teachers you are to obtain. *16LtMs, Ms 91, 1901, par. 18*

“Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.” [Verses 7, 8.] They are disobedient, and therefore to them Christ is a rock of offence. They stumble when the Word interferes with their selfish inclinations and ambitions. They desire to reach the highest round of the ladder without climbing step by step from the lowest round; therefore they fail to receive that practical education which they should have to impart to others. *16LtMs, Ms 91, 1901, par. 19*

“Whereunto also they were appointed.” [Verse 8.] They were appointed to a different work. God has appointed to every one a position of honor in His work. He uses every one who will be used, who in humility and meekness will consent to be fashioned after the divine Pattern. *16LtMs, Ms 91, 1901, par. 20*

Some who have but one talent feel that they can do nothing. They hide their talent in the earth, and because they receive no increase, they murmur against God. But if they would use the ability given them, their talent would double. They would have two talents for further improvement. Those who have two talents, and use these with fidelity, will be given two more talents. Thus by faithful use talents are multiplied. God desires every one to do his best. As human agents use aright the talents given them, God increases their power and strength. *16LtMs, Ms 91, 1901, par. 21*

He who conscientiously strives to improve one talent will as surely receive an increase as he who conscientiously strives to improve a larger number. *16LtMs, Ms 91, 1901, par. 22*

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [Verse 9.] *16LtMs, Ms 91, 1901, par. 23*

Christ said to the woman of Samaria, “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” [*John 4:10.*] This Samaritan woman nearly lost her opportunity to learn of Jesus, but she began to feel after the truth, and just as soon as its value dawned upon her—even before she fully comprehended it—forgetting that she had come to the well for water, she left her water pot and hastened to tell others what she had learned. “Come,” she said, and “see a man, which told me all things that ever I did: is not this the Christ?” [*Verse 29.*] Many believed her words and went to the well to meet Christ. He had an opportunity to give them the living water, and many souls came to a knowledge of the truth. *16LtMs, Ms 91, 1901, par. 24*

Too often we fail to draw our strength from Christ. He is saying to us, “If you had asked of me, I should have given you the living water, which would have been in you a well of water springing up into everlasting life.” [See *verses 10, 14.*] Christ in the soul is as a well of water springing up into everlasting life. When preaching on science, a minister in Australia said that “Christ in His day must have known something about science.” What a statement for a minister of the gospel to make! When I heard what he said, I was astonished, for I knew that all the science that is of any value has been given to humanity by Jesus Christ. Christ is Himself the Door to all truth. In Him “are hid all the treasures of wisdom and knowledge.” [*Colossians 2:3.*] Although He could have astonished the world with the most startling revelations of science which would have occupied the minds of men till He should come the second time, yet this was not His mission. Had He placed before human minds a rich feast of science, it would have been used to gratify unholy ambition. *16LtMs, Ms 91, 1901, par. 25*

From Christ proceeds all the knowledge essential to enable you to be children of God, and which opens to you the widest fields of usefulness. Many persons do not appreciate this true knowledge, but in their education seek for something which will be regarded as wonderful. *16LtMs, Ms 91, 1901, par. 26*

The apostle exhorts you to “show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time

past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” [1 *Peter* 2:9, 10.] Act as though you were indeed God’s living right hand. To every one is given his appointed work. God does not take all over the same ground. *16LtMs, Ms 91, 1901, par. 27*

No one is to think that all of his time is to be spent in study. By putting into practice what you study, you can obtain more than by merely studying. When you use your knowledge, you will find that more is given you. Keep the channel open, that you may have the grace and light and love of Christ. Do not disappoint Christ. Though you are teachers, you are to learn of the Great Teacher. While as students you are to respect the human instrumentality through which you receive instruction, you are ever to look beyond this to the divine. Then the truths which come from the lips of the human teacher will be to you of far greater importance than they otherwise would be. *16LtMs, Ms 91, 1901, par. 28*

Every teacher should gather up all the rays of divine light shining upon his pathway, that he may have the wisdom which Daniel had. Walk in the light which is opening before you in this Institute. “Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning.” [*Hosea* 6:3.] As the light of the sun shines with increasing power from morning till noon, so as you advance in the opening light of God’s Word, you will receive more light. *16LtMs, Ms 91, 1901, par. 29*

You are to work on the plan of addition. “Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off.” [2 *Peter* 1:5-9.] He cannot see that God is to do the work. If instead of attempting in his own strength to reach the highest attainments, he were willing to co-operate with God by taking God’s Word as his standard, he would daily increase in knowledge. Why? Because he would look beyond the teacher to the divine Instructor, and the power and grace of God

would enfold him. *16LtMs, Ms 91, 1901, par. 30*

Long ago I learned never to depend upon my feelings. I have heart disease. Sometimes when heavy burdens come upon me, I suffer constantly from pain in my heart. At such times I walk the floor, not daring to close my eyes in sleep for fear I should never wake. It is then that I plead with the Lord, and He gives me the victory. Then I am able to go to rest, with the sweet assurance that it is well with my soul, and with confidence that God will take care of me. As far as feeling is concerned, I feel no better. But what has feeling to do with faith? It is just as distinct from faith as is the east from the west. Your faith should rest upon the Word of God. It is your privilege to claim His promises by faith. Plant your feet firmly on a "Thus saith the Lord," and you will not need to consult your feelings. *16LtMs, Ms 91, 1901, par. 31*

People often ask me, "How do you feel this morning?" I tell them that I do not say much about my feelings. But when I am the weakest, when I feel the most pressed by the enemy, I know there is a victory to gain, and this victory I am determined to gain. In the faith that I have, I feel today that I can take hold of the Mighty One, and that He will spare my life just as long as He sees best. *16LtMs, Ms 91, 1901, par. 32*

Let us all have confidence in God. Press your way through the shadow which Satan throws across your pathway, and take hold of the arm of Jesus, the Mighty One. Let your case rest in His hands. Let your prayer be, "Lord, I present my petition to Thee. I put my trust in Thee, and I ask for the blessing that thou seest will be for my present and future usefulness and my eternal good." When you arise from your knees, believe! When the enemy comes with his darkness, sing faith and talk faith, and you will find that you have sung and talked yourself into the light. *16LtMs, Ms 91, 1901, par. 33*

"Rejoice in the Lord alway: and again I say, Rejoice." [*Philippians 4:4.*] Those who do this have a joyous life. No unpleasantness comes from their lips or from the atmosphere surrounding the soul; for they do not feel that they are better than others. Hide in Jesus Christ; then all the time the truth of God will be fitting you up for the future, immortal life. When you have confidence in the Mighty One,

your experience is not borrowed; it is your own. Whatever your disposition may be, God is able to so mold that disposition that it will be sweet and Christlike. By living faith you can separate from everything not in accordance with the mind of God, and thus bring a heaven into your life here below. Will you do this? If you do, you will have sunshine at every step.*16LtMs, Ms 91, 1901, par. 34*

He who takes charge of a school is in need of a living, ever-present Saviour. Teach the simplest principles of the Word of God, making the Bible the foundation of education. Those who are seeking to obtain the so-called higher education do not know what true education is. True higher education is that which is received by sitting at the feet of Jesus. Humble yourselves under the mighty hand of God, and He will lift you up. You need not struggle to lift yourself. Commit your work to Him; do it in faithfulness, in sincerity, in truth, in righteousness; and you will find that every day it brings its reward, and that the light of heaven is shining upon you. His light, His grace, His salvation, are thus revealed.*16LtMs, Ms 91, 1901, par. 35*

We are a very ignorant people. We know so little of Jesus Christ that we can but dimly comprehend what He will do for us. God desires us to learn of Him. While you are in this Institute, let your boasting be in God, and not in science, not in foreign languages, nor in anything else that is human. First learn whether you can practice Christianity in your own language. There are souls to convert, and you should be able to so bring the simplicity of godliness into your own life that you can use the talent of speech with converting power among those with whom you associate.*16LtMs, Ms 91, 1901, par. 36*

There should be in your hearts a burning desire to be united with Christ, that you may be "laborers together with God: ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] He is working with you as with a building, forming within you a character after the divine similitude. Let your character-building be in accordance with the beautiful pattern revealed to men in the life of Christ.*16LtMs, Ms 91, 1901, par. 37*

In all your work you should do as the husbandman does in



producing the fruits of the earth. Apparently he throws away the seed; but, buried in the soil, the seed, in dying, germinates. The power of the living God gives it life and vitality, and there is seen, “first the blade, then the ear, after that the full corn in the ear.” [*Mark 4:28.*] Study this wonderful process. O, there is so much to learn, so much to understand, that it seems as though we cannot learn everything during this life—and we cannot. But if we now improve our minds to the utmost of our ability, we shall through the eternal ages carry forward the study of God’s ways and works, continually reaching higher and still higher. We need now minds that can understand the simplicity of godliness. More than we desire anything else, we should desire to have Jesus Christ abiding in the soul-temple, because He cannot abide there without being revealed and shown forth in fruits and good works. *16LtMs, Ms 91, 1901, par. 38*

Conducting recitations is only the beginning of a teacher’s work. The teacher has a heavy responsibility to bear in connection with the students entrusted to his care, and he is to understand that he cannot throw off this responsibility. He has the oversight of those in his charge. He is to regard them as those who have been bought with a price. He must watch over this recreant one and over that recreant one; he must talk and pray with them. Thus he may save souls unto Jesus Christ. *16LtMs, Ms 91, 1901, par. 39*

The work of a teacher does not end in the classroom. Because he is an educator, he is not to divorce himself from the church work. Power is to be brought into the church. Teachers are to strive to bring the church to a higher and still higher standard. God requires of teachers more than they give. They are to be working agencies, and not dwarfs. If they fulfil God’s requirements, He will give them still more intelligence, until it can be said of them, “Ye are complete in Him.” [*Colossians 2:10.*] If every teacher in this college would come up to the help of God in the church, we should have in Healdsburg one of the most precious churches that could be found anywhere in the world. *16LtMs, Ms 91, 1901, par. 40*

There is a world to be saved. Such a work is to be done by our people, that often at night I sit up in my bed and wring my hands in agony, and ask, “O God, will thy people ever understand?” I believe

they will, when they come to the foot of the cross of Christ, and sit at His feet as did Mary, to learn of Him. If the teachers attending this Institute will follow the Bible rule and be Bible Christians, they will be God's helping hand. God wants every one of you to be His helping hand; and if you yield yourself to Him, He will teach and work through you, that you may be able to impart to others. Then you will be able to say, "O God, 'thy gentleness hath made me great.'" [*Psalm 18:35.*]*16LtMs, Ms 91, 1901, par. 41*

There is a fullness for every teacher to gain. The studies that you receive either will strengthen your faith and confidence in God, and teach you how to work as His helping hand, or else they will leave you in a worse condition than if you had never attended the Institute. If you work out the principles that the Lord has given you, He will surely place you on vantage ground, and the mercies and blessings of heaven will come into your life-practice, enabling you to work out the will of God.*16LtMs, Ms 91, 1901, par. 42*

"He that hath ears to hear, let him hear." [*Mark 4:9.*] The Lord bless you, is my prayer.*16LtMs, Ms 91, 1901, par. 43*

## Ms 92, 1901

Lessons from the Third of Revelation

Healdsburg, California

September 5, 1901

Portions of this manuscript are published in *SD 351; 5BC 1110; 7BC 937-938, 957, 959-961; 7MR 125-126*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

A talk at the Church School Teachers' Institute.*16LtMs, Ms 92, 1901, par. 1*

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful (this is highly important), and strengthen the things which remain, that are ready to die (we cannot do this, unless we first obtain the strength): for I have not found thy works perfect before God." [*Revelation 3:1, 2.*]*16LtMs, Ms 92, 1901, par. 2*

"Remember therefore how thou hast received and heard, and hold fast, and repent." [*Verse 3.*] Those who have been born again remember with what joy and gladness they received the light of heaven, and how eager they were to tell everybody of their happiness. When I received Christ in my heart, I thought no one could help believing what I told them. My soul was aglow with the love of God, and everything that I saw and heard seemed to be praising the Lord. Never before had nature appeared so beautiful. It seemed as though the very trees, the birds, the flowers, were expressing the love of God.*16LtMs, Ms 92, 1901, par. 3*

"Hold fast." [*Verse 3.*] This does not mean, Hold fast to your sins; but, Hold fast to the comfort, the faith, the hope, that God has given you in His Word. Never be discouraged. A discouraged man can do nothing. Satan is seeking to discourage you, telling you it is of no use to serve God, that it does not pay, and that it is just as well to have pleasure and enjoyment in this world. But "what shall it profit a

man, if he shall gain the whole world, and lose his own soul?" [*Mark 8:36.*] You may have worldly pleasure at the expense of the future world, but can you afford to pay such a price?*16LtMs, Ms 92, 1901, par. 4*

We are to "hold fast" and live up to all the light we receive from heaven. Why? Because God wants us to grasp the eternal truth, and act as His helping hand by communicating the light to those who are not acquainted with His love for them. When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit—the three great personal dignitaries of heaven. "Hold fast" to this pledge.*16LtMs, Ms 92, 1901, par. 5*

"And repent." [*Revelation 3:3.*] The life we live is to be one of continual repentance and humility. We need to repent constantly, that we may be constantly victorious. When we have true humility, we have victory. The enemy never can take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently, the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus!*16LtMs, Ms 92, 1901, par. 6*

A true sense of repentance before God does not hold us in bondage, causing us to feel like persons in a funeral procession. We are to be cheerful, not sorrowful. But all the time we are to be sorry that after Christ had given His precious life for us, we gave so many years of our lives to the powers of darkness. We are to feel sorrow of heart as we remember that after Christ had given His all for our redemption, we used in the service of the enemy some of the time and capabilities which the Lord entrusted to us as talents to use to His name's glory. We are to repent because we have not endeavored in every way possible to become acquainted with the precious truth which enables us to exercise that faith which works by love and purifies the soul.*16LtMs, Ms 92, 1901, par. 7*

As we see souls out of Christ, we are to put ourselves in their place, and in their behalf feel repentance before God, resting not until we bring them to repentance. If we do everything we can for them, and yet they do not repent, the sin lies at their door; but we are still to

feel sorrow of heart because of their condition, showing them how to repent, and trying to lead them step by step to Jesus Christ. Let us tell them that His arms are open to receive them, and that His promise is, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [*Isaiah 27:5.*] *16LtMs, Ms 92, 1901, par. 8*

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." [*Revelation 3:3, 4.*] *16LtMs, Ms 92, 1901, par. 9*

If we desire to be of that number who will be accounted worthy, we should hold ourselves in such consecration, devotion, and humility that the enemy cannot take control of our minds. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "Draw nigh to God, and he will draw nigh to you." [*1 Peter 5:6; James 4:8.*] Draw nigh to Him by prayer, by contemplation, by reading His Word. When He draws nigh to you, He lifts up for you a standard against the enemy. Let us take courage, for the enemy cannot pass this standard. *16LtMs, Ms 92, 1901, par. 10*

All the powers of darkness are arrayed against us, but the promise is, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear to hear, let him hear what the Spirit saith unto the churches." [*Revelation 3:5, 6.*] *16LtMs, Ms 92, 1901, par. 11*

What precious words are these! Our names are all in the book of life. If we overcome by the blood of the Lamb and the word of our testimony, Christ will at last present to each of us a crown of life. *16LtMs, Ms 92, 1901, par. 12*

Shall we not dig for and gather up these hidden treasures, and praise God for them? Since Christ's words are, as it were, the leaves of the tree of life, how foolish it is to obtain a worldly education, and yet know but little of the Bible. When so-called men of learning talk of higher education, they do not know about what

they are talking. They need to become fools in the sight of the world in order that they may be wise in regard to the mystery of godliness. Let us dig deep, and lay a sure foundation upon the Rock so that the coming tempest will beat against us in vain. The Bible is to be the foundation of our faith and of our life. It is by practicing Christ's words in the daily life, that we are cleansed and sanctified. God wants us to grow by studying His Word—eating His flesh and drinking His blood. *16LtMs, Ms 92, 1901, par. 13*

How are we redeemed? By eating the flesh and drinking the blood of Christ. He has told us that this is eternal life. "The flesh profiteth nothing," He declares; "the words that I speak unto you, they are spirit, and they are life." [*John 6:63.*] In studying the Scriptures, we are eating the words of Christ—the leaves of the tree of life, which are "for the healing of the nations." [*Revelation 22:2.*]*16LtMs, Ms 92, 1901, par. 14*

If we confess Christ before men, He will confess us before His Father and the angels. Then let there be no light, trivial conversation. Continually we are to uplift our souls to God our Creator, contemplating the highest subjects. Our spirit, our words, our actions, our interests in life, are telling those with whom we come in contact whether we are on the side of Christ or on the side of the enemy. *16LtMs, Ms 92, 1901, par. 15*

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." [*Revelation 3:7.*]*16LtMs, Ms 92, 1901, par. 16*

Notwithstanding the opposition of the strongest powers of darkness, there is One able to open the door. This is the same door that was opened at the baptism of Christ. After the Saviour had taken the steps in conversion requisite for every sinner to take in order to be saved—repentance, faith, and baptism—thus entering into covenant relation with God, He kneeled on the bank of the Jordan and prayed. And the heavens were opened, and the Holy Ghost, in the form of a dove of burnished gold, hovered over the Son of Man, enshrouding Him in light, while a voice from the highest heaven declared, "This is my beloved Son, in whom I am well pleased."

[*Matthew 3:16, 17.*] *16LtMs, Ms 92, 1901, par. 17*

Christ laid aside His crown and royal robe, stepped down from His high command, clothed His divinity with humanity, and for our sake became poor, that we through His poverty might inherit the heavenly treasure. He placed Himself at the head of humanity. If we walk in His footsteps, we are accepted by God. By Christ's sacrifice we are "accepted in the Beloved." [*Ephesians 1:6.*] As the prayers of Christ ascended to His Father, notwithstanding the dark shadow of the powers of darkness through which they passed, so will our prayers cleave through the hellish shadow of Satan and enter the sanctuary above. The same glory which flashed from the threshold of heaven at the time of Christ's baptism is revealed to every earnest seeker of Christ. *16LtMs, Ms 92, 1901, par. 18*

Since we are thus accepted in the Beloved, although we ourselves are weak, why should not we be strong in the hope that is set before us in the gospel? Why should not we lay hold of the power which saves to the uttermost all who come unto Him? When we come in God's appointed way, fulfilling every requirement that He has given us, why should we not claim the richest promise, saying, "God has promised it to me, it is for me; therefore it is mine, and I take it; for I love Him and believe in His Word"? We have every reason to be thankful to God. Let us press to the mark of the prize of the high calling which is in Christ Jesus, and thus glorify our Master. *16LtMs, Ms 92, 1901, par. 19*

"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." [*Revelation 3:8, 9.*] *16LtMs, Ms 92, 1901, par. 20*

Whenever tempted, we have this open door to behold. No power can hide from us the light of the glory which shines from the threshold of heaven along the whole length of the ladder we are to climb; for the Lord has given us strength in His strength, courage in His courage, light in His light. When the powers of darkness are

overcome, when the light of the glory of God floods the world, we shall see and understand more clearly than we do today. If we only realized that the glory of God is round about us, that heaven is nearer earth than we suppose, we should have a heaven in our homes while preparing for the heaven above. *16LtMs, Ms 92, 1901, par. 21*

The following verse tells us why God desires us to keep His commandments, and live; and His law as the apple of our eye: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." [*Verses 10, 11.*] We need to heed this admonition. Our greatest desire should be to follow submissively our precious Saviour; for a crown of glory that fadeth not away is laid up for the faithful overcomer. *16LtMs, Ms 92, 1901, par. 22*

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." [*Verse 12.*] Precious, precious promises are these! *16LtMs, Ms 92, 1901, par. 23*

"He that hath an ear, let him hear what the Spirit saith unto the churches." [*Verse 13.*] If you "hear what the Spirit saith unto the churches," and meditate upon the instruction given to them, your ears will be closed to the folly and nonsense which surround you. You will neither hear and repeat these things, nor will you ever hanker after them. When Christ satisfies the soul-hunger, these trivialities are to you distasteful and disgusting. You have no desire to feast upon them, but choose instead the bread of heaven. *16LtMs, Ms 92, 1901, par. 24*

Eat the flesh and drink the blood of the Son of God, that you may have His Spirit and His life. "Be partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter 1:4.*] Then you will have no appetite for the corruption that is in the world. *16LtMs, Ms 92, 1901, par. 25*



Christ said, “I am that bread of life. ... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” [*John 6:48, 50, 54.*] Their life is precious in God’s sight; for it is hid with Christ in God—with Him “who hath brought life and immortality to light.” [*2 Timothy 1:10.*] Over the rent sepulcher of Joseph, Christ proclaimed, “I am the resurrection and the life.” [*John 11:25.*] He broke the fetters of the tomb that every one of us might rise to newness of life. Die to the world, be buried with your Lord in baptism, and rise as a new creature in Christ Jesus. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ... For ye are dead, and your life is hid with Christ in God.” [*Colossians 3:1, 3.*] The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God.*16LtMs, Ms 92, 1901, par. 26*

As soon as our minds harmonize with the mind of God, we are in touch with an Intelligence that can communicate to each of us every lesson that will be beneficial in the education of the youth entrusted to us. In telling to children the precious story of the cross, our own souls will be lifted from despondency, gloom, and darkness. In considering the Redeemer’s infinite sacrifice, we shall lose all desire for the things of this world.*16LtMs, Ms 92, 1901, par. 27*

Church school teachers should carry a burden for souls—not that they themselves can save souls, but as God’s helping hand you have the privilege of winning them to Christ. The words that you speak may be very precious. Let there be no folly in your conversation. In the schools you shall undertake to conduct, set a proper example before the children by presenting them to God in prayer every morning. Then look to Him for strength every hour, and believe that He is working, and that you are representing Him. When you do this, you gain the affection of the children. It is not such hard work to manage children, thank God. We have a Helper, One altogether above ourselves. O, I am so thankful that we do not have to depend upon our poor, miserable selves, but that we can

depend upon the strength which comes from God.*16LtMs, Ms 92, 1901, par. 28*

Teachers, if your life is hid with Christ in God, a Helper will stand by your side, and you will be one with Christ and one with those you are teaching. Never exalt self, for this shows that you are not humbling yourself before God. Exalt Him, glorify Him, honor Him before the world. Say, "I stand under the blood-stained banner of Prince Emmanuel. I have left the banner of the powers of darkness and am wholly on the Lord's side."*16LtMs, Ms 92, 1901, par. 29*

When I am speaking before the people, I never feel that I myself am making an impression. I never carry that idea for it is not so. It is the Holy Spirit, the representative of Christ—the Christ-power—that impresses the heart. The Holy Spirit is sent to abide with us always. We have nothing for which we can lift up our souls unto vanity. There is nothing good in us which Christ has not given. Then why do not we magnify the name of the Lord and praise Him more than we do? We have every reason to praise Him who has opened to us a door which no man can shut. Let us glorify His name more. Let His praise be continually on our lips.*16LtMs, Ms 92, 1901, par. 30*

May the Spirit of God rest upon every one of you and bring you into a sacred nearness to your Saviour. Seek Him with all the heart, and you will find Him, and He will be very precious to your soul. In Him you have all for which you could ask—joy, pleasure, satisfaction—everything. He is life eternal, and He will give you a place in His kingdom of glory.*16LtMs, Ms 92, 1901, par. 31*

## Ms 93, 1901

### Care to be Shown in the Establishment of Sanitariums

NP

September 23, 1901

Portions of this manuscript are published in *MM* 153-154; *CD* 136, 281, 297; *1MCP* 179; *2MCP* 391-392; *VSS* 64; *CG* 548.

The Lord desires those who claim to believe the third angel's message to realize that a solemn responsibility rests upon them. In all their work they are to manifest the mercy and lovingkindness of Christ. Seventh-day Adventists are ever to remember that they are to represent aright all that this name includes. They are to be the Lord's witnesses—a spectacle to the world, to angels, and to men. The whole heavenly universe is interested in those who claim to be loyal to the law of ten commandments, and who are sounding the notes of the last warning message to be given to the world. *16LtMs, Ms 93, 1901, par. 1*

Great care must be manifested in the establishing of sanitariums, for this is an important work. Those having the work in charge should counsel with experienced brethren regarding the best plans to follow. They should count the cost of every step taken. They should not launch out into the work without knowing how much money they have to invest. *16LtMs, Ms 93, 1901, par. 2*

The first question to be settled is, "Should there be a sanitarium in this locality?" If there should be, the path of duty is plain. But there is another question, and a very important one, to settle, "Are those who shall be entrusted with the work of planning and devising for the enterprise, prepared to move cautiously, not in self-confidence, but in the fear of the Lord? Will they take counsel from those who have had experience in the work?" *16LtMs, Ms 93, 1901, par. 3*

A prevention of failure is worth far more than can be estimated. Let not the young men who have been placed in charge of certain lines of work become uneasy, restless, and venturesome. Let them learn wisdom from the failures of others. *16LtMs, Ms 93, 1901, par. 4*

Let no one suppose that it is an easy matter to manage an institution. I have seen so many take up this work and fail. A man is desirous of standing as the leader of some enterprise. A sanitarium is his choice. Taking up this work in his own strength, he makes an entire failure. Unless the men who stand as managers of our institutions are humble enough to be managed by the Lord Jesus, they will move unadvisedly. In order for men to strengthen the cause of God, their ability must be sanctified, that they may reason wisely from cause to effect. *16LtMs, Ms 93, 1901, par. 5*

The interests of our sanitariums must be guarded. All should feel it a privilege to do their best to advance medical missionary work. God requires His people to refrain from doing anything which will interfere with the work of another. It is not generous or right for a man to start sanitarium work on independent lines in a place where a sanitarium is already established. It is quite probably that the closest economy is required to conduct properly one sanitarium, furnishing proper facilities for treatment and healthful food for patients and helpers. *16LtMs, Ms 93, 1901, par. 6*

Every business transaction tells its story regarding the character of the individual. No haphazard work should be done. No movements should be made in a selfish spirit, irrespective of the rights and property of others. This is forbidden by the commandments of God. *16LtMs, Ms 93, 1901, par. 7*

“And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.” [*Luke 10:25-28.*] *16LtMs, Ms 93, 1901, par. 8*

Here we are shown that the commandments are summed up in two principles—love to God and love to man. On these two great arms hang all the law and the prophets. *16LtMs, Ms 93, 1901, par. 9*

The time has fully come when if we expect the Lord to give us success in conducting schools and sanitariums, not one thread of

selfishness must be drawn into the pattern.*16LtMs, Ms 93, 1901, par. 10*

Carefulness in Diet Essential.*16LtMs, Ms 93, 1901, par. 11*

Physicians should watch unto prayer, realizing that they stand in a position of great responsibility. They should prescribe for their patients the food best suited for them. This food should be prepared by one who realizes that he occupies a most important position, insomuch as good food is required to make good blood.*16LtMs, Ms 93, 1901, par. 12*

The cook in a sanitarium should be a thorough health reformer. A man is not converted unless his appetite and diet correspond with his profession of faith.*16LtMs, Ms 93, 1901, par. 13*

The cook in a sanitarium should be a well-trained medical missionary. He should be a capable person, able to experiment for himself. He should not confine himself to recipes. The Lord loves us, and He does not want us to do ourselves harm by following unhealthful recipes.*16LtMs, Ms 93, 1901, par. 14*

At every sanitarium there will be some who will complain about the food, saying that it does not suit them. They need to be educated in regard to the evils of unhealthful diet. How can the brain be clear while the stomach is suffering?*16LtMs, Ms 93, 1901, par. 15*

The Lord has instructed me that as a general rule, we place too much food in the stomach. Many make themselves uncomfortable by overeating, and sickness is often the result. The Lord did not bring this punishment on them. They brought it on themselves; and God desires them to realize that pain is the result of transgression.*16LtMs, Ms 93, 1901, par. 16*

Many eat too rapidly. Others eat at one meal food which does not agree. If men and women would only remember how greatly they afflict the soul when they afflict the stomach, and how deeply Christ is dishonored when the stomach is abused, they would be brave and self-denying, giving the stomach opportunity to recover its healthy action. While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God.*16LtMs,*

Sugar is not good for the stomach. It causes fermentation and this clouds the brain and brings peevishness into the disposition. And it has been proved that two meals are better than three for the health of the system.*16LtMs, Ms 93, 1901, par. 18*

What a pity it is that often, when the greatest self-denial should be exercised, the stomach is crowded with a mass of unhealthful food, which lies there to decompose. The affliction of the stomach affects the brain. The imprudent eater does not realize that he is disqualifying himself for giving wise counsel, disqualifying himself for laying plans for the best advancement of the work of God. But this is so. He cannot discern spiritual things, and in council meetings, when he should say Yea and Amen, he says Nay. He makes propositions that are wide of the mark. The food he has eaten has benumbed his brain power.*16LtMs, Ms 93, 1901, par. 19*

Self-indulgence debars the human agent from witnessing for the truth. The gratitude we offer to God for His blessings is greatly affected by the food placed in the stomach. Indulgence of appetite is the cause of dissension, strife, discord, and many other evils. Impatient words are spoken and unkind deeds are done, dishonest practices are followed and passion is manifested—and all because the nerves of the brain are diseased by the abuse heaped on the stomach.*16LtMs, Ms 93, 1901, par. 20*

Many make fatal mistakes by following human maxims. They fail to distinguish between the frauds of men and the truths of God. The failure to follow sound principles has marred the history of God's people. Shall we who have had such great light allow those who have not been so favored to go in advance of us in health reform? Shall we cheapen our minds and abuse our talents by a wrong course of action? Shall we continue to transgress God's holy law by following selfish practices? Shall our inconsistency become a byword? Shall we live such unchristlike lives that the Saviour is ashamed to call us brethren?*16LtMs, Ms 93, 1901, par. 21*

Shall not the people of God do the medical missionary work which is the gospel in practice? Shall they not live so that the peace of God can rule in their hearts? Shall they not remove every stumbling

block from the feet of unbelievers, ever remembering what is due to a profession of Christianity?*16LtMs, Ms 93, 1901, par. 22*

We call upon every church member to dedicate his life unreservedly to the service of God. Far better give up the name of Christian than make a profession and at the same time indulge appetites which strengthen unholy passions.*16LtMs, Ms 93, 1901, par. 23*

Godliness in the Home Life.*16LtMs, Ms 93, 1901, par. 24*

God calls upon us to be laborers together with Him. It is time that we awakened to our individual responsibility. When a man accepts Christ, he pledges himself to live the life of Christ. If he fails of doing this, he dishonors the name of Christian. In all matters of dealing, he is to be true and honest, just and liberal, following the perfect example left us by the Saviour. He is to keep vigilant watch over himself, lest in word or action he misrepresents the Redeemer.*16LtMs, Ms 93, 1901, par. 25*

Watch well your words; for Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*] The Lord is greatly dishonored when cheap, common words fall from the lips of those whose names are registered on the church books.*16LtMs, Ms 93, 1901, par. 26*

Ungodliness is not Christianity. Do not think that you can stand under the blood-stained banner of Prince Emmanuel unless as faithful soldiers you obey His orders. Say by word and action, "I am a Christian. I must love my neighbor as myself." Do you dislike to have harsh words spoken to you? Remember that when you speak such words others feel the sting. Let your praiseworthy example, your peaceable words and unselfish deeds, be a savor of life unto life.*16LtMs, Ms 93, 1901, par. 27*

The talent of speech was given to be used for the benefit of all. Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul. In this life everyone has difficulties with which to wrestle. Everyone meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? They

will be just as much a blessing to us as to those to whom they are spoken. Who will now in word and deed sow seeds which will spring up to bear fruit unto eternal life?*16LtMs, Ms 93, 1901, par. 28*

Angels are not attracted to the home where discord reigns supreme. Let fathers and mothers cease all faultfinding and murmuring. Let them educate their children to speak pleasant words, words that bring sunshine and joy. Shall we not now enter the home school as Christ's students? Bring practical godliness into the home. Then see if the words you speak do not cause joy. Parents, begin the work of grace in the church in your own home, so conducting yourselves that your children will see that you are co-operating with the heavenly angels. Be sure that you are converted every day. Train yourselves and your children for life <eternal> in the kingdom of God. Angels will be your strong helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take an advantage.*16LtMs, Ms 93, 1901, par. 29*

Truth is pure and uncorrupted. Let it dwell in the heart. Let the determination of each member of the family be, "I will be a Christian; for in the school here below I must form a character which will give me entrance into the higher grade in heaven. I must do to others as I desire them to do to me; for only those who reveal Christ in this world can enter the courts of heaven."*16LtMs, Ms 93, 1901, par. 30*

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for the men in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, those in our publishing houses and schools, need your prayers. They all have temptations. As you plead with God to bless them, your own hearts will be subdued and softened by His grace. The more we pray, the more will our conversation be in heaven.*16LtMs, Ms 93, 1901, par. 31*

Christ reads the heart. He knows the motives which prompt to action. Let us begin to watch ourselves. Let us weed our own gardens before we attempt to weed the gardens of others. Let us cease to put temptation in the way of one another.*16LtMs, Ms 93,*



1901, par. 32

Let not a day pass in known sin. "Let not the sun go down upon your wrath." [*Ephesians 4:26.*] Before the setting of the sun settle every difficulty. Thus you will gain a victory over self. *16LtMs, Ms 93, 1901, par. 33*

The commonness of sin does not make it less objectionable in God's sight or render its penalty less sure. You may think your transgression small, but its smallness does not make it any the less a sin. Adam's sin was seemingly small, but it opened the floodgates of woe upon our world. *16LtMs, Ms 93, 1901, par. 34*

The church militant is not the church triumphant. Unless the people of God wage a valiant warfare against every species of sin, they will never pass through the portals of the holy city. And we shall have no second trial. Now is the accepted time, the time in which we are to obtain the education which will enable us to live in the heavenly courts. The whole heavenly universe is looking with the deepest interest to see who in this primary school is practicing the lessons of Christ. *16LtMs, Ms 93, 1901, par. 35*

What does the Scripture say? "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" [*James 4:8-12.*] *16LtMs, Ms 93, 1901, par. 36*

This is the great day of atonement. How much better it is for us to afflict our souls than to be engaged in strife for the highest place, causing heart-burning and discord. Never think or speak evil. When tempted to do this, go by yourself, and ask God to help you to overcome this hateful sin. Humble yourself in the sight of God, and He will lift you up. Let us praise God that when we humble ourselves, His merciful hand lifts us up. *16LtMs, Ms 93, 1901, par.*



## Ms 94, 1901

### The Importance of Care and Faithfulness in Bookkeeping

NP

September 23, 1901

Portions of this manuscript are published in *PUR 12/19/1901*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I wish to speak of the necessity of keeping our institutions out of debt. Debts should not be allowed to accumulate. The managers of our institutions are to be faithful in this matter, keeping the fear of God before them. *16LtMs, Ms 94, 1901, par. 1*

The importance of correct bookkeeping is not half appreciated. Religion is to be brought into this work. The methods of bookkeeping followed are to be simple and easy to be understood. Some desire to bring in methods of bookkeeping different from those which have been followed. They claim that their methods are more successful. But before these methods are introduced, they should be proved by experienced, accurate bookkeepers. If after thorough examination, these new methods are found to be superior to the old methods, it may be well to introduce them. But no man, however experienced, is to bring new methods of bookkeeping into an institution, except by the consent of competent men. The institution may adopt new plans of keeping the accounts, so that the business may be benefited, but no man is to introduce new methods of bookkeeping on his own responsibility. This is a matter to be decided on by more than one. It means more than appears at first glance to introduce new methods of bookkeeping. *16LtMs, Ms 94, 1901, par. 2*

Suppose that a man does this, and for a time keeps the books. Then suppose that he is suddenly called away. What is the result? Perplexity arises because those who take up the work after him are not familiar with the new method. The accounts are confusing to

them, and it sometimes happens that reflections of dishonesty are cast on the one who kept the accounts. *16LtMs, Ms 94, 1901, par. 3*

Everything that can be done should be done to train bookkeepers who will keep books by the most simple process, so that when they give up the work, and others take the place, everything on the books will be clear and easily explained. *16LtMs, Ms 94, 1901, par. 4*

There has been altogether too much blundering in the matter of keeping accounts. The books in our institutions have been handled by men who were not thorough, practical bookkeepers. They became confused in their work, and appearances bear the impression that they were unreliable. And it may be that the truth regarding their work will not be known until the day when every man's work is brought up in review before God. *16LtMs, Ms 94, 1901, par. 5*

Into some of our institutions, and especially into the Boulder Sanitarium, confusion has been brought by the way in which the books were kept. Business was done in an incorrect way. Let this be carefully avoided in the future. A bookkeeper who is not acquainted with the intricacies of the business should not be left to deal with them unaided. His work should be examined. He should be shown where he can improve. If left to himself, he may get the accounts into such confusion that his reputation for honesty will be lost and his influence hurt. *16LtMs, Ms 94, 1901, par. 6*

Every account passes to the invisible Bookkeeper above. Then let no bookkeeper be left to follow his own ideas without counsel from others. Inexperienced bookkeepers should receive help from those who have gained an experience in the work. Many youthful bookkeepers have become hopelessly confused because they entered upon their work without half the education they should have had in order to be able to keep books correctly. *16LtMs, Ms 94, 1901, par. 7*

The bookkeeper in every business firm and in every institution should make a plain record of every dollar received and every dollar paid out. Then there will be no uncertainty as to what has been done with the money. There will be no unexplainable discrepancies

to cast a shadow on the reputation of someone who may have had no thought of dishonesty. *16LtMs, Ms 94, 1901, par. 8*

When accounts are handled in a hurried, haphazard manner, it is not known whether the bills are settled or not, and in the end it will be said that fraud has been practiced by someone. Special care is needed to keep the accounts straight at a time when buildings are being erected. Just as soon as a transaction takes place, it should be jotted down. A faithful statement of every transaction should be made on the books. If this is not done, a great amount of money will be used without any one's knowing where it has gone. Great amazement will be felt. The bookkeeper is questioned, but he has no bills to show for the money expended; and therefore an unsavory odor rests on the transactions, and the judgment alone will reveal the facts in the case. *16LtMs, Ms 94, 1901, par. 9*

Some have such a poor memory that if they do not note down each day what they have received and what they have paid out, they are unable to remember. Some trust to a defective memory, and then discrepancies appear in their work. And though they may have had no intention of dishonesty, yet they were unfaithful in failing to keep their accounts properly. Thus some have lost their reputation for honesty, and under the feeling that they were not trusted, they have grieved themselves to death. As long as life lasted, a shadow hung over them, and they never knew that their mistake was in trusting to a defective memory. *16LtMs, Ms 94, 1901, par. 10*

There is a right way and a wrong way of conducting business. Often the hard way is the right way, and the easy way the most confusing. God grant that those connected with His sacred work shall not eat of the tree of the knowledge of evil because it appears desirable. The Lord declares, Thou shalt not eat of it, lest thou die. [*Genesis 2:17; 3:3.*] *16LtMs, Ms 94, 1901, par. 11*

May God help men to understand that their accounts are faithfully kept by an unseen bookkeeper in the heavenly courts. What right has a man to put his own estimate on his work, and then pay himself out of the money which he handles? Thus did Judas. What right has he to cut down the wages of other men, showing great zeal to prevent them from getting more than he thinks they should

have? Men are not judged by the estimate they place on their work. The figures kept by the heavenly Accountant are true, and by them will each man be judged. *16LtMs, Ms 94, 1901, par. 12*

At stated periods the account books in every office and institution should be carefully examined. This should in no case be neglected. The business done in God's institutions should be investigated by disinterested men. It is the Lord's money that is being handled. Through His heavenly intelligences He keeps an account of the way in which the money is used. When large sums of money are expended without sufficient reason for the outlay, the record is made in heaven, Weighed in the balances and found wanting. *16LtMs, Ms 94, 1901, par. 13*

Money has been invested in unnecessary buildings when it should have been saved to invest in buildings which were absolutely necessary. And when buildings are put up at such an expense, as some of our institutions have been, it means that buildings in other parts of the field will have to fall far short in appearance and facilities. This is not according to the wisdom of God. Let those who are given the work of constructing buildings lay their plans with reference to the other buildings which will have to be constructed in the future. *16LtMs, Ms 94, 1901, par. 14*

There should not be so great a contrast in the buildings which are erected to advance the cause of God. One should not have an appearance of elegance, while the other falls far short of what is needed to give character to the work. There are workers in some parts of the field who cannot afford to purchase what they need to make their work a success, while workers in other parts of the field have an overabundance of facilities. If so much money had not been invested in expensive buildings, there would be means for the establishment of schools and sanitariums in fields where for years they have been needed. *16LtMs, Ms 94, 1901, par. 15*

These things have been laid open before me, and I now write them out, so that in the plans laid in the future for buildings, the same mistakes will not be made which have been made in the past. *16LtMs, Ms 94, 1901, par. 16*

God calls for consecrated, intelligent workers, for workers who are

willing to be worked by the Holy Spirit, who, before beginning an enterprise, will sit down and count the cost to see whether they will be able to finish.<sup>16</sup>*LtMs, Ms 94, 1901, par. 17*

## Ms 95, 1901

### Regarding the Importance of Cooking

NP

September 20, 1901

Portions of this manuscript are published in *MM* 269-271; *3MR* 324.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Some are called to what are looked upon as humble duties—it may be, to cook. But the science of cooking is not a small matter. The skilful preparation of food is one of the most essential arts, standing above music-teaching or dressmaking. By this I do not mean to discount music-teaching or dressmaking, for they are essential. But more important still is the art of preparing food so that it is both healthful and appetizing. This art should be regarded as the most valuable of all the arts, because it is so closely connected with life. It should receive more attention; for in order to make good blood, the system requires good food. The foundation of that which keeps people in health is the medical missionary work of good cooking.*16LtMs, Ms 95, 1901, par. 1*

Often health reform is made health deform by the unpalatable preparation of food. The lack of knowledge regarding healthful cookery must be remedied before health reform is a success.*16LtMs, Ms 95, 1901, par. 2*

Good cooks are few. Many, many mothers need to take lessons in cooking, that they may set before the family well-prepared, neatly served food.*16LtMs, Ms 95, 1901, par. 3*

Before children take lessons on the organ or the piano they should be given lessons in cooking. The work of learning to cook need not exclude music, but to learn music is of less importance than to learn how to prepare food that is wholesome and appetizing.*16LtMs, Ms 95, 1901, par. 4*



Connected with our sanitariums and schools there should be cooking schools, where instruction is given on the proper preparation of food. In <all> our schools there should be those who are fitted to educate the students, both men and women, in the art of cooking. Women especially should learn how to cook. *16LtMs, Ms 95, 1901, par. 5*

It is a sin to place poorly prepared food on the table, because the matter of eating concerns the well-being of the entire system. The Lord desires His people to appreciate the necessity of having food prepared in such a way that it will not make sour stomachs, and in consequence, sour tempers. Let us remember that there is practical religion in a loaf of good bread. *16LtMs, Ms 95, 1901, par. 6*

Let not the work of cooking be looked upon as a sort of slavery. What would become of those in our world if all who are engaged in cooking should give up their work with the flimsy excuse that it is not sufficiently dignified? Cooking may be regarded as less desirable than <some> other lines of work, but in reality it is a science above all other sciences. Thus God regards the preparation of healthful food. He places a high estimate on those who do faithful service in preparing wholesome, palatable food. The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. This talent should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health, it is the most valuable of all gifts. *16LtMs, Ms 95, 1901, par. 7*

\*\*\*\*\*

We need to remember that cold feet are frequently the cause of illness. God will not work a miracle to preserve the health of those who neglect the simplest laws of life. The failure to take what some regard as useless precautions has often brought disease resulting in death. By taking proper care of the body, we show that we realize that we belong to Christ and that we have no right to disqualify ourselves for His service. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit,

which are God's." [1 *Corinthians* 6:19, 20.]<sup>16</sup>*LtMs, Ms 95, 1901,*  
*par. 8*

## Ms 96, 1901

### Instruction to Church Members

Healdsburg, CA

September 24, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We are in the midst of our teachers' institute. This is a very important meeting, at which much work is being done.*16LtMs, Ms 96, 1901, par. 1*

W. C. White; Sister Peck, who has gained a valuable experience in school work; Brother Crisler, my stenographer; Sister McEnterfer; and myself came to Healdsburg at the beginning of the institute. We shall stay part of the time and shall help all we can to make the institute a success.*16LtMs, Ms 96, 1901, par. 2*

We believe that those in charge of the meetings are doing excellent work. I am sorry that a much larger number are not here to enjoy the advantages afforded by this institute. I wish that the teachers in Southern California could have come to the institute. As it is, the work done here will have to be repeated in Southern California. We regret this, for there is great demand for laborers in the fields that are white for the harvest. Time and effort would have been saved if these two institutes could have been combined. It would have cost little more for the teachers in Southern California to come to Healdsburg than for the laborers to go to Southern California to hold another institute.*16LtMs, Ms 96, 1901, par. 3*

Teachers' institutes cannot be held without expense and taxation. Arrangements should be made to save the time and strength of the workers as much as possible. When a teachers' institute is held in a state, plans should be laid for all the teachers in the state to attend so that the instruction given will not need to be repeated in another institute. It is not a wise plan to hold two institutes in one state when this can possibly be avoided.*16LtMs, Ms 96, 1901, par. 4*

Brethren and sisters, we must put forth every effort to unify and move intelligently. Let us be wise in all our planning. *16LtMs, Ms 96, 1901, par. 5*

I would be pleased to attend the institute in Southern California, but I must now give special attention to getting out the book on Christian education. It is my duty and the duty of my workers to push this work just as fast as the Lord gives us strength. I would be glad to have the privilege of speaking in the teachers' institute at Santa Ana, but I dare not overlook the duties which cannot be neglected without great loss. *16LtMs, Ms 96, 1901, par. 6*

My prayer is, Lord, lead us and guide us at every step, that we may work intelligently, preserving our energy and refusing to become overwheated, unable because of physical exhaustion to answer important calls of duty. *16LtMs, Ms 96, 1901, par. 7*

The mind must not be overtaxed. God desires His servants to labor in such a way that they will have the needed strength to meet the important issues which arise. Again and again I am admonished not to take up brain-wearying work which others can do; for I must preserve the powers of my mind, that I may be able to understand what God says. I must be able to say, "Speak, Lord, for thy servant heareth." [1 Samuel 3:9.] *16LtMs, Ms 96, 1901, par. 8*

To the members of our churches I am instructed to say, As a church bear your own burdens. Keep your own souls in the love of God. Remember that He has ordained you to help one another to be burden-bearers. If you preserve the unity of the Spirit in the bonds of peace, the church will make spiritual advancement. As the members walk in the light, they will grow in grace and in the knowledge of the truth. As they are called upon to make decisions, they will find that wisdom from on high is given to them. *16LtMs, Ms 96, 1901, par. 9*

Let church members pray unitedly. With fervent prayer let them make known their requests to God, believing that it is their privilege to advance in spiritual experience, to live to the glory of God and for the saving of precious souls ready to perish, thus acting as the helping hand of God. Then they have a convincing argument in favor of the truth, for God works with them. Jesus is their

sufficiency. With earnest zeal they work harmoniously under the divine Head, provoking one another to love and to good works. The lukewarm are led to work with spiritual zeal, the desponding are encouraged to trust in God. *16LtMs, Ms 96, 1901, par. 10*

Because church members follow their own inclinations, they cut themselves off from much light. They do not think it a sin to rob God daily by withholding the service He requires. When the powers of the being are not used in spiritual lines, the character is dwarfed. The reason is placed on the side of the enemy. *16LtMs, Ms 96, 1901, par. 11*

Let church members examine with jealous scrutiny their reasons for carrying on the work in which they are engaged, asking themselves, Am I using my abilities to guide souls in the path cast up for the ransomed of the Lord? Am I entirely subject to the inspiration of the heavenly forces? *16LtMs, Ms 96, 1901, par. 12*

To each one the divine Teacher gives the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] *16LtMs, Ms 96, 1901, par. 13*

As the character is transformed by the grace of Christ, rest is found by actual experience. *16LtMs, Ms 96, 1901, par. 14*

God's people are commanded to shine as lights in the world. With sanctified reason, under the guidance of Christ, they are to use the powers and facilities God has given them in the great mission field. As you do this work, you will find it necessary at times to consult the ministers. But do not lay your burden on them. Do your appointed work as individual members of the body of Christ. O, what a work would be done for God if each church member would accept his responsibilities, realizing the wonderful possibilities and probabilities before the consecrated worker! *16LtMs, Ms 96, 1901, par. 15*

"The field is the world." [*Matthew 13:38.*] There are many thousands who have not yet been warned. The members of our churches in city and country are to encourage one another to make every effort

for the salvation of the souls in their neighborhood. They are to be earnest and industrious, active in the service of God, and with this activity they are to unite an unreserved consecration of all they have and are. This they must do in order to fulfil their baptismal vows. *16LtMs, Ms 96, 1901, par. 16*

Let the members of our churches arise and fulfil the commission given them by the Saviour—a commission they have long neglected. The Word of God declares, “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” [*James 5:20.*] “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” [*Daniel 12:3.*] *16LtMs, Ms 96, 1901, par. 17*

Let the youth remember that the indolent forfeit the invaluable experience gained by a faithful performance of the common duties of life. Not a few, but thousands of human beings exist only to consume the benefits which God in His mercy bestows on them. They forget to bring the Lord gratitude offerings for the riches He has entrusted to them in giving them the fruit of the earth. They forget that by trading wisely on the talents lent them, they are to be producers as well as consumers. If they had a realization of the work the Lord desires them to do as His helping hand, they would not feel it a privilege to shun all responsibility and be waited on. *16LtMs, Ms 96, 1901, par. 18*

Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfil their appointed duties. To every man, according to his ability, God entrusts a work. No honest work is degrading. It is ignoble sloth which leads human beings to look down on the simple, everyday duties of life. The refusal to perform these duties causes a mental and moral deficiency which will one day be keenly felt. At some time in the life of the slothful, his deformity will stand not clearly defined. Over his life record is written the words, “A consumer, but not a producer.” *16LtMs, Ms 96, 1901, par. 19*

He who is indolent and willingly ignorant places in his pathway that which will always be an obstruction. He refuses the culture which

comes from faithful toil. By failing to put forth a helping hand in behalf of humanity, he robs God. His career is very different from the career which God marked out for him. To despise useful employment encourages the lower tastes and effectually paralyzes the most useful energies of the being. *16LtMs, Ms 96, 1901, par. 20*

From all the vocations of life, useful spiritual lessons may be learned. Those who till the soil may, while they work, study the meaning of the words, "Ye are God's husbandry." [*1 Corinthians 3:9.*] In the human heart the seeds of truth are to be sown, that the life may bear the beautiful fruit of the Spirit. God's impress on the mind is to mold it into graceful symmetry. The crude energies, both physical and mental, are to be trained for the Master's service. *16LtMs, Ms 96, 1901, par. 21*

The youth who is studying for a physician has before him the very highest example, even the example of Him who left heaven to live on this earth a man among men. To all, Christ has given the work of ministry. He is the King of glory, yet He declared, "The Son of man came not to be ministered unto, but to minister." [*Matthew 20:28.*] He is the Majesty of heaven, yet He willingly consented to come to this earth to do the work laid upon Him by His Father. He has dignified labor. That He might set us an example of industry, He worked with His hands at the carpenter's <trade>. From a very early age He acted His part in sustaining the family. He realized that He was a part of the family firm, and He willingly bore His share of the burdens. *16LtMs, Ms 96, 1901, par. 22*

Children and youth should take pleasure in lightening the burdens of father and mother, showing an unselfish interest in the home. As they lift faithfully the everyday burdens, they are receiving a training which will fit them for positions of trust and usefulness. Each year they are to make steady advancement, gradually but surely laying aside the inexperience of boyhood and girlhood for the experience of manhood and womanhood. In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence. *16LtMs, Ms 96, 1901, par. 23*

Remember, dear young friends, that each day you are weaving the

web of your own destiny. Each time the shuttle is thrown, it draws into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, unchristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven. *16LtMs, Ms 96, 1901, par. 24*

\*\*\*\*\*

Christ gave lessons suited to all phases of life, all classes of work. The children were not forgotten by Him. Hearing the stern, forbidding words of the disciples to the weary mothers who had brought their children to receive His blessing, He said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [*Matthew 19:14.*] And He laid His hands on them and blessed them, and took them up in His arms, where, wearied by their journey, they fell asleep, drawn close to His heart of infinite love. *16LtMs, Ms 96, 1901, par. 25*

Again and again this experience was related to these children, and it had a wonderful effect on their lives. They became earnest followers of the One who in their childhood had treated them so lovingly. *16LtMs, Ms 96, 1901, par. 26*



## Ms 97, 1901

### Sin and Its Result

NP

September 24, 1901

Portions of this manuscript are published in *CTr 19; RH 02/11/1902*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth. [*Genesis 1:27, 28*.] They were to live in close communion with heaven, receiving and assimilating power from the great Source of power. Upheld by God, they were to live sinless lives. *16LtMs, Ms 97, 1901, par. 1*

Satan determined to defeat God's plan. We need not try to understand the motives which prompted the being next to Christ in the heavenly courts to bring envy and jealousy into the ranks of the angels. To many he communicated his disaffection, and there was war in heaven, which ended in the expulsion of Satan and his sympathizers. We need not puzzle our minds for a reason why Satan acted as he did. Could a reason be found, there would be excuse for sin. But there is no excuse. There is no reason why human beings should travel over the same ground over which Satan travelled. There is no need for them to follow the principles which led to his expulsion from heaven. *16LtMs, Ms 97, 1901, par. 2*

After Satan was thrust from heaven, he determined to set up his kingdom on this earth. Through him sin entered the world, and death by sin. By listening to his misrepresentation of God, Adam fell from his high estate, and the floodgates of woe were opened upon our world. *16LtMs, Ms 97, 1901, par. 3*

There is no excuse for Adam's transgression. All his wants were generously supplied. He had need of nothing more. Only one

prohibition was laid upon him. God said, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." [*Genesis 2:16, 17.*]*16LtMs, Ms 97, 1901, par. 4*

This prohibition Satan used as a means of insinuating suggestions of evil. "God doth know," he said to the woman, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [*Genesis 3:5.*]*16LtMs, Ms 97, 1901, par. 5*

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.*16LtMs, Ms 97, 1901, par. 6*

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast

hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.” [*Verses 6-19.*]*16LtMs, Ms 97, 1901, par. 7*

This lesson is for all mankind. By it God would teach that His Word is to be sacredly respected and His requirements implicitly obeyed.*16LtMs, Ms 97, 1901, par. 8*

Through the ages Satan worked to instil his evil principles into the minds of men, till, when Christ came to this earth, He found the minds of His chosen people filled with the selfsame envy and jealousy against which He had warred in heaven. The Jewish leaders would not accept Christ because they were jealous of His popularity. They hated Him because He would not receive the ideas which they pressed upon Him. Unbelief was the sin of Israel. Their jealousy led to their downfall and ruin. The leaders were spiritually blind. And they made no effort to receive enlightenment, choosing rather to remain in darkness.*16LtMs, Ms 97, 1901, par. 9*

Christ’s miracle of restoring the sight of the man who had been born blind was a wonderful evidence of the truth of His mission. When the people saw the transformation, they said to the man, “How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes and said unto me, Go to the pool of Siloam, and wash; and I went and washed; and I received sight. Then said they unto him, Where is he? And he said, I know not.” [*John 9:10-12.*]*16LtMs, Ms 97, 1901, par. 10*

Then they brought him to the Pharisees, “and again the Pharisees asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I was healed, and do see.” [*Verse 15.*]*16LtMs, Ms 97, 1901, par. 11*

But with hearts hardened by prejudice and unbelief, the Pharisees said, “Give God the praise; we know that this man is a sinner. He answered, and said, Whether he be a sinner or no, I know not; one

thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye would not hear; wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began, was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out." [*Verses 24-34.*]*16LtMs, Ms 97, 1901, par. 12*

So the Pharisees tried to make themselves even more spiritually blind than they were; and not content with closing their own eyes, they tried to close the eyes of the man who had been healed. They endeavored to smother his testimony. They saw that Jesus was working wonderful miracles, and they hated him, fearing that He would be honored above them. *16LtMs, Ms 97, 1901, par. 13*

Can we afford to experiment with envy and jealousy? They are the cause of the wars, the strikes, the murders, which are so common in the world today. Is it not best to work on Christ's plan—the plan outlined in the words, "Do unto others as ye would they should do unto you"? [See *Matthew 7:12.*]*16LtMs, Ms 97, 1901, par. 14*

"And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [*Luke 10:25-28.*]*16LtMs, Ms 97, 1901, par. 15*

Knowing that he was condemned by his own words, and wishing to

justify himself, the lawyer asked, "And who is my neighbor?" [*Verse 29.*]*16LtMs, Ms 97, 1901, par. 16*

In answer, Christ related an incident which had lately taken place. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor to him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus, Go, and do thou likewise." [*Verses 30-37.*]*16LtMs, Ms 97, 1901, par. 17*

The command to love God supremely and our neighbor as ourself outlines the whole duty of man. On these two great principles hang all the law and the prophets. When these principles are followed, peace and happiness and joy are brought into the home and the church.*16LtMs, Ms 97, 1901, par. 18*

Thousands who profess to love God and keep His commandments are making void His law. Especially do professing Christians disobey God by failing to reveal the unity which should be seen among the children of God. No one can enter the heavenly portals who fails to respect the principles which bind the members of the human family together. Those who love God will love one another. If the Spirit of Christ were cherished, it would unite human beings in their proper order.*16LtMs, Ms 97, 1901, par. 19*

The Scriptures declare, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] Those who are truly sons of God show by their

Christlike lives that they are members of the royal family. They love God supremely and their neighbor as themselves.*16LtMs, Ms 97, 1901, par. 20*

Through the unity of His people God desires to reveal the wonderful principles of heaven. Each is to unite with the other in carrying out the Master's will, all working under the divine head. All are to blend together in perfect harmony, receiving from the same Source their power, their joy, their influence.*16LtMs, Ms 97, 1901, par. 21*

When the truth is practiced, there will be no contention in regard to who is the greatest. There will be no strife for the supremacy. No one will follow dishonest practices for the sake of gain. There will be no robbery of God in tithes and offerings.*16LtMs, Ms 97, 1901, par. 22*

When God's people are obedient to all His commandments, the love will be cherished which brings peace and joy into the family circle. Then will the Redeemer be honored. Then will be obeyed the injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."*[Matthew 5:16.]16LtMs, Ms 97, 1901, par. 23*

In the condition of the world today we see the terrible result of living for self. When man ceases to exert a heavenly influence, he still exerts an influence, but it is an influence for evil. If his influence is not hallowed by the sanctifying power of the truth, he is a worker of evil. His selfishness is an injury to him and to others. Every seed of evil which is sown reproduces the evil of the original sin, increasing the curse brought upon the world by disobedience.*16LtMs, Ms 97, 1901, par. 24*

Cannot we see that God's Spirit is being withdrawn from the world, which in its moral pollution is as it was before the flood and as it was in the days of Sodom and Gomorrah? So great is the corruption of the cities that the moral atmosphere is as the atmosphere of a pesthouse. Society is corrupted by the transgression of God's law. From generation to generation sin has been exerting its evil influence upon society, bringing a continual increase of depravity and degradation, till soon there will come from the highest Authority in the universe the word, Shorten the days,

lest there shall no flesh be saved. *16LtMs, Ms 97, 1901, par. 25*

The world is becoming more and more devoted to the service of sin. Each age as it passes away bequeaths to the one following its accumulation of contamination. Satan is the god of the world. With despotic power he rules in temple, palace, and church, working with intense earnestness to overthrow every plan, human or divine, which is set in operation to counteract the increasing disregard of the law of God. The destructive evil of Satan's agencies is dedicated to the work of keeping crime, destruction, and death in circulation. In the enemy's hands, temptation has become a science for the overthrow of good. Under his control men sin by rule. *16LtMs, Ms 97, 1901, par. 26*

Religion, opposed to God's law though bearing the name of Christianity, aggravates the evil. Crime of the darkest hue is in circulation under the form of godliness. Satan takes his principles to the churches and gives them back to the world under the solemn names of law and religion. He works with power in his children of disobedience who are church members. The life of one who is a professed Christian, and at the same time a sinner in the daily life, is a terrible power for evil. *16LtMs, Ms 97, 1901, par. 27*

Is it not time for those who claim to believe the truth for this time to awaken? Shall not the people who have had great light depart from all iniquity? Is it not time for them to set a more Christlike example? Should they not show with greater distinctness the power of the truth to sanctify human beings? *16LtMs, Ms 97, 1901, par. 28*

If we only knew the solemnity of the time in which we are living, if we only realized how greatly the world needs to see the power of Christ's grace revealed in His followers, we would work more earnestly and diligently for the Master. The Lord calls upon His church to arise and shine amid the moral darkness of the world. His people are to be a spectacle to the world, to angels, and to men. *16LtMs, Ms 97, 1901, par. 29*

Let those who believe the truth put their belief into practice by revealing the love and unity which pervade heaven. No man liveth to himself. Christians are to show such zeal, such earnestness in prayer, such determination to let the light shine, that many souls

ready to perish will be saved.*16LtMs, Ms 97, 1901, par. 30*

Let not the professed people of God think it a privilege to separate from conference organization, that they may show their supposed efficiency. This is entirely opposed to God's order. There is need of perfect unity and love, and this will appear when we learn of Jesus.*16LtMs, Ms 97, 1901, par. 31*

It is the plan of God that every church and every conference shall cherish the feeling of reciprocal dependence. We are to build one another up in the most holy faith, seeking the impartation of the Holy Spirit, that light may be reflected in clear, bright rays.*16LtMs, Ms 97, 1901, par. 32*

Shall the sacred chain of dependence, which binds men together, be looked upon as slavery? Shall we allow the enemy to enter to cause discord and separation, to rob families of happiness and the church of usefulness? Shall we allow him to use us to prevent the great and blessed work of reformation? Who can say, It is well with my soul, while evil thinking and evil speaking are allowed to rule in the heart, causing disunion and strife?*16LtMs, Ms 97, 1901, par. 33*

Christianity transforms the character, bringing the will into harmony with the will of God. God's people are plainly distinguished from worldlings because they follow God's plan.*16LtMs, Ms 97, 1901, par. 34*

Sound an alarm! Wake up the mighty men! Remove from the church all that is offensive to God. God grant that all who are inclined to sow the seeds of jealousy and envy may be thoroughly converted. Church members need just what Nicodemus needed—a new birth. Christ says to them, “Ye must be born again.” [*John 3:7.*]*16LtMs, Ms 97, 1901, par. 35*



## Ms 98, 1901

### Fragments/The Need of Church Schools

NP

September 25, 1901

This manuscript is published in entirety in *10MR 107-111*.

It is time for the members of our churches to be instructed to withdraw their children from the public school. The apt mind of a child readily learns lessons of evil in companionship with children who have not been properly trained. Thus many children are corrupted. *16LtMs, Ms 98, 1901, par. 1*

Church schools should be established, and teachers should be secured who will work earnestly for the physical, mental, and spiritual health of the pupils. I urge those in charge of the church school work to obtain the very best teachers to take charge of the schools started. *16LtMs, Ms 98, 1901, par. 2*

I would say to church school teachers, Know that you do know that you are worked by the Holy Spirit. Reveal in your life the power of the transforming influence of truth. Teachers should do their utmost to improve their own capabilities, that they may teach their students how to make true improvement. *16LtMs, Ms 98, 1901, par. 3*

For church school teachers to try to reform the children who have been neglected, without the co-operation of the parents, would make a very disagreeable state of things. Remember that while decision is necessary, you are never to be harsh and condemnatory. You are never to manifest an overbearing spirit. Keep calm. Reveal the better way by refusing to be provoked. *16LtMs, Ms 98, 1901, par. 4*

Instruction in Practical Lines Essential *16LtMs, Ms 98, 1901, par. 5*

In our schools there should be classes for instruction in cooking and other branches of housekeeping. These classes will be a great blessing. They should be taught the science of healthful cooking.

They should be taught to be neat and quick in performing the common duties of life. Many are deficient in this respect. There is great loss when those who are receiving a training for missionary work do not gain this experience, for unless students are educated in regard to the duties of practical life, how can they do intelligent missionary work? *16LtMs, Ms 98, 1901, par. 6*

The educators in our schools, as well as the students, are to be more practical. Then their services will be more valuable. If teachers will live up to their privileges, they will improve the opportunity of learning how to do all kinds of housework. *16LtMs, Ms 98, 1901, par. 7*

Words to Parents *16LtMs, Ms 98, 1901, par. 8*

To the parents who have received the truth of God, I am instructed to say, Give your children patient instruction and tender care. When the parents in our churches do the work the Lord has laid upon them, He will have channels through which He can do an advanced line of work. *16LtMs, Ms 98, 1901, par. 9*

It is impossible to depict the evil that results from leaving a child to its own will. Some who go astray because of neglect during childhood will, through the inculcation of practical lessons, line upon line, precept upon precept, come to their senses; but careful, painstaking effort is required to place them in a right position. Many are lost forever because in childhood and youth they received only a partial, one-sided culture. The precious motive-power of the life is wasted, and the sin lies at the door of the parents. *16LtMs, Ms 98, 1901, par. 10*

Many who serve in church capacity are in bondage to strange inconsistencies. The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood. The perverted intellect can scarcely discern between the true and the false. *16LtMs, Ms 98, 1901, par. 11*

In His Word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome every indolent habit. Each child should be taught that he has a work to do in the world. Mothers, there is no

work more important than the training of the child for usefulness in this life. It is in the home that a child shows whether he is prepared to take his place in the world.*16LtMs, Ms 98, 1901, par. 12*

The Holy One has spoken words to parents and children: “Children, obey your parents in the Lord; for this is right. Honor thy father and mother; ... that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” [*Ephesians 6:1-4.*]*16LtMs, Ms 98, 1901, par. 13*

If parents do not fulfil their responsibilities, if they do not train their children for the Lord, the crime of disobedience lies at their door. To God they must answer for their neglect. They are to teach their children that they are to honor their parents, and they are to so live that their children can honor them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord’s family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must themselves be patterns of piety.*16LtMs, Ms 98, 1901, par. 14*

Speaking of the qualifications of a bishop, Paul says, “A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; ... one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?)” [*1 Timothy 3:2, 4, 5.*]*16LtMs, Ms 98, 1901, par. 15*

Let not parents betray their trust. Let there be no hypocrisy on the one hand or deception on the other; but let them do their appointed work with the fear of God ever before them.*16LtMs, Ms 98, 1901, par. 16*

Unreserved Surrender*16LtMs, Ms 98, 1901, par. 17*

There will be those who will give money to the work of God, but this is not enough. The Lord calls for more—the gift of the whole life. This is where the real sacrifice comes. In many cases, to give money requires no effort. Missionary work calls for much self-

denial. Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] There are many who are not willing to suffer personal inconvenience, to make personal effort, to advance the cause of God.*16LtMs, Ms 98, 1901, par. 18*

The physician promises to save only on condition that the patient obeys his direction. Thus it is with the great Physician. If human beings desire deliverance from sin, they must be guided by His Word. Those who will not submit to His control cannot but continue in disobedience. Those who step to the devil's side will fall into the devil's hands.*16LtMs, Ms 98, 1901, par. 19*

The shepherd goes forth to find the lost, perishing sheep and rejoices when he finds it. But the wanderer is henceforth to remain under the shepherd's care. It is not to renew its wanderings, but is to repay the shepherd's love by remaining in the fold. When the prodigal returns to claim a son's privileges, he must also consent to accept the obligations of a son.*16LtMs, Ms 98, 1901, par. 20*

## Ms 99, 1901

The Southern California Conference

NP

September 25, 1901

Portions of this manuscript are published in *13MR 408-410*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We hope that because the California Conference has been divided, the brethren in the Southern Conference will not think that they need not harmonize with their brethren in the northern part of the state. Here is their danger. Let them not erect barriers of division by working according to their independent judgment, without reference to those in the Northern Conference. I have a caution to give in regard to this. *16LtMs, Ms 99, 1901, par. 1*

The division of the California Conference was not made to cut those in the southern part of the state adrift, but that the work there might move forward with new vigor, that under the guidance of the divine Head, and imbued with fresh zeal, the workers might press into new territory. The movement to divide the conference means unity, not divorce. *16LtMs, Ms 99, 1901, par. 2*

The work will soon be closed up. The Lord has instructed His people to be united and earnest in their prayers and in their work as they proclaim to the world the message of present truth. Thus they give evidence that they are sanctified by the Spirit, and their work is a success. The Holy Spirit always draws believers closer together, increasing their unity and happiness. *16LtMs, Ms 99, 1901, par. 3*

There are those who have an excellent understanding of the Word, but who are always criticizing the work of others. Let us pray that we may be of one mind and one judgment. Let no one think that it is a virtue to stand on the side of the criticizer, unable to see the great work to be done nigh and afar off. We know that there will be some who will put into the minds of their brethren thoughts and

suggestions that should be repressed. The sowing of this seed causes dissension and strife to spring up. May God convert the jealous and suspicious ones who see a yoke of bondage in uniting with their brethren in counsel and prayer regarding important movements. The Lord says, "All ye are brethren." [Matthew 23:8.] *16LtMs, Ms 99, 1901, par. 4*

God needs the strength of the united action of the Northern and Southern California Conference. The workers in the new conference are to be faithful in all they do. They are not to move independently, without any reference to the counsel of their brethren in the North. Those in one part of the vineyard should consider it a favor to have the counsel of their brethren in another part. Thus they guard against mistakes. One man's mind is not to become a controlling power. Narrowness is not to be revealed in the plans laid. The cause is one. The aims of the workers should be one. *16LtMs, Ms 99, 1901, par. 5*

In order for the work in Southern California to move onward and upward with the march of God's providence, men of keen insight will be needed to stand at its head. These men must unite in counsel with their brethren in the Northern Conference. Those who are working for God should obtain all the advice they can from experienced workers. God grant that all may work in such a way that the great I AM may imprint His name on the work done. *16LtMs, Ms 99, 1901, par. 6*

There is an important work to be done in Southern California. The medical missionary work will demand talents and divine wisdom. The command of the Saviour is that the work done in one part of the field is to be done with reference to the work in other parts of the field. In Southern California the workers are to enter upon aggressive missionary work, remembering the command which opens to their view a world to be warned. They are to duly consider the progress of the work in all parts of the world, showing a heaven-born interest in every plan that is laid for the advancement of God's cause. *16LtMs, Ms 99, 1901, par. 7*

The wisdom, skill, and tact shown in the management of the work will tell their own story. If the condition of the work shows that it

does not bear the inscription of heaven, the cause is to be searched out. *16LtMs, Ms 99, 1901, par. 8*

In the Bible is shown the imperative importance of God's workers being controlled by the Holy Spirit. The work is to be carried forward on Scriptural lines. The workers are to deepen and broaden their religious experience by a careful examination of the Word of God, which is their textbook and guidebook. Following the direction of this Word makes men wise unto salvation. *16LtMs, Ms 99, 1901, par. 9*

The same divine authority that guides the minds of men in one conference will guide the minds of their brethren in other conferences. Therefore the workers in the different conferences should compare experiences, that the influence of the divine authority may be shed abroad. As men relate their varied experiences, the influence of God's power is collected and multiplied. The power that has made the work a success in the past is to exert its influence in the present and the future. As the workers review the history of the past and see how Christian influence has prompted men and women to action, their missionary zeal will increase. *16LtMs, Ms 99, 1901, par. 10*

The workers should not hurry the work forward without giving due consideration to the means they have in hand. The enterprises established for the advancement of God's work are not to be trammelled with debt. Take into consideration all the difficulties, and then work like brave, wise men. Consecrated zeal is much more powerful than mere activity. Consecration in thought, word, and action is necessary for success in God's service. *16LtMs, Ms 99, 1901, par. 11*

"Go Ye Into All the World." *16LtMs, Ms 99, 1901, par. 12*

A true sense of equity, judgment, and the love of God is to be brought into our devising and planning. Those who bear responsibilities are to set an example that will give church members confidence that they are wise men, who are not influenced by selfishness or pride. *16LtMs, Ms 99, 1901, par. 13*

God brings His people together in church fellowship that they may

better impart to the world the blessings of light which they receive from Him. There is no need of an education in criticism. All should strive to be true missionaries, encouraging and sustaining one another by speaking words of encouragement and hope, lifting up the hands which hang down and strengthening the feeble knees. Each is to work according to his ability. But even after they have done their best, God's people will not feel a sense of self-congratulation. The true worker always feels a sense of abasement, of dissatisfaction with self. Humility is the fruit borne on the Christian tree.*16LtMs, Ms 99, 1901, par. 14*

Christ said, "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." [*Mark 16:15; Matthew 28:20.*] This commission comes from the lips of One who loves the world, not a few human beings. When the church ignores the Word, "Go ye into all the world," she makes the promise of none effect. She places herself where she cannot see the realization of the words, "Lo, I am with you alway, even unto the end of the world."*16LtMs, Ms 99, 1901, par. 15*

Let not the church, by binding up her interests in a few places, refuse to obey the command of Christ. Thus she draws away from Him who gave His life for the life of the world. The Saviour desires His cause to make proportionate advancement in the various openings made by the proclamation of the truth. He does not direct men to make extravagant expenditures in a few spots, multiplying the advantages there, while other places remain barren and unworked. By such misappropriation of means, the work in foreign fields is hindered. The way is not prepared for Christ.*16LtMs, Ms 99, 1901, par. 16*

For our publishing houses to add continually to their conveniences is not according to God's plan. Constant investment in new machinery means that commercial work must be brought in to keep the new presses running.*16LtMs, Ms 99, 1901, par. 17*

God calls for a higher devotion on the part of His people. There is need of a revival of the Holy Spirit in every place. A reformation is needed. The expense is to be carefully guarded, lest too much money shall be expended in a few places. Human planning has



been seen in the erection of costly buildings involving a large expenditure, when less expensive buildings would have been sufficient for the needs of the work. All the buildings erected should be neat and tasteful, but unnecessary expense should be avoided. These buildings are to represent our faith. They are not to be put up at such an expense that the debt on them will deny our faith. It is the integrity of the workers, not the costliness of the building, that exalts an institution before men and angels.*16LtMs, Ms 99, 1901, par. 18*

Success in any field means support for that field. Success brings with it increased responsibilities. It means that the work must widen, that the church must put forth every effort to properly sustain the advancing work. It means that new territory must be annexed, that the standard must be planted in towns and cities that have not heard the Word of truth.*16LtMs, Ms 99, 1901, par. 19*

## Ms 100, 1901

Talk/Parents to Co-operate with Church School Teachers

Healdsburg, California

September 8, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

A talk at the Church School Teachers' Institute.*16LtMs, Ms 100, 1901, par. 1*

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." [*Romans 12:1, 2.*] This is a wonderful statement. It is by our experience that we are to "prove what is that good, and acceptable, and perfect, will of God."*16LtMs, Ms 100, 1901, par. 2*

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with all diligence; he that sheweth mercy, with cheerfulness."*16LtMs, Ms 100, 1901, par. 3*

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in

business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." [*Verses 3-21.*] *16LtMs, Ms 100, 1901, par. 4*

In this *twelfth chapter of Romans* the apostle Paul points out many principles concerning the conduct of Christians toward one another. As members of the heavenly family, we should help and strengthen each other. There is a heaven to win. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Revelation 3:21.*] Will we think of these words? Will we work to this rule, overcoming as Christ overcame? His example is before us. No one need walk in darkness. All may be overcomers, joining in the work of helping others to overcome. *16LtMs, Ms 100, 1901, par. 5*

In His mercy, God invites us to dedicate ourselves—body, soul, and spirit—to His service. Let us surrender all to Him. When as a triumphant company we are privileged to acknowledge Christ as our Redeemer, casting our crowns at His feet and crying, "Worthy, worthy, worthy is the Lamb that was slain and lives again," we shall understand that all the privileges and benefits and blessings which we enjoyed in this world came through Christ's sacrifice in our behalf. *16LtMs, Ms 100, 1901, par. 6*

Is it possible that there is any one, young or old, who really feels that he is making a sacrifice in giving his life to God? Is it possible that we do not understand that Christ made an entire sacrifice—body, soul, and spirit—that we might come into possession of that

life which measures with the life of the Eternal? In return for His infinite sacrifice, He requires of us a whole sacrifice—body, soul, and spirit, the willing and the doing. If we will to do, we can do; and if we do His will, we shall know by experience that His doctrine is truth. Thus we are built up in the most holy faith.*16LtMs, Ms 100, 1901, par. 7*

We are responsible to God for the purchase money paid for our ransom. “Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [1 *Corinthians* 6:19, 20.] What is the work before us? If our capabilities are weak, we should make them strong. If we have not accepted some of the precious gifts of God, we should by living faith seize these gifts, saying, “They shall be mine,” and they will be ours. It is our duty to reach a higher standard than we have yet attained. If a careful consideration of our privileges, and of our failure to properly represent our Redeemer before others, does not arouse us and keep us from partaking of a worldly spirit, what will?*16LtMs, Ms 100, 1901, par. 8*

It is of the greatest importance that every family in our churches should understand the value of Christian education. The early training of children is a subject which all should carefully study. We need to make the education of our children a business. As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can educate our children. May the Lord help us to understand that their salvation largely depends upon the education given them in childhood. We are to prepare ourselves and our children for the future, immortal inheritance. Let fathers and mothers be imbued with divine power, that they may resist and overcome the temptations of the enemy, which are growing stronger and stronger.*16LtMs, Ms 100, 1901, par. 9*

Mothers, it is your privilege to bind your children to your heart with the tenderest and strongest cords of love. During the first few years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. It was with sorrow and great self-denial that in fulfilment of her vow to dedicate her son to the service of God, she gave him to Eli the high priest to be brought up. But the early training received by Samuel led him to refuse to yield

to the evil influences surrounding him in the household of the high priest. *16LtMs, Ms 100, 1901, par. 10*

Many parents allow children to go and do as they please, amusing themselves, and choosing their own associates. In the Judgment, such parents will learn that their children have lost heaven because of the lack of proper home restraint. Parents should awaken to their responsibilities, realizing the importance of setting their children a right example by walking in the narrow way, that at last, a united family, they may enter the city of God. *16LtMs, Ms 100, 1901, par. 11*

Children left in the hands of Satan are gladly taken by him and used in his service. Fathers and mothers, Satan is seeking to seize every one of your children. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Consecrate your household to God. *16LtMs, Ms 100, 1901, par. 12*

Parents, teach your children the way of the Lord. In your morning and evening devotions, join with them in reading the Bible and singing beautiful songs of praise. Let them learn to repeat God's law. Concerning the commandments, the Israelites were instructed: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." [*Deuteronomy 6:7.*] In accordance with this command, Moses directed the Israelites to set to music the words of the law. While the older ones played on instruments, the younger children marched, singing in concert the song of the commandments of God. In later years they retained in their minds the words of the law which they learned during childhood. *16LtMs, Ms 100, 1901, par. 13*

If it was essential for Moses to embody the commandments in sacred song, so that the children could learn to sing the law verse by verse as they marched in the wilderness, how necessary it is today to teach our children the Word of God. Let us come up to the help of the Lord, instructing our children to keep the commandments of God to the letter. Let us do everything in our power to make music in our homes, that God can come in. Allow not the discordant music of scolding and fretting. Never exhibit

passion. Christian parents will put away every objectionable trait of character, daily learning from the Great Teacher to wisely train their children, bringing them up in the fear and admonition of the Lord.*16LtMs, Ms 100, 1901, par. 14*

The father is the house-band of the family. The prudent mother, as the first teacher of her children, sets a guard upon her lips, that she may not utter one hasty, loud, or fretful word. Fathers and mothers, never scold. Consecrate your words to God. Teach your children exactly what you require of them. Then let them understand that your word is law and must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare, "Thou shalt" and "Thou shalt not." It is far better for your boy to obey from principle than from compulsion. In a missionary meeting I once heard a speaker say that instead of buttoning the gate so the child cannot get out, the button should be put on the boy. This is true. Parents, put the button on the boy.*16LtMs, Ms 100, 1901, par. 15*

If as teachers in the home, the father and the mother allow the children to take the lines of control into their own hands, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never should the mother allow Satan to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment which will bring the child to its senses should in love be administered. Frequently one correction will be enough for a lifetime to show a child that he does not hold the lines of control.*16LtMs, Ms 100, 1901, par. 16*

This question of discipline should be understood in the school as well as in the home. We should hope that in the schoolroom there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey.*16LtMs, Ms 100, 1901, par. 17*

Some teachers do not think it is best to urge or enforce obedience. They say that it is their duty merely to educate. True, it is our duty to educate. But what does the educating of children amount to, if when

they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority?*16LtMs, Ms 100, 1901, par. 18*

I know that many parents do not co-operate with the teacher by fostering in their homes the good influence exerted in the school. Instead of carrying out in the home the principles of obedience taught in the school, they allow their children to do as they please, to go hither and thither without restraint. Then if in any way authority is exercised by the teacher in requiring obedience, the children carry to their parents a greatly exaggerated and distorted account of the way in which they have been misused. The teacher has been doing only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong. Those parents who rule in passion are the most unreasonable when their children are sensibly governed in school to keep them from injuring other students by their wrong influence.*16LtMs, Ms 100, 1901, par. 19*

When the church school teacher tries to so train and discipline your children that they will gain eternal life, do not in their presence criticize his actions, even though you may think he is too severe, too strait-laced. You cannot afford to sympathize with them when they are disciplined. If you long for them to give their hearts to Jesus, receiving the light and grace and glory of God, take up in the home the long-neglected work of co-operating with the teacher's efforts for their salvation.*16LtMs, Ms 100, 1901, par. 20*

Instead of criticism, how much better it is for children to hear from the lips of their mother sweet and tender and loving words, commending the work of the teacher. Such words make lasting impressions, and in the schoolroom their influence is manifested in the respect shown to the teacher.*16LtMs, Ms 100, 1901, par. 21*

Teachers, let the separation of a child from the school be your last resort. When you say to a child, "You cannot come to the school," you are taking a fearful step. I should never do it: I should work with an unruly child hours after school was dismissed. I should plead with God in his behalf, and in some way touch his heart. But never could I dismiss him; for it is almost his last hope. Fathers and

mothers, you cannot afford to allow matters to come to this crisis in the life of your child. *16LtMs, Ms 100, 1901, par. 22*

Teachers in our schools need the keen perception of the Spirit of God, that they may know how to deal with the tender minds of the youth. Those who conduct church schools, and state schools established where there is a church, should consider it their privilege not only to teach in the school, but to bring into the church the same talent of instructing which is used in the school. Learn how to talk to the older ones along educational and medical missionary lines. Present to parents their need of using their God-given capabilities in wisely training their children in the home, thus co-operating with the teacher. *16LtMs, Ms 100, 1901, par. 23*

Parents, there is a heaven to win and a hell to shun. If you desire the salvation of your children, make home as pleasant as possible. Let all the rooms be attractive, and arranged for the comfort of the children. Make them feel that they are to enjoy <the comfortable rooms> in the house—that it is their own home. *16LtMs, Ms 100, 1901, par. 24*

Sometimes when invited to take dinner with a friend, my children have anticipated having an unusually pleasant time; but often they have returned, saying, “O, I did not enjoy myself nearly so well as I do when at home.” I was glad to hear them say this. Parents have the privilege of making home a heaven on earth. If they choose, they can invite heavenly intelligences—ministering angels—into the home, bringing heaven nearer to earth. *16LtMs, Ms 100, 1901, par. 25*

God desires both parents and teachers to train children in the practical duties of everyday life. Industry should be encouraged in the home. Girls—and even boys who do not have outdoor work—should learn how to help their mothers. From childhood the boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm. Patiently show them how you use your hands, teaching them that their hands are to be used as skilfully as are yours in doing the work of the household. Often a crying, fretful infant or a sick child keeps the mother awake night after night. How much better it is for the



children to draw upon their strength, than to allow the already overtaxed mother to be burdened with work which they should do. Too often the mother succumbs to disease, sometimes lying upon her deathbed, before children realize that by sharing the burdens in the home they could have lessened her cares and spared her much affliction and suffering. *16LtMs, Ms 100, 1901, par. 26*

Many hours spent in visiting could be saved. Sometimes friends have asked me, "Won't you come to see us, Mrs. White?" I have answered that I would at a certain hour. When I visited them, even though I could remain no longer than a few minutes, yet they soon asked to be excused, that they might go out into the kitchen to prepare supper for me. I have told them, "My time is precious. I came to see if I could not help and strengthen you spiritually. Since I came I have not had fifteen minutes' conversation with you, and now I cannot remain longer. I must return home." My friends soon learned that it was useless to ask me to visit them in that way. *16LtMs, Ms 100, 1901, par. 27*

<Some> said, "Unless you allow your children to enter society, they will not know anything." I responded, "Then that 'anything' they never will know; for into society they shall not go." I told my children that they would not know this "anything" which could be learned only by going into society, but that they should know something concerning the infinite sacrifice their Saviour made in order to bring them to a knowledge of the truth and save them from the so-called wisdom of worldlings. *16LtMs, Ms 100, 1901, par. 28*

If children see their parents practicing the least dishonesty in robbing God of tithes and offerings, if they are not taught to bring their gifts to the One who has given them all things, if in their childhood they do not realize their obligations to God, they will, when grown to years of maturity, steel their hearts against the clearest discourses that they hear from the minister in the church. They will say, "Father and mother have not done thus, and they are good Christians." By allowing children to grow up careless and indifferent in regard to presenting to God the tithes and offerings which He requires, parents rob Him to the third and fourth generation; for their children and their children's children will have no inclination to fear and obey God. *The third chapter of Malachi*

condemns every unfaithfulness in withholding tithes and offerings. Let us all bring to God an honest tithe. Unless we do this, how is the gospel ministry to be maintained? We cannot expect God to rain money from heaven into His empty treasury; for He has made us His helping hand. We are entrusted with means, and blessed with food and clothing. In return, He requires faithfulness in rendering to Him, not only the tithe, but liberal gifts. *16LtMs, Ms 100, 1901, par. 29*

“O,” says one, “I must make my will and provide for my family. They would feel much offended if I should not give them my property.” But do you know that your children will carry on the work which you as a faithful steward would have done with your means? The money coming into your hands is God’s, not yours. The Lord requires that every dollar entrusted to you as His steward be expended wisely. Do not place your means in the hands of others, unless you feel confident that they will be faithful almoners. *16LtMs, Ms 100, 1901, par. 30*

Some may ask, “Does Sister White pay tithes and offerings?” Sister White does, and in addition to giving her own means to the cause, she is today paying interest on thousands of dollars borrowed in order to advance the work in destitute fields. I am so grateful to God that I have had a part in His work by using to His glory the means He has given me. Although I now have a home, it is only partially paid for, and at any time I am ready to dispose of it to advance the cause of God. The time has come to “sell that ye have, and give alms;” to “provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.” [*Luke 12:33, 34.*] *16LtMs, Ms 100, 1901, par. 31*

We are approaching the day of final reckoning. Christ told His disciples that prior to the coming of the Son of Man, the world would be as it was in the days of Noah, when “they were eating, and drinking, marrying and giving in marriage, ... and knew not until the flood came, and took them all away.” [*Matthew 24:37-39.*] They chose to drink the waters of the flood. During one hundred and twenty years they were on probation, free to choose whether they would obey the voice of God and find refuge in the ark, or refuse to

hear His voice, and be destroyed. They chose to disbelieve. Those who did believe when Noah began to build the ark lost their faith through association with unbelievers who aroused all the old passions for amusement and display. In those days “the earth was filled with violence.” [*Genesis 6:11.*] Is not violence now in the land? How much is human life worth, if somebody’s way is crossed, if somebody’s passion is excited?*16LtMs, Ms 100, 1901, par. 32*

If this picture of the present state of the world is not sufficient to arouse parents to do their duty in bringing up their children in the nurture and admonition of the Lord, what will bring them to a right understanding? God wishes us to be sensible concerning the training of our children, educating them for the future, immortal life.*16LtMs, Ms 100, 1901, par. 33*

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” [*Romans 12:1, 2.*]*16LtMs, Ms 100, 1901, par. 34*

\*\*\*\*\*

In Healdsburg, it is necessary that the interest in educational work shall be deeper than it has ever been before. The Lord desires that Healdsburg College shall stand upon the exalted platform of eternal truth—the Word of the living God. “The fear of the Lord is the beginning of wisdom.” [*Psalms 111:10.*] All who unite with the school should understand that they are to educate themselves for the future, immortal life.*16LtMs, Ms 100, 1901, par. 35*

The church in Healdsburg should take hold of the educational work in earnest, beginning in the home. The instruction given by the parents should harmonize with the teaching of the school. Too often the church and the school have been regarded as separate interests, that could not blend. This view of the matter is not right. The work of the church and of the school must blend. The church members should have a high conception of their work, understanding that they are to co-operate with the work of the school, that they may prepare their families to unite with the great

gathering above at the time of the inauguration of Christ in the heavenly courts, when the names of the redeemed will be called, and they will respond, laying their crowns at His feet.*16LtMs, Ms 100, 1901, par. 36*

\*\*\*\*\*

I desire the brethren and sisters in Healdsburg to have the honor of paying the debt upon their church. If each one would bestir himself, it could be paid, and there would be no occasion to call upon the conference for assistance. If the conference would pay the debts on meetinghouses, it would soon be overburdened with debt. Already it is called upon to support foreign missions and has many heavy obligations to meet in the home field.*16LtMs, Ms 100, 1901, par. 37*

Brethren and sisters of the Healdsburg church, have the nobility of soul to say, "We will meet our own indebtedness." Explain the situation to your children. Let every member of the family lay aside a certain amount each week for the special purpose of paying the indebtedness on this church, until it is entirely free. May God help you to do this.*16LtMs, Ms 100, 1901, par. 38*

## Ms 101, 1901

The Need of the Grace of Christ

Battle Creek, Michigan

April, 1901

Portions of this manuscript are published in *2SM 24*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We are now on the field of battle. May God help me to hide in Christ!*16LtMs, Ms 101, 1901, par. 1*

The most convincing evidence of growth in grace is a constantly increasing love for righteousness. He who is growing in grace loves to obey the Word of God.*16LtMs, Ms 101, 1901, par. 2*

We are living amid the perils of the last days. Our safety lies in holding the beginning of our confidence firm unto the end. Ordinary, half-hearted service does not please God. I would that the perceptive faculties of the people of God were sharp and clear, that they might see the need of cultivating righteousness. Difficult work is before us. Let us seek to harmonize, to love one another as Christ has loved us. As religious teachers, we should have a growing sense of the need of unity in faith and action. We are to guide the flock of God. Let us, then, not make false paths for our feet.*16LtMs, Ms 101, 1901, par. 3*

“Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.” [*James 3:13*.] Let him reveal his wisdom by showing that he has learned of the great Teacher. “Take my yoke upon you,” Christ says, “and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:29, 30*.]*16LtMs, Ms 101, 1901, par. 4*

Christ’s wisdom never leads to contention and strife. His gentleness is a wonderful gift. It is true goodness. “The fruit of righteousness is

sown in peace of them that make peace.” [*James 3:18.*] Let there be no strife for the supremacy among the people of God. Let no words of contention or bitterness fall from their lips. If you have never learned to control self, begin to learn now. The heart that sends forth the bitter waters of strife cannot possibly send forth the sweet, pure waters of love to God and man.*16LtMs, Ms 101, 1901, par. 5*

My brethren, my sisters, let us strive for the Holy Spirit by submitting to the control of the Spirit. Remember that a strict account must be rendered to God of all the words spoken. O that all realized the eternal consequences dependent on the use of the tongue!*16LtMs, Ms 101, 1901, par. 6*

I tell you, my brethren and sisters, that Satan works through every one who is not fully consecrated to God. Some are not aware that their influence is strongest on the side of the enemy. But though they do not realize it, they are making crooked paths for their feet, and the lame—those deficient in religious experience—are turned out of the way. When will they gain the faith that works by love and purifies the soul?*16LtMs, Ms 101, 1901, par. 7*

When a minister takes with him into the ministry objectionable traits of character, he places the truth in peril. He is not converted, and therefore he does not appreciate his sacred trust. He does not use his influence and capabilities on the Lord’s side. He is an instrument in the hands of the enemy. The evil into which he breaks out diminishes his power of doing good, and casts reproach on the ministry. He robs his message of its power to convict the conscience of the sinner.*16LtMs, Ms 101, 1901, par. 8*

He who is converted carries himself circumspectly. The sinner, born again, has become the child of God. His character has undergone a transformation. The gospel has become to him the power of God unto salvation. He is a laborer together with God—the Lord’s helping hand.*16LtMs, Ms 101, 1901, par. 9*

God bestows on men gifts which He desires them to use to His name’s glory. The enemy tries to make men place their own interests first. This is their danger. Unless they humble themselves at every step, they will introduce self into their work. Those who

engage in the Lord's service must pray much, else human wisdom will mar their efforts.*16LtMs, Ms 101, 1901, par. 10*

For years past many have been anxious to produce something new and surprising to present to the people, to amaze them, instead of steadily and prayerfully leading them to Christ, teaching them to eat His flesh and drink His blood. There is no safety in trusting in humanity, in keeping before the mind the doings of men. Thus Satan tries to eclipse Christ. He does not want the world to behold Him as the One altogether lovely, the chiefest among ten thousand.*16LtMs, Ms 101, 1901, par. 11*

Work, my dear brethren, under the eye of God. Intense watchfulness and strict censorship over self are now essential. Walk humbly and trustingly with God. Christ is your pattern. Behold Him, the Lamb of God, who taketh away the sin of the world.*16LtMs, Ms 101, 1901, par. 12*

The energies of the church have been fettered. Cut away the bands. There is a great deal of rough, hard work to be done, but because of this, the worker must not grow rough and uncourteous, unlovely in speech and action. Let everyone in God's service strive to be as pure and holy as the Master. Let God's people act so that the world will see that Seventh-day Adventists are an intelligent, thinking people, whose faith is based on a surer foundation than the bedlam of confusion. The people are hungry for the bread of life. Do not offer them a stone. God requires His servants to give the people pure, spiritual food.*16LtMs, Ms 101, 1901, par. 13*

The salvation of souls is the grand object to which our whole attention should be turned. To the accomplishment of this work we should bend all our energies. The earth is covered with moral darkness. Crime and vice abound. Those who love the truth should now work earnestly and zealously for Bible religion. God will accept no compromise. We must lift the standard higher and still higher. A religion that is merely nominal is an insult to the One who was crucified for us. "Put ye on the Lord Jesus, and make no provision for the flesh, to fulfil the lusts thereof." [*Romans 13:14.*]*16LtMs, Ms 101, 1901, par. 14*

Should Christ appear in the clouds of heaven with power and great

glory, who would be found complete in Him, not having their own righteousness, but the righteousness which is by faith?*16LtMs, Ms 101, 1901, par. 15*

\*\*\*\*\*

In His work God uses a transplanting process, changing the situation and labor of His workers. He sees that there are those who need a purer atmosphere, and He sends them to another place. So it is in nature. To us it may seem that the gardener, tearing the plants up by the roots, is undoing his past work. But it is by transplantation that the best results are gained.*16LtMs, Ms 101, 1901, par. 16*

It may seem that much service is lost by carrying out the plans of reorganization. But the Lord says, "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his scent remained in him, and his scent is not changed." [*Jeremiah 48:11.*]*16LtMs, Ms 101, 1901, par. 17*

\*\*\*\*\*

There are gospel ministers, shepherds of the flock of God, who, though they have had great light, are not following the principles of health reform in their diet. They still eat meat.*16LtMs, Ms 101, 1901, par. 18*

Those who at one meal eat a great variety of food will find that they are lacking in spirituality. The food we eat should be wholesome, nourishing, and palatable, and it should also be plain and simple. And I would not advocate the disuse of salt.*16LtMs, Ms 101, 1901, par. 19*

The Need of Christlike Sympathy.*16LtMs, Ms 101, 1901, par. 20*

All who are guided by heavenly wisdom will manifest a heavenly spirit. O, when will those who profess Christ put on Christ? When will they work as true medical missionaries? Into the practical, everyday life Christ's followers must bring His tenderness and lovingkindness. Stop right where you are, my brother, in your close,



hard dealing. Remember that your every action is recorded in the books of heaven. Every day your character is photographed by the heavenly artist. Every action of oppression and fraud, and every action of love and tenderness, is faithfully reproduced. At the last great day, to everyone before Him, Christ will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," or, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." [*Matthew 25:40, 45.*]*16LtMs, Ms 101, 1901, par. 21*

How are you relating yourselves to God's work as medical missionaries? If God gives me strength, I shall not let this subject drop until a thorough change is made in business dealing, until a reformation takes place, and God's people love Him with the whole heart and soul and strength and mind, and their neighbor as themselves. The Lord has not one word of commendation for sharp, close dealing. Let those in responsible positions in our offices of publication begin with themselves, closely examining their every action, and asking, "Is this the way of the Lord? Is Christ's will my will?" Be in earnest as you ask yourselves these questions. Plead with God. Pray as you have never prayed before. Bring your habits into conformity with the Word of God. One lax habit leads to the continual breaking of the commandments. Overcome your inclination to wrong before the heart is hardened in sin.*16LtMs, Ms 101, 1901, par. 22*

The head of every department in our publishing houses should be an earnest, sincere Christian, prepared to deal with those in his charge as human beings under Christ's rule should deal with one another. By kind words and unselfish actions, they should gain the confidence of those whom they direct.*16LtMs, Ms 101, 1901, par. 23*

No one has any reason to expect acceptance of Christ in others any further than he himself reveals Christ's likeness. When Christ abides in the soul, the temper is sweetened and the voice controlled. The words spoken are comforting and encouraging. The truth is uttered in love. Then does the Lord say, "Well done, good and faithful servant." [*Verse 23.*]*16LtMs, Ms 101, 1901, par. 24*

God calls upon those in positions of responsibility in His publishing houses to put themselves in the place of those with whom they deal. How would those who give orders in harsh, dictatorial tones like to be spoken to in the same way? Remember that it is the delight of God to manifest the largeness of His benevolence, His love, His compassion. He looks with tender pity on those who have an unhappy disposition. *16LtMs, Ms 101, 1901, par. 25*

Let the heart of the instructor be linked with the hearts of those in his charge. Let him remember that they have many temptations and trials to meet. How little we realize the many objectionable traits of character which are given to the youth as a birthright, and how many temptations come to them as a result of this birthright. Help the youth by your kindness, your prayers, your words of loving interest. Thus you may save souls from death and hide a multitude of sins. *16LtMs, Ms 101, 1901, par. 26*

God desires you to study the material with which you are working. Do you seek to win the love and confidence of your apprentices by giving them your love and confidence? Once you have gained their confidence, you have found a way of helping them. Do not, by a lack of sympathy, force them into strange paths. Instead, by your unselfish interest in them, guide their wayward, inexperienced feet in the narrow path leading to the city of God. *16LtMs, Ms 101, 1901, par. 27*

God desires the windows of His publishing houses to be closed earthward and opened heavenward. If the hearts of the managers do not reflect the sunshine of pleasantness and love, they should be labored with. If they refuse to be converted, to change their way of dealing with the apprentices and other workers, let them disconnect from the office; for their wrong methods will spoil the youth with whom they come in contact in the office. *16LtMs, Ms 101, 1901, par. 28*

Remember that a publishing house is a school, and that it is to be wisely governed, as Christ governs His school. Are you who occupy positions of trust in our offices of publication learning of Christ His meekness and lowliness? Are you by your actions of tenderness and sympathy binding yourselves up with every worker in the

office? When you have done this, stewards of God, then it is time to have seasons of fasting and prayer for these souls. *16LtMs, Ms 101, 1901, par. 29*

Discipline yourselves. Until you do this, you cannot discipline others. Repress that harsh, condemnatory word. Let it not be spoken. Let the law of kindness be on your lips. Souls are too precious to be handled harshly. They are the purchase of the blood of Christ. *16LtMs, Ms 101, 1901, par. 30*

“Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him.” [*James 1:12.*] Blessed is the man who endureth temptation, who has not sacrificed his self-respect by being harsh, dictatorial, and arbitrary. Angels are marking every thought, word, and action. If he endures the test, he comes forth with the approval of God. The righteousness of God goes before him, and the glory of the Lord is his reward. He fails not to represent the goodness, mercy, compassion, and love of the Lord Jesus. He will receive a crown of life. *16LtMs, Ms 101, 1901, par. 31*

The religion that does not govern the temper and control the tongue, making men kind, patient, and forbearing, is not the religion of Christ. It will not secure salvation *16LtMs, Ms 101, 1901, par. 32*

Throw yourselves unreservedly into the work of helping others. Then hearts will be softened, subdued, converted. Drink deeply of the spirit of Christlike tenderness and sympathy, for the Saviour yearns over every soul He has redeemed. If by kindness and love you break up the fallow ground of the heart and sow the gospel seed, you will reap a rich harvest. *16LtMs, Ms 101, 1901, par. 33*

Make the office a house of prayer; then God will be present with you in your religious exercises and in your work. *16LtMs, Ms 101, 1901, par. 34*

The great trouble in our publishing houses has been that those at the head of the work have taken on themselves too many burdens. The outside work which has been brought in has caused backsliding from God. It has led the workers to hurry and drive. They have had no time to pray. They have not had sufficient time to

prepare to meet temptation. The time will come when the many presses in our publishing houses will not be needed. They will be disposed of, and the proceeds will go toward the advancement of the Lord's work. *16LtMs, Ms 101, 1901, par. 35*

May God help those in charge of the publishing work to see that He desires far less worldly business brought into His offices of publication. Instead, He desires the managers and directors to spend more time in the education of those who are learning the printer's trade. God is dishonored when He and His angels are crowded from the office by the rush of outside work. There is far more loss than gain in this kind of management. One soul is worth more to Jesus than all the financial profits that can be brought in. *16LtMs, Ms 101, 1901, par. 36*

God asks, "What is the chaff to the wheat?" [*Jeremiah 23:28.*] I will turn and overturn until the changes are made that will bring correct principles into the publishing houses. *16LtMs, Ms 101, 1901, par. 37*

Every institution is to stand in heaven-born righteousness. One institution is not to deal selfishly with another institution which is carrying forward a different line of God's work. The interests of the Review and Herald and the Sanitarium are to blend, as are the interests of our publishing houses and sanitariums all over the world. *16LtMs, Ms 101, 1901, par. 38*

Selfishness and covetousness have been mingled with all parts of the Lord's work, defiling it and dishonoring Him. Let this great evil be purged from His cause. "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth nor mercy nor knowledge of God in the land." "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings." [*Hosea 4:1; 6:4-6.*] *16LtMs, Ms 101, 1901, par. 39*

Is it not high time for us to awake out of sleep and become workers together with God? Let not those who claim to be Christians act like

sinners, manifesting anger and doing unchristlike deeds. Shall we not search for the Lord diligently? Shall we not study His Word, that we may know and do His will? Shall we not call on Him in our great necessity? Shall we not show that repentance that needeth not to be repented of? *16LtMs, Ms 101, 1901, par. 40*

“Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. ... Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall be unto us as the rain, as the latter and former rain unto the earth.” [*Verses 1, 3.*] *16LtMs, Ms 101, 1901, par. 41*

“Go, and Do Thou Likewise.” *16LtMs, Ms 101, 1901, par. 42*

Christians are in need of learning of the great Physician how to restore their brethren who have fallen into decay by showing an interest in them, speaking and acting kindly toward them, not passing them by on the other side. When you see one who needs to be encouraged, be to him as the Lord’s helping hand. You dishonor God when you pass by a needy brother to patronize those who do not love or fear God. *16LtMs, Ms 101, 1901, par. 43*

A Christian is Christlike. Supreme love for God and unselfish love for one another are the two great principles on which hang all the law and the prophets. Should we not, then, obey these principles, that we may gain eternal life? Christlike love is the best gift which God bestows. All should strive most earnestly for this love, that they may reveal it in the life. *16LtMs, Ms 101, 1901, par. 44*

“And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live. But he, willing to justify himself, said <petulantly> unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by

chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”  
[*Luke 10:25-37.*]*16LtMs, Ms 101, 1901, par. 45*

This is genuine medical missionary work. It is the law of God practiced. “Go, and do thou likewise,” are the words which come sounding down along the line to our time. Do you ask, “Who is my neighbor?” It is everyone who is in need of the help which you can bestow. You may be tempted to leave your neighbor alone in his helpless condition, because to help him is not an inviting task and may cause considerable inconvenience and cost much care and anxiety. But the word comes, “Go, and do thou likewise.”*16LtMs, Ms 101, 1901, par. 46*

The work that is done in business lines is never to be done with sharpness and selfishness. Never, ever, never put out your hand to do a deed of oppression. No such act will Christ endorse. All the ambitious projects, all the striving of worldly glory, are of very little advantage. Nothing of earthly treasure that men obtain will gain for them entrance into the kingdom of heaven. Worth infinitely more than the advantages which may be gained by selfishness in business deal is the approval of God.*16LtMs, Ms 101, 1901, par. 47*

God desires every one who names His name to reveal the character of Christ. Christians are to learn of the Saviour, not merely now and then, but always. From Him they are to obtain skill in healing the bruised souls with whom they come in contact. They are to help one another as Christ has helped them. They are to be prepared to understand the needs of those who are in distress. As

well-trained physicians of the soul, they are to bind up the wounds which sin has made. The great Physician will direct them in this work, telling them just what to do. *16LtMs, Ms 101, 1901, par. 48*

Skill in ministry is needed. God's people need to learn from the Saviour how to restore those who have fallen into decay. Make diligent inquiry. Job declared, "The cause that I knew not, I searched out." [*Job 29:16.*] Seek to bind up, to heal. Never do anything to send a soul into discouragement. Refuse to follow the selfish, exacting principles which have expelled from the hearts of some every vestige of the love of the compassionate Redeemer. *16LtMs, Ms 101, 1901, par. 49*

Set the one who has fallen once more on his feet. With skilled hands bind up the wounds which trial and hardship have made in his heart. Does not the pale face of your brother who is struggling under a burden of debt awaken your sympathy? Perhaps he is fighting against ill health. God is dishonored when you do not do all in your power to help him. His instruction is that we are to do good to all, and especially to those that are of the household of faith. Go to those of his brethren who are receiving good wages and say, Cannot we do something to help our brother who is in poverty and distress? *16LtMs, Ms 101, 1901, par. 50*

Cases needing help have come before the workers in the Review and Herald and the Pacific Press. In His providence God arranges matters so that He may prove what His professed followers will do for Christ in the person of His saints. *16LtMs, Ms 101, 1901, par. 51*

Those who reject the gospel of mercy reject the Saviour. We advise all who wish to gain eternal life to obey the words, "This do, and thou shalt live." [*Luke 10:28.*] Those on whose pathway the light of heaven shines are responsible for the use they make of the light. The greater the light, the greater the darkness which comes if it is not received. *16LtMs, Ms 101, 1901, par. 52*

God expects every child of His to follow the example which Christ has set in His life of unselfish service. No one will be excused who is careless and indifferent in regard to the needs of suffering humanity. Christ is to be represented by the words and actions of His followers. It is to be as if He were present. He will greatly bless

those who cultivate love and tenderness and compassion for the suffering. The doing of kind deeds softens the harshness in the character, making the experience agreeable and satisfactory. Love of self is lost in love for Christ and the purchase of His blood. Genuine love leads to helpfulness. It is revealed by words and deeds of kindness. He whose heart is filled with Christlike love is self-forgetful. He makes painstaking efforts to help others.*16LtMs, Ms 101, 1901, par. 53*

Love is of God. He first loved us, not because we were attractive in character, but because we were needy. He loved us, not because we were good, but because we needed a Saviour, a Redeemer, to rescue us from Satan to whom we had been sold by the belief of our first parents in his lie. He revealed His love by purchasing for us at an infinite cost the gift of everlasting life.*16LtMs, Ms 101, 1901, par. 54*

In order for our sins to be forgiven, we must accept the provision which has been made for us. We need not suppose that we can act out the character of Satan, and at the same time to [be] regarded as worthy to be chosen as Christ's jewels. We must be good and do good.*16LtMs, Ms 101, 1901, par. 55*

"Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us, with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself; and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth



his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [*James 1:16-27.*]*16LtMs, Ms 101, 1901, par. 56*

"So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so, faith, if it hath not works, is dead, being alone." [*James 2:12-17.*]*16LtMs, Ms 101, 1901, par. 57*

## Ms 102, 1901

Sermon/"We give thanks to God ..."

St. Helena, California

September 21, 1901

Portions of this manuscript are published in *HP 246, 247; 2MCP 579; AH 323; CG 95; 7MR 130, 376-377*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Sermon, Mrs. E. G. White, Sanitarium Chapel

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit." [*Colossians 1:3-8.*] *16LtMs, Ms 102, 1901, par. 1*

These words, written by Paul to the Colossians, show the relation which we should sustain to one another. The hope we have in Jesus Christ will lead us to manifest His mind. We are to be "partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter 1:4.*] And "for this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." [*Colossians 1:9.*] To have a knowledge of His will is worth everything to us. Because Christ was made an atonement for our sins, it is our privilege to stand on vantage ground. *16LtMs, Ms 102, 1901, par. 2*

After Christ had broken the fetters of the tomb, prior to ascending on high, leading captivity captive and giving gifts unto men, He declared to His disciples: "All power is given unto me in heaven and

in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.] *16LtMs, Ms 102, 1901, par. 3*

This is the commission given to every Christian. Some may say, “How can we give our attention to this work, and at the same time obtain a livelihood?” It is because we do this, that He gives to us His promised blessing. He says, “Ask, and ye shall receive.” [John 16:24.] If we come to Him in living faith, He will impart to us His power in all its fulness. *16LtMs, Ms 102, 1901, par. 4*

Place yourselves in a position where you will have the Spirit of “all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.” [Colossians 1:9, 10.] Those who have spiritual understanding will walk worthy of the Lord. Those who are partakers of Christ’s sufferings, who follow on to know the Lord, will increase in strength and in a knowledge of God. *16LtMs, Ms 102, 1901, par. 5*

There is to be continual advancement. “If we follow on to know the Lord, we shall know that his going forth is prepared as the morning.” [Hosea 6:3.] I know something about the coming of the morning, for usually I arise at two or three o’clock. If I can, I sleep till three. I am often in a position where I can see the morning as it comes. At first I can see just a little light, which gradually increases. The day is dawning. The light constantly increases, until the sun appears and, rising higher and still higher, shines in glorious splendor—the king of the heavens. *16LtMs, Ms 102, 1901, par. 6*

That we may be fruitful in every good work, and increase in the knowledge of God, we are “strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness.” [Colossians 1:11.] Let the nurses consider these words. Those who care for the sick should not go about with long faces, condoling with those who are suffering. Cheer them with words of comfort, hope, and joyfulness. Tell them that in Jesus Christ they have a greater Physician than any one connected with the

Sanitarium. Let them understand that you who give them treatment are only finite beings, but that you have a living connection with God, and are there to help them to co-operate with Him in combating disease. Tell them that this institution is an object of the prayers of God's people. Show that God has filled your hearts with sympathy and tenderness for every suffering individual who is here. *16LtMs, Ms 102, 1901, par. 7*

Fasten your faith upon Christ, who in giving His life for you has so plainly evidenced His love. That your joy may be full, He offers to share with you His glorious power. Be joyful in the Lord. At times you will have opportunity to softly sing the praises of our God, helping the sin-sick soul to accept by faith the words, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [*isaiah 27:5.*]*16LtMs, Ms 102, 1901, par. 8*

"Strengthened with all might." [*Colossians 1:11.*] This is not might to speak hasty words, which hurt and bruise others, and which injure us more than any one else, making us ashamed when we think afterward of what we have said. Cease to fret. I beseech those who claim to believe that Jesus has died for them, those who have been baptized in the name of the Father, the Son, and the Holy Ghost, to come to Christ, believing that He will give them power to resist the enemy. If by our compassion and generosity, by our kind, tender words, we manifested His sweet Spirit, His righteousness, we should truly be lights in the world. *16LtMs, Ms 102, 1901, par. 9*

"Longsuffering with joyfulness." [*Verse 11.*] Wherever you are, you may be tantalized, and reproach may come upon you. If I were to undertake to hunt up a thousandth part of what has been said against me, I should have no time to do anything else. I have said, "God knows all about this, and I will let Him take care of it." I am not at all troubled by what other people say concerning me. I desire to live in Christ. If I lose my self-control, and flash out in anger, I would in so doing give people some reason to say that the representation of my accusers is correct. *16LtMs, Ms 102, 1901, par. 10*

I know what it is to cultivate self-control. In my girlhood I obtained the mastery over a nervous temperament, so that I could control myself. And although I am now seventy-three years old, I still am

striving to have control over my words and actions. Since I have chosen to be a child of God, I must be clothed with the righteousness of Christ, notwithstanding what others may say. It is useless for me to talk of being a child of God, if I allow the spirit of the evil one to flash out in words that are not unto salvation. *16LtMs, Ms 102, 1901, par. 11*

Never should we lose control over ourselves. Let us ever keep before us the perfect Pattern. It is a sin to speak impatiently and fretfully, or to feel angry—even though we do not speak. We are to walk worthy, giving a right representation of Christ. The speaking of an angry word is like flint striking flint: it at once kindles wrathful feelings. *16LtMs, Ms 102, 1901, par. 12*

Never be like a chestnut bur. In the home do not allow yourself to use harsh, rasping words. You should invite the heavenly Guest to come into your home, at the same time making it possible for Him and the heavenly angels to abide with you. You should receive the righteousness of Christ, the sanctification of the Spirit of God, the beauty of holiness, that you may reveal to those around you the Light of Life. When others are impatient, fretful, and complaining, because self is not subdued, begin to sing some of the songs of Zion. While Christ was working at the carpenter's bench, others would sometimes surround Him, trying to cause Him to be impatient; but He would begin singing some of the beautiful Psalms, and before they realized what they were doing they had joined with Him in singing, influenced, as it were, by the power of the Holy Spirit which was there. *16LtMs, Ms 102, 1901, par. 13*

God desires us to be patient in tribulation and affliction, content to rest in His great arms of infinite love, believing that He is working for us all the time. It is our privilege to be joyful in the Lord. Let us praise Him more. By our joyfulness we reveal that our life is hid with Christ in God; that in Him we find the most blessed companionship; and that through His grace we have a living connection with heaven. *16LtMs, Ms 102, 1901, par. 14*

What does long-suffering with joyfulness lead us to do? To give thanks unto the Father, "which hath made us to be partakers of the inheritance of the saints in light." [*Verse 12.*] How full is this

language! If you attempted to measure it, you would find that in these words are measureless depths of meaning. We are now being fitted up to dwell in the mansions which Christ has gone to prepare for those who love Him. *16LtMs, Ms 102, 1901, par. 15*

“Who hath delivered us from the power of darkness.” [Verse 13.] If this is true, what excuse <then> have we for talking discouragement and unbelief and doubt—drawing darkness around us as a mantle? Let us roll back the dark shadow of doubt, casting it aside to be borne by Satan, the originator of all doubt and discouragement. He is seeking to cast his hellish shadow across our pathway. Our faith must penetrate the dark cloud of doubt and unbelief, taking hold of the arm of Christ beyond. *16LtMs, Ms 102, 1901, par. 16*

If I should look at the dark clouds—the troubles and perplexities that come to me in my work—I should have time to do nothing else. But I know that there is light and glory beyond the clouds. By faith I reach through the darkness to the glory. At times I am called to pass through financial perplexities. But I do not worry about money. God takes care of my affairs. I do all that I can, and when the Lord sees that it is best for me to have money, He sends it to me. *16LtMs, Ms 102, 1901, par. 17*

The more you talk faith, the more faith you will have. The more you dwell upon discouragement, talking to others about your trials, and enlarging upon them to enlist the sympathy which you crave, the more discouragements and trials you will have. *16LtMs, Ms 102, 1901, par. 18*

Why mourn over that which we cannot avoid? God is inviting us to close the windows of the soul earthward and open them heavenward, that He may flood our hearts with the glory which is shining across the threshold of heaven. *16LtMs, Ms 102, 1901, par. 19*

God “hath translated us into the kingdom of his dear Son.” [Verse 13.] We are to be “conformed to the image of his Son.” “Be not conformed to this world: but be ye transformed by the renewing of your mind.” [Romans 8:29; 12:2.] In this world we are to be transformed by the Holy Spirit of God. We are left free to choose to follow the One who said, “All power is given unto Me in heaven and

in earth” [*Matthew 28:18*], or to turn away from Him to the world.*16LtMs, Ms 102, 1901, par. 20*

Whether we are in the grave or alive on the earth, when Christ comes we will go just where we have chosen to go while on probation. If we have loved heavenly things and have lived for Christ, throughout the ceaseless ages of eternity we shall enjoy heaven, and shall have a life which measures with the life of God. Oh, how happy and grateful I am, when I realize that God knows far better than we can tell Him who we are, where we are, and what we need!*16LtMs, Ms 102, 1901, par. 21*

We are preparing for promotion, from the school in this world in which we are forming characters for the future immortal life, to the higher grade, the school of heaven. But man is not to depend upon his own finite strength to wrestle with difficulty. In faith he is to look to God, believing that all the resources of heaven are at his command to help him overcome. Thousands upon thousands and ten thousand times ten thousand of heavenly angels are ministering unto those who shall be heirs of salvation.*16LtMs, Ms 102, 1901, par. 22*

God “hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins.” [*Colossians 1:13, 14.*] In place of our sins, Christ gives us His righteousness. He does not cover our sins with His robe; therefore a man who cannot bear the slightest temptation without exhibiting passion is not wearing this robe. God does not want us to be in that position. He desires us to be clothed with Christ’s righteousness. Those covered with this robe of righteousness hold passion under control.*16LtMs, Ms 102, 1901, par. 23*

“Who is the image of the invisible God, the firstborn of every creature.” [*Verse 15.*] By beholding, we become changed into the divine image from glory to glory—from character to character. We never retain exactly the same character; for there must be growth in grace and in the knowledge of the truth. Continually the Spirit of God is working in us and by us and through us, giving us a deeper and more solid experience as we follow on to know the Lord.*16LtMs, Ms 102, 1901, par. 24*

“For by him [Jesus Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.” [Verses 16-18.] *16LtMs, Ms 102, 1901, par. 25*

After creating us, Christ loved us so much that He gave His own life in order that He might bear our sins. How, then, can we help loving Him in return? Throughout His life of toil and suffering, He bore the strokes of divine retribution which in justice we should bear. After having paid so great a price for our redemption, will He not give us the help and grace and power necessary for victory? *16LtMs, Ms 102, 1901, par. 26*

He who gave us Christ has placed at our demand all the resources of heaven. By living faith we should grasp the hand of infinite power, which is able to keep us from falling. We have a right to claim the blessing of God. We have a right to ask of Him the things we need. He is honored when we commit the keeping of our souls unto Him as unto a faithful Creator. It is our privilege to be free in Christ; for He has given His life to make us free. *16LtMs, Ms 102, 1901, par. 27*

I desire to show you the importance of having the Holy Spirit of God to help you in every emergency. I have chosen to be under the blood-stained banner of Prince Emmanuel. I have chosen to keep the commandments of God, and live, and to keep His law as the apple of the eye. I have chosen to obey all the requirements of God. If Christ gave His life for me, why should not I give my life to Him? Is my life more precious than His? Oh, I have only a finite life, and yet He promises that He will work for the salvation of that life! *16LtMs, Ms 102, 1901, par. 28*

Before us is presented the hope that during this life Christ will prepare us for heaven, so that should we die we shall rise from the grave to enjoy a life of glorious immortality. How I value this blessed hope! I want to live in a better place than this sin-cursed earth. It



would be a pleasant place in which to live if all sin and violence and crime were removed from it; but we have no hope that they will be before Christ comes; for we read, “As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, ... so shall also the coming of the Son of man be.” [*Matthew 24:37-39.*]*16LtMs, Ms 102, 1901, par. 29*

There is nothing wrong of itself in eating and drinking, marrying and giving in marriage, if done under the control of the Holy Spirit, if the commandments of God are written in the heart. When Christ is in the heart, He is brought unto the family. The father and mother feel the importance of living in obedience to the Holy Spirit, so that the heavenly angels, who minister to those who shall be heirs of salvation, will minister to them as teachers in the home, educating and training them for the work of teaching their children. In the home it is possible to have a little church which will honor and glorify the Redeemer.*16LtMs, Ms 102, 1901, par. 30*

What an important work it is to properly instruct children in the home! This work must be done, not only that they may escape the corruption that is in the world through lust, but that through Christ and through a knowledge of the Word of God they may have “all power” to proclaim to others that it is their privilege to accept the gift of everlasting life. [See *Matthew 28:18.*]*16LtMs, Ms 102, 1901, par. 31*

Let us teach to our children the beautiful lessons of God’s Word, that they may have a knowledge of Him. Let them understand that they should do nothing which is not right. Tell them that as their teacher and guardian, you cannot let them take a wrong course. In the name of the Lord Jesus Christ, present them in prayer at the throne of grace.*16LtMs, Ms 102, 1901, par. 32*

Encourage them to form characters fashioned after the divine similitude. Let them know that Jesus still lives to make intercession for them.*16LtMs, Ms 102, 1901, par. 33*

To every one has been given the wonderful talent of speech. Let us cultivate this talent, never misrepresenting Christ, never casting a

shadow on those with whom we speak. We are to speak the truth in love. This truth may cut those to whom we tell it, because they are not in harmony with it; but the truth must be spoken. If while we are talking we see the Spirit of God exerting an influence upon human hearts, we are to take no glory to ourselves; for it is Christ Himself working through the human instrumentality. He says, "Lo, I am with you alway." [Verse 20.] "Without me ye can do nothing." [John 15:5.] In the presence of such a Companion, we ought to walk worthy, realizing that as His representatives we are in this world to glorify Him. *16LtMs, Ms 102, 1901, par. 34*

We do not talk half enough about the infinite sacrifice of Christ. He who has given Himself for us is saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] He does not say, "Let him indulge himself in worldly pleasures, let him go to the theater and to horse races, let him engage in the worldly games and pleasures." Those who make a covenant with Him must deny themselves, take up their cross, and follow Him. *16LtMs, Ms 102, 1901, par. 35*

Those who use tobacco, thus benumbing the sensibilities of the brain, are not following Christ. Who told them to form this habit which has no foundation in nature? Such a habit is the most difficult for some to wrestle with and to overcome. We desire something better. "I am the bread of life," said Christ. "This is the bread which came down from heaven: ... he that eateth of this bread shall live forever. ... He that believeth on me hath everlasting life." [John 6:35, 58, 47.] How does he have it? "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Verse 63.] In His Word is found eternal life. How many of us study the Scriptures, feeling that opened before us is a living fountain from which we may freely drink? How many of us hunger and thirst for the bread of life and the water of salvation? "Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." [Verses 53-55.] *16LtMs, Ms 102, 1901, par. 36*

"A city that is set on an hill cannot be hid." [Matthew 5:14.] As I lie in

my room at night, I can see the bright lights of this institution, which is truly like a city set on an hill; for it cannot be hidden. “Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [*Verses 14, 16.*] There is something for us all to do. Every one is amenable to God. The Lord declared to the children of Israel, “Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take all sickness away from the midst of thee.” [*Exodus 23:25.*] The Lord has solemnly covenanted with us that if we walk in His ways and do righteousness, He will preserve us.*16LtMs, Ms 102, 1901, par. 37*

In this world we are on test and trial, forming characters for the future immortal life. We need a light that is continually burning—a light kindled from the glorious light flashing from the threshold of heaven. The truth must dwell in us with all its purifying and refining influence. The whole world is to be enlightened by the brightness of those who are partakers of the divine nature.*16LtMs, Ms 102, 1901, par. 38*

You are on this hillside to glorify God. Search the Scriptures. In them you will find the comfort and hope which you need in doing your work. Constantly, persons are coming and going to and from this Sanitarium. Every one connected with this institution, whether working on the grounds, or in the food factory, or nursing the sick—a most responsible position—is to have in his own heart the consolation of Jesus Christ, that in word and deed this consolation may be revealed to the afflicted and suffering ones in our midst.*16LtMs, Ms 102, 1901, par. 39*

During this coming week take hold of the Spirit and power of God, walking circumspectly before Him. Let this be a week during which you will remember Jesus Christ, taking Him at His word and believing just what He says. See that victories can be gained in the name of our Lord and Saviour. Live in Christ and be free in Him, having His sweet peace in your soul, and walking worthy of the blessed hope which you profess to have. See how much of His glory you can bring into your life, asking Him to take away all frivolity, weakness, and passion from your nature, giving you His righteousness, that you may live in Him, having His help and

strength to sustain you.*16LtMs, Ms 102, 1901, par. 40*

We desire to see the healing power of God in this Sanitarium. Let those who are sick have hope and courage to bring their cases to the Master. The angels of God are here. While the physicians and the helpers are doing everything they can in your behalf, Christ Himself is the Healer of your diseases. He it is who combats the disease you have brought on yourself by an imprudent, sinful course of action. He, the Sin-bearer, is the only One who can successfully combat disease. Oh, link up with the Great Physician! He is ready to place His everlasting arms underneath you.*16LtMs, Ms 102, 1901, par. 41*

My soul goes out in yearning and deep longing that everyone connected with this institution shall look to Jesus. If you take the power of unconsecrated self out of this Sanitarium, you can bring in the power of God. A heavenly light will shine into your soul and be reflected from your countenance. Thus the glory of God will be revealed, sinners will be converted, and this will be a place where God reigns. May God help everyone to work to this end.*16LtMs, Ms 102, 1901, par. 42*

## Ms 103, 1901

"I have a most earnest desire for ..."

St. Helena, California

October 8, 1901 [typed]

Portions of this manuscript are published in *7MR 226-227*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I have a most earnest desire for the salvation of Brother and Sister Sanderson. I ask myself, What can I say to help them, or what can I write more than I have? Both Brother and Sister Sanderson have feelings, but these feelings are not acceptable to God. They have encased themselves in their own opinions as in a coat of mail. Is Brother Sanderson right in the sight of God? No; for years he has not walked wholly in the counsel of the Lord. Had he walked aright, he would have exerted a very different influence in the Sanitarium. At times he has strong desires to be and do right, but he has not the executive ability to carry out his purposes. He has some opinions and imaginations which are erroneous.*16LtMs, Ms 103, 1901, par.*

1

I am carrying the burden of Brother Sanderson's case, and I cannot rid myself of the load. What is the matter? The Lord has shown me Brother Sanderson's spiritual condition. He needs a power out of and above himself. This he will not get from his wife, for she is not a wholehearted Christian. She does not feel the cords of gratitude and love binding her to Christ, and while her husband accepts her mind and will as his strength and sufficiency, he cannot see the glory of the Redeemer. His heart is not bound up with the heart of Christ. He cherishes a spirit of Pharisaism, which excludes Christ from his thoughts. His refusal to relinquish his high estimate of himself, to humble his heart before God and cast himself wholly on the mercy of Christ, is placing a barrier between him and his Saviour.*16LtMs, Ms 103, 1901, par. 2*

Wisdom from on high is needed in laboring for one whose danger seems so great. The souls of his brethren are deeply afflicted. They see the peril to which he is exposed. How can he be helped while he looks upon himself as sufficient to carry the chief responsibilities of a Sanitarium without the aid and counsel of another experienced physician? As a physician he has much to learn. As a manager he shows a deficiency of character which reveals his need of the help he does not consent to accept. Years ago an experienced physician should have been brought to the Sanitarium to stand at Dr. Sanderson's side. A willing acceptance of the gifts God offered would have made Dr. Sanderson in every way a much more complete physician. But he has not wanted the help which would have been a great blessing to him, bringing advancement to him in spiritual lines. *16LtMs, Ms 103, 1901, par. 3*

Dr. Sanderson needs to see the evil of his resistance of light and the danger of having his own way. He needs to understand what it means to eat the meat, the strong meat, of gospel truth. The time that he has devoted to the study of how one mind can control another should have been spent in searching the Word of God to find the science of true godliness. Had he begun this work years ago and carried it on faithfully, the record of his connection with the Sanitarium would have been very different. The institution would have exerted on the surrounding community the purifying, beneficent influence which it ought to have exerted. *16LtMs, Ms 103, 1901, par. 4*

The Doctor's ideas in regard to what constitutes the practice of true religion need to be changed. The science of religion is explained by the Lord Jesus, Himself the author and finisher of our faith, in the words, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] He declares that at every step sacrifices will have to be made. *16LtMs, Ms 103, 1901, par. 5*

The system of religion that Dr. Sanderson has cherished, though agreeable and pleasant to many, is not the system of heaven. It comforts in a great many ways that are not the ways of the Lord. Peaceableness in unrighteousness is not pure and undefiled religion. Men and women are not to be flattered in their

impenitence, for this will never lead them to love and fear God. The fear of the Lord is the beginning of wisdom; and until this fear comes into the personal experience of Brother and Sister Sanderson, until they have a realization of the great love expressed by Christ for sinful beings, until they show that their lives are guided by the high principles of a living, earnest, zealous faith, they have no right to be connected with any sanitarium. *16LtMs, Ms 103, 1901, par. 6*

Self-righteousness means death to spiritual life. Self-righteousness is so inconsistent with being children of God, that Christ can have little influence on a self-righteous man. Those who are self-righteous are a law to themselves. The spiritual perception is perverted. They do not see the evil of transgression. Their religion needs to be reformed, for it is sick unto eternal death. They follow the subtle philosophy of the enemy—to be religious in a way that will keep them within the bounds of so-called consistency, pacify the conscience, and lead public sentiment to endorse their sentiments. Away with public sentiment when it favors an egotism and pride which it seems impossible to break down. If they are saved, the truth, as a two-edged sword, must cut away their false sentiments. *16LtMs, Ms 103, 1901, par. 7*

The Lord expects human agencies to co-operate with Him, making constant advancement, increasing in faith and adaptability until Christ alone is magnified and self lost to view. The Holy Spirit will co-operate with determined effort on the part of the human agent. *16LtMs, Ms 103, 1901, par. 8*

The Word of God is the living seed, and as this seed is sown in the mind, the human agent must give it diligent care through the successive stages of its growth. How is this to be done? After the Word has been carefully received, it is to be cherished and practiced in the daily life. It is to spring up and bear fruit, putting forth first the blade, then the ear, then the full corn in the ear. *16LtMs, Ms 103, 1901, par. 9*

Man is to hear the Word of God, filled with a hungering desire to hear in faith and profit by the hearing. He is to live by every word that proceedeth out of the mouth of God. “Work out your own

salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] We are to fear and tremble lest we make a wrong use of the words of the gospel, the leaves of the tree of life, which are for the healing of the nations. “Take heed therefore how ye hear; for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken away, even that which he seemeth to have.” [*Luke 8:18.*]*16LtMs, Ms 103, 1901, par. 10*

We are to give sincere, earnest attention to the instruction of Christ, realizing the importance of hearing correctly, that God may use us in instructing others. “With what measure ye mete, it shall be measured to you again.” [*Matthew 7:2.*] The measure of the earnestness with which you hear My Word, that you may benefit others, will be the measure which will be given back to you. To him who hath—who listens intently that he may receive knowledge to lay up in the treasure-house and impart to others—shall be given; for God sees that he will use his knowledge aright. He who hath not—who has not improved his opportunities, who has not practiced the truth that others may see the blessing of his knowledge—shall be taken away even that which he hath. His opportunity to be all that God designed he should be, receiving and imparting the light of heaven, shall be taken away from him.*16LtMs, Ms 103, 1901, par.*

11



## Ms 104, 1901

### The Need of a Reform

NP

October 8, 1901

Portions of this manuscript are published in *5MR 449-450*; *7MR 131*.

The work we have to do is the work of preparing the way of the Lord, causing light to shine amid the moral darkness. In this work, something more than money is needed. The human talent lent by God is to be utilized in His cause. Money is needed, but patience and faith are much more needed. The work in our sanitariums and other institutions is to be carried forward in right lines. We must co-operate with the heavenly angels sent forth to minister to those who shall be heirs of salvation. *16LtMs, Ms 104, 1901, par. 1*

In our sanitariums and the various enterprises connected with them, there must be a reformation. And there will be great changes when humanity co-operates with divinity. Then there will be a revival of faith. We shall meet with discouragement and disappointment. And as we see men and women departing from the faith, giving heed to seducing spirits, we must take heed to ourselves and act well our part. As we place ourselves wholly on the Lord's side, a marked change will be seen; for divine instrumentalities will co-operate with us. There are those whose characters are as pure gold, and one such person is worth a score of those who have not the true ring. *16LtMs, Ms 104, 1901, par. 2*

No culture of field or garden brings so rich a result as the culture of the heart; for the Lord God of heaven has placed a high estimate on the beings He has purchased with the blood of His Son. He demands from them improvement and growth. Mental and moral culture is infinitely more precious in His sight than gold and silver. He declares, "I will make a man more precious than gold, even a man than the golden wedge of Ophir." [*Isaiah 13:12.*] *16LtMs, Ms 104, 1901, par. 3*

There is no safety in dependence on self. Christ says to His chosen, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” [*John 15:4, 5.*] The union between Christ and His disciples is mutual. By faith and love and obedience they abide in Him, and by His Holy Spirit He abides in them—the Source of their spiritual life.*16LtMs, Ms 104, 1901, par. 4*

Those in positions of responsibility in God’s work, who have been wrought upon by the Holy Spirit, have seen their nothingness, as from the depths of penitence they have cried for mercy and the love of Christ. As the great apostle to the Gentiles looked at his sinful condition, he exclaimed, “O wretched man that I am, who shall deliver me from the body of this death?” [*Romans 7:24.*] Did Paul love Jesus? Read his letters—full of intense ardor and deep yearning for the churches. His words are weighted with a burning desire to love his Redeemer with greater love.*16LtMs, Ms 104, 1901, par. 5*

The depth of our love for God and Christ is revealed by the clearness and fulness of our conviction of what constitutes sin. And our love is shown also by the genuine faith we have in the offering made in our behalf. I repeat: the degree of our love for Jesus depends on the clearness and fulness of our conviction of sin, our realization of the need of simple, living faith, and our dependence on Christ’s power and grace. He saves us, not in our sins, but from our sins. The more definite our experience of absolute dependence on God for spiritual health and growth, the more powerful will be our influence for good in any office we attempt to fill. Entire dependence on a power above ourselves will lead us to reveal Christ’s gentleness in all our connection with our fellow men. Those who realize the peril of these last days will seek for refuge in Jesus Christ. And by His grace they will be enabled to practice the truth.*16LtMs, Ms 104, 1901, par. 6*

We are living in the time when changes will be rapid. Impediment after impediment is now to be removed. There are to be reformations in the Sanitarium. It must be cleansed, refined,

purified. When the unprofitable ones, the unbelievers among nurses and helpers, are separated from it, there will be a change in the spiritual atmosphere. There will be seen between the true Vine and the branches, the vital union which is essential to the life and fruitfulness of the branches. *16LtMs, Ms 104, 1901, par. 7*

The workers in the Sanitarium are to give a much clearer representation of Christ than they have given in the past. The exact way and methods to be followed in the reformation essential cannot be marked out; but we do know that the Lord declares that this institution shall be purged of its defiling influences. *16LtMs, Ms 104, 1901, par. 8*

Those who have sinned against great light will find it very hard to receive the truth and make reformation now; and to some who have long resisted light, choosing their own course, will come the knowledge that they have resisted for the last time. When human agencies lose the realization of the perfection of the character of Christ, they rapidly retrograde toward depravity. It is not enough to be half converted. *16LtMs, Ms 104, 1901, par. 9*

Human beings are privileged to live in co-operation with heavenly powers. "We are laborers together with God," says the apostle. [*1 Corinthians 3:9.*] Those who enter heartily into this work of co-operation place themselves in a direct line with light and strength and power and excellence. Among the redeemed there will be none who has not co-operated with God in working out their own salvation. God does not work alone for our salvation. He works with us to will and to do of His good pleasure. *16LtMs, Ms 104, 1901, par. 10*

While the believer is on this earth, it will always be essential for him to oppose error and defend the truth. Error is injurious to the soul. Truth is always beneficial. Christ is the Way, the Truth, and the Life. He came to enlighten those spiritually blind by bearing witness to the truth. He said, "Every one that is of the truth heareth my words." [*John 18:37.*] *16LtMs, Ms 104, 1901, par. 11*

A great deal of harm has been done by admitting to our sanitariums persons of superficial character. Those who should be vigilant stewards are not watchful and discriminating. God calls for a

decided change.*16LtMs, Ms 104, 1901, par. 12*

Those who are admitted as nurses should be firm in the faith. No trifling ones, no persons of superficial character, are to be taken in; for one light, frivolous mind may be used by Satan to do mischief which few can anticipate. Such ones misrepresent the high standard of righteousness. There are those who are easily influenced by them, and together, by their foolish talking, their loud laughing, their love of amusement, they injure the reputation of the institution. The patients are disgusted by their indecorous conduct. Those who have any part to act in our sanitariums are to be circumspect. They are to act like men and women who carry grave responsibilities.*16LtMs, Ms 104, 1901, par. 13*

A warning is given us: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 *Corinthians 6:14-18.*]*16LtMs, Ms 104, 1901, par. 14*

There is necessity for much prayer. Walk circumspectly if you desire to be children of God. True Christians will not enter into worldly amusements and entertainments. The truth demands that a firm, decided influence be exerted against the amusement and folly which counteract the serious impressions that are made on the mind. It is time for those who believe the most solemn message ever given to man to take heed, lest in word or action they give Satan any advantage. Believers must show constant vigilance, lest the enemy obtain the victory. The righteous will show a definiteness in their work—a clearness of understanding as to their course of action.*16LtMs, Ms 104, 1901, par. 15*

In the Word of God is found instruction which cheers and

encourages in times of doubt and darkness. In comparison with this instruction, the amusements of the world sink into insignificance. In the Bible, Christ speaks as the greatest Teacher the world has ever known. God is greatly dishonored when those to whom He has given light walk contrary to the guidance of His Word.*16LtMs, Ms 104, 1901, par. 16*

God calls upon us to confess Christ by honoring Bible truth. His Word is to be our meat and drink. The truth is of no profit to those who claim to believe it unless it is appreciated and honored. The nurses and helpers in the Sanitarium are where they can act as God's helping hand. The Bible is their armory. There they find the weapons of their warfare. If they use aright the grand, sanctifying truths of this Word, they will find them mighty through God to the pulling down of strongholds. Error will be destroyed and truth established.*16LtMs, Ms 104, 1901, par. 17*

The Bible contains directions for the life service which we are to offer to Him whose we are by creation and by redemption. The Word of the living God is quick and powerful, able to make men wise unto salvation. It is a discernor of the thoughts and intents of the heart. It is profitable for doctrine, for reproof, and for instruction in righteousness. The Lord Jesus Christ came to our world to bring to men the leaves of the tree of life, which are for the healing of the nations.*16LtMs, Ms 104, 1901, par. 18*

God calls for a purification in the outside connection of the institution. Untold harm may be done by one youth of vile habits. Take heed, for this is an important matter. Purity must be observed. There is soon to be a great separation, the just and pure from the unjust and impure. More harm than any one supposes can be done by children who are not pure. If in connection with the sanitarium work there are those who have such children, they should at once be separated from the institution. If there are men who are loose in their words and practices, let them be sent away at once. The Sanitarium and its branch enterprises are no places for any such persons. It was established away from the cities to avoid the corruption of the sons of Belial. If the sons of Belial are brought into connection with the institution, Satan will work his will.*16LtMs, Ms 104, 1901, par. 19*

Parents whose children are impure should take them where they will do the least harm; for such children will corrupt the children with whom they associate. What will be the result, if the word goes forth that the children attending school here have been corrupted by association with those whose parents are employed in the sanitarium? Make most thorough investigation of this matter. And let the parents of these children, if such there be, do all in their power to avert the great evil, else the curse of God will rest upon them.*16LtMs, Ms 104, 1901, par. 20*

The public schools in the cities are full of Sodomitish children. In the name of the Lord, search the camp most diligently. "Prove all things; hold fast that which is good." [*1 Thessalonians 5:21.*] God says, "Believe not every spirit, but try the spirits whether they are of God." [*1 John 4:1.*] We are not asked to accept without proof every one who claims to be a Seventh-day Adventist. In the name of the Lord we are to detect error and unrighteousness. By earnest inquiry we should learn from fathers and mothers what their children are in character.*16LtMs, Ms 104, 1901, par. 21*

It is a most dangerous error for those conducting sanitariums to think that to avoid strife they must suffer the good and bad to mingle, every one being responsible for himself. It is true that believers and unbelievers, the wheat and the tares, must grow together. But shall we do nothing to prevent impurity? Shall we make no effort to separate the vile from the righteous? We must search. We must exhort parents to guard their children. We must entreat those whose children are wicked to take them where they will do the least harm.*16LtMs, Ms 104, 1901, par. 22*

The ministers and physicians who shall connect with the sanitarium are on trial. God is taking the measurement of the temple and the worshipers therein. Our profession of faith demands that a close work be done in families. "Seeing then that we have this ministry, we faint not, but have renounced the hidden things of darkness, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." [*2 Corinthians 4:1, 2.*] We are not to weaken the principles of the truth by imperfect lives. The truth is to shine forth much more brightly than it has done. It is of God; it

maketh free; it overcometh the world. Its principles are from above, and if brought into the daily life will make the character Christlike. Christ desires His people to be partakers of the divine nature, “having escaped the corruption that is in the world through lust.” [2 *Peter* 1:4.] Freedom from corruption—this is what we are to seek for in all our associations, in all our work, in all our institutions—schools, publishing houses, sanitariums, and food factories. Those who are soundly converted to the truth will strive earnestly to advance the truth in its purity. They will seek to the best of their ability to make the truth what it should be to every household. *16LtMs, Ms 104, 1901, par. 23*

The qualifications of an elder are plainly stated by the apostle Paul: “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” [*Titus* 1:6-9.] *16LtMs, Ms 104, 1901, par. 24*

If a man does not show wisdom in the management of the church in his own house, how can he show wisdom in the management of the larger church outside? How can he bear the responsibilities which mean so much, if he cannot govern his own children? Wise discrimination is not shown in this matter. God’s blessing will not rest upon the minister who neglects the education and training of his children. He has a sacred trust, and he should in no case set before church members a defective example in the management of his home. *16LtMs, Ms 104, 1901, par. 25*

## Ms 105, 1901

Sermon/"God, who at sundry times ..."

St. Helena, California

September 28, 1901

Portions of this manuscript are published in *1MCP 128*; *2MCP 539*; *MM 115-117*; *4BC 1171*; *5BC 1095, 1135*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Sermon, Mrs. E. G. White, Sanitarium Chapel.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." [*Hebrews 1:1, 2*.] To Jesus Christ was given the work of making for man a home—the world in which we are being tested and tried. Those who acknowledge their loyalty to God are "heirs of God, and joint-heirs with Christ." [*Romans 8:17*.]*16LtMs, Ms 105, 1901, par. 1*

"Who (Christ) being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." [*Hebrews 1:3*.] The power of God is upholding all things, and keeping in check the powers of darkness, that man may have opportunity to form a character after the divine similitude.*16LtMs, Ms 105, 1901, par. 2*

Could man have been saved in sin, there would have been no necessity for Christ to make His sacrifice in our behalf. But no one can be saved in sin. The pitiable condition of man after the fall led Christ to give His own life to redeem the fallen race. And what a life of humiliation and suffering was His! He did not come to this world in His glory, heralded by the heavenly angels. That He might stand at the head of humanity, He laid aside His kingly crown and royal robe, clothing His divinity with humanity. Taking upon Himself our nature, with His long human arm He encircled humanity, while with



His divine arm He grasped the throne of the Infinite.*16LtMs, Ms 105, 1901, par. 3*

That none could accuse Christ of knowing nothing about poverty, God appointed that the Saviour should be born of humble parentage. He did not take His place with the great or wealthy men of the world, but made Himself of no reputation. What a change from His exalted position in the heavenly courts!*16LtMs, Ms 105, 1901, par. 4*

To His Son the Father has committed all judgment. To prepare Himself to be the Judge of all the world, Christ endured the hardships and trials of mankind, suffering in all points like as we suffer, thus familiarizing Himself with the power of Satan's temptations. The enemy beset Him on every point, but He was victorious over the powers of darkness. If He had failed in a single instance, there would be no salvation for us. But He has fought the battle for us, overcoming in our behalf. He rebuked those possessed of devils, and the evil spirits acknowledged His name, asking Him if He had come to torment them before the time. What a wonderful salvation has been worked out for us!*16LtMs, Ms 105, 1901, par. 5*

To every sinner with whom we come in contact, we are to tell the infinite pains heaven has taken to bring us into right relation to God. We are to show that we are amenable to One higher than any human being; that we must render to God an account for the deeds done in the body; that notwithstanding His infinite love for us, He cannot take a sinner <in his sins> to heaven.*16LtMs, Ms 105, 1901, par. 6*

Of the glory of Him who stood in the world as our Saviour, it is said, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." [*Verse 4.*]*16LtMs, Ms 105, 1901, par. 7*

The Roman guard fell as dead men before the glory of one angel who came to roll back the stone from the tomb of Christ. The soldiers could not endure the heavenly light which pierced the surrounding darkness. Hurrying into the city, they published the story concerning the glory which had struck them as dead men, as

the angel whose “countenance was like lightning, and his raiment as snow” rolled away the stone from the sealed sepulcher. [*Matthew 28:2, 3.*] But the priests soon hushed up the story, fearing that in rage the people would kill them. They counseled the soldiers, “saying, Say ye, His disciples came by night, and stole him away while we slept.” [*Verse 13.*] This false report was circulated to conceal the power of God which should have been revealed to the people. *16LtMs, Ms 105, 1901, par. 8*

If strong men could not endure the presence of that one glorious angel, how much less could Christ’s glory have been endured! In order to make it possible for men to behold Him, His divinity was veiled. *16LtMs, Ms 105, 1901, par. 9*

“For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” [*Hebrews 1:5.*] What a precious promise is held out before us! Does any one feel inclined to sneer or mock at these words? May God give everyone power to grasp eternal realities. Purify the mind from the sin and the allurements of this world, that you may not lose sight of eternity. Close the windows earthward, open them heavenward, and let in the glory of God which is shining across the heavenly threshold. *16LtMs, Ms 105, 1901, par. 10*

As God “bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.” [*Verse 6.*] Shall we not worship Him who first loved us, making Him the center of attraction? “And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they

not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [*Verses 7-14.*]*16LtMs, Ms 105, 1901, par. 11*

Christ sees men so absorbed in worldly cares and business perplexities that they have no time to become acquainted with Him. To them heaven is a strange place, for they have lost it out of their reckoning. Not familiar with heavenly things, they tire of hearing about them. They dislike to have their minds disturbed concerning their need of salvation, preferring to engage in amusements. But the Lord wants to disturb their minds, that they may be led to take hold of eternal realities. He is in earnest with them. Very, very soon they will all know Him, whether they desire to or not. The angel of mercy is now folding his wings and stepping down from the throne.*16LtMs, Ms 105, 1901, par. 12*

The Lord is coming. If He were revealed in a moment, in the twinkling of an eye, would you be ready to meet Him? Have you made your peace with Him? Would you like to be sent away from God's presence to share in the humiliation and punishment of Satan and his angels? But if during your lifetime you rob God of the service which He has purchased with His own blood, spending all your time in foolish words and amusements, you will finally lose heaven. How can you afford to barter away for worldly pleasure the gift of eternal life? God's arms are open to take you to Himself. He invites you to come to Him. Choose life, eternal life.*16LtMs, Ms 105, 1901, par. 13*

To eclipse the beauty and the loveliness of the Prince of Light, upon whom the mind should ever be dwelling, Satan seeks to engross the mind with exciting games, horse races, and worldly pleasures. He endeavors to so occupy the attention with trivialities that no time will be taken to think of Jesus. Even after the most solemn discourses, the enemy will, if possible, destroy the impressions made by the Holy Spirit.*16LtMs, Ms 105, 1901, par. 14*

Accurately recorded in the books of heaven are the sneers and trivial remarks made by sinners who pay no heed to the call of mercy when Christ is represented to them by a servant of God. As the artist takes on the polished glass a true picture of the human face, so God daily places upon the books of heaven an exact

representation of the character of every individual.*16LtMs, Ms 105, 1901, par. 15*

Those who are saved must travel the same road over which Christ journeyed. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] The character is to be formed according to the Christ-likeness.*16LtMs, Ms 105, 1901, par. 16*

In the Word the Saviour is revealed in all His beauty and loveliness. Every soul will find comfort and consolation in the Bible, which is full of promises concerning what God will do for the one who comes into right relation to Him. Especially will the sick be comforted by hearing the Word; for in giving the Scriptures God has given to mankind a leaf from the tree of life, which is for the healing of the nations. How can any one who reads the Scriptures, or who has heard them read, lose his interest in heavenly things and find pleasure in amusements and enchantments of the world?*16LtMs, Ms 105, 1901, par. 17*

Our object in establishing sanitariums is to encourage the sick and suffering to look to God and live. Those who are afflicted should be pointed to the Man of Calvary, who taketh away the sin of the world. By beholding Him they will be changed into His image. Let the physicians in every institution keep Christ before those to whom disease of body and soul have brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the Great Physician who is touched with the feelings of their infirmities. Encourage them to place themselves in the care of Him who gave His life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the chiefest among ten thousand. Talk of His love; tell of His power to save.*16LtMs, Ms 105, 1901, par. 18*

We need to put our trust in a sin-pardoning Saviour. In the days of Christ a poor paralytic was told by the priests and rulers, "Your sins have brought your affliction upon you. You can never be healed." They left him to die. But he had heard of Jesus. Someone told him that he could be taken where Christ was. On an improvised litter he was carried to the house where the Saviour was speaking to the

people. But so great was the crowd by which Christ was surrounded that it was impossible for the man to get near Him. Realizing the danger of losing the last chance for recovery, the paralytic said to his attendants, "Take me to the roof, and let me down." So "they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay." And the first words of the Saviour to the one suddenly let down before Him were, "Son, thy sins be forgiven thee." [*Mark 2:4, 5.*] Today sin is hindering the recovery of hundreds. If the peace of God were in their hearts, their sickness would be regarded as of much less consequence. Peace of mind prepares the way for the faith that Christ will do as He has promised to do. *16LtMs, Ms 105, 1901, par. 19*

"But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." [*Verses 6-12.*] The faultfinders excepted, all praised God for the wonderful works they had seen. *16LtMs, Ms 105, 1901, par. 20*

When Christ was on His way to heal the daughter of Jairus, a woman who had suffered for many, many years wanted to speak to Him. The multitude was so great that she could not present herself before Him, but she was able to reach out and barely touch the hem of His garment. Immediately she was made whole. There was no healing power in the garment. It was faith in the Person who wore the garment, which restored her to health. *16LtMs, Ms 105, 1901, par. 21*

The Great Physician recognized the touch of faith. "Jesus,

immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing." [Mark 5:30-32.] *16LtMs, Ms 105, 1901, par. 22*

Then the woman, afraid that she had taken something she ought not to have, came before Him and with fear and trembling told her pitiful story—how she had been under the care of many physicians, but had not been benefited by them, being made rather the worse by their treatment and drugs. All her living had been spent in paying their charges. "But now," she said, "I am made whole." The Saviour said to her, "Daughter, thy faith hath made thee whole." [Verse 34.] Blessing her, He bade her go in peace. By this object lesson of His healing power He taught the multitude pressing about Him that He was the Mighty One, the Restorer. *16LtMs, Ms 105, 1901, par. 23*

I exhort all those who are connected with the St. Helena Sanitarium to present Christ in all His loveliness to the patients in this institution as the Great Physician, the Mighty Healer, the One who can heal both soul and body, taking away both sin and disease. In His work of healing, Christ desires the co-operation of every helper in the Sanitarium. He has a right to expect help from you. You are His purchased possession. You are bought with a price—and what a price! For your salvation He sacrificed His own life. You are to be bearers of the precious light which heaven has given to mankind. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] *16LtMs, Ms 105, 1901, par. 24*

You should be in earnest, helping all who can be helped to seek God with the whole heart, that they may find Him, and take their stand under the blood-stained banner of Prince Emmanuel. Co-operate with the ministering angels who are watching for opportunities to work through your helping hand. Set forth the truth as it is in Jesus. Tell these poor, perishing ones, sick in body and mind, to rest on the bosom of Jesus Christ. Present before them the cleansing Fountain which has been opened for Judah and Jerusalem. Teach them to eat the bread of life. Christ says, "I am

the living bread, which came down from heaven: if any man eat of this bread, he shall live forever.” [*John 6:51.*] In reading and studying the Word of God, we are eating the flesh and drinking the blood of the Son of God. He says, “The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*Verse 63.*]*16LtMs, Ms 105, 1901, par. 25*

We should walk circumspectly before God and before the world, ever keeping our minds fixed on Christ. “Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him (the joy of seeing sinners converted) endured the cross, despising the (thought of) shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” [*Hebrews 10:1-3.*]*16LtMs, Ms 105, 1901, par. 26*

These are not my words. I am reading the words of the living God. If you choose to insult Him by laughing and sneering at His words, remember that by so doing you will finally be brought to open shame.*16LtMs, Ms 105, 1901, par. 27*

Christ, the Mighty Healer, is to be exalted—and not any human physician. Physicians, Jesus will hear your prayers. Nurses, if you have a living connection with God, you can in confidence present the sick before Him. He will comfort and bless the suffering ones, molding and fashioning the mind, inspiring it with faith and hope and courage. The Christ-life, the Christ-grace, is the only power that can safely be brought to bear upon the human mind. Every other influence is to be taken away.*16LtMs, Ms 105, 1901, par. 28*

No individual should be permitted to take control of another person’s mind, thinking that in so doing he is causing him to receive great benefit. The mind-cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable. We may be as weak as was the woman who touched the hem of Christ’s garment; but if we use our

God-given opportunity to come to Him in faith, He will respond as quickly as He did to that touch of faith.*16LtMs, Ms 105, 1901, par. 29*

It is not God's design for any human being to yield his mind to another human being. The risen Christ, who is now set down on the throne at the right hand of the Father, is the Mighty Healer. Look to Him for healing power. Through Him alone can sinners come to God just as they are. Never can they come through any man's mind. The human agent must never interpose between the heavenly agencies and those who are suffering.*16LtMs, Ms 105, 1901, par. 30*

Everyone should be in a position to co-operate with God in directing the minds of others to Him. Tell them of the grace and power of Him who is the greatest Physician the world ever knew. He came to the world to restore in man the moral image of God. Seeing that Satan was exercising a controlling influence over the minds of men and women in order to further his evil designs, Christ came to combat the powers of darkness, to break the control which Satan had gained over human minds. Make the Saviour the center of attraction.*16LtMs, Ms 105, 1901, par. 31*

A minister once said that "he could but think that Christ must have known something about science." Of what could this minister have been thinking? Science!—Christ could have opened door after door of science. He could have revealed to men treasures of science on which they might have feasted to the present time.*16LtMs, Ms 105, 1901, par. 32*

But knowing that this knowledge would have been appropriated to unholy uses, He did not open the door.*16LtMs, Ms 105, 1901, par. 33*

We do not ask you to place yourself under the control of any man's mind. The mind-cure is the most awful science which has ever been advocated. Every wicked being can use it in carrying through his own evil designs. We have no business with any such science. We should be afraid of it. Never should the first principles of it be brought into any institution.*16LtMs, Ms 105, 1901, par. 34*



Christ can do nothing for those who are yoked up with the enemy. His invitation to us is, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] When in our daily experience we learn His meekness and lowliness, we find rest. There is then no necessity to search for some mysterious science to soothe the sick. We already have the science which gives them real rest—the science of salvation, the science of restoration, the science of a living faith in a living Saviour. *16LtMs, Ms 105, 1901, par. 35*

Ever keep looking unto Jesus, the author and finisher of your faith. When the Holy Spirit works in this institution, then will the power of God be revealed, enabling you to work with ministering angels who are waiting to co-operate with you. When all the workers are sanctified by the Spirit of God, the spiritual atmosphere circulating through this institution will comfort the sick, encourage the depressed, and give hope to the despondent. *16LtMs, Ms 105, 1901, par. 36*

**Ms 106, 1901**

Simplicity in Dress

Refiled as *Ms 1, 1877*.

## Ms 107, 1901

### Instruction Regarding the Publishing Work

NP

October 16, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The presentation before me is that for years the publishing house in Battle Creek has been failing to train workers so that they can go forth from the office properly qualified to work wherever they may be called to go. The reason is that those in positions of responsibility have lost sight of the importance of enlightening the world in regard to present truth.*16LtMs, Ms 107, 1901, par. 1*

Patient, painstaking effort should be put forth to train the workers who come into the office. They should be taught the various lines of work. It is not sufficient to have a knowledge of one line only. But in some instances there has been shown a selfish dislike to make the apprentices acquainted with the different lines of work. This is not right. They should be given an all-round knowledge of the work, so that if they are called to other fields to engage in printing work, they will have a practical knowledge of what is to be done. With this training they can do without blundering the work before them in a new field.*16LtMs, Ms 107, 1901, par. 2*

The workers in a publishing house have a right to expect advantages of education in that line of work. It is supposed that they are receiving these advantages, but in many cases they are being spoiled by a sham education. This is robbery of them. Their work is only half done and would not be accepted by any well-regulated office.*16LtMs, Ms 107, 1901, par. 3*

God has seen with sadness the lack of principle, the lack of genuine religious instruction. Because of the neglect shown in this matter, work that should be done well is done imperfectly, and the same neglect is brought into the religious experience.*16LtMs, Ms 107,*

If justice is done to the apprentices, they should, after the necessary time spent in the institution, be ready to go forth prepared to take up intelligently the different lines of printing work, giving momentum to the cause of God by the best use of their energies. They should be able to give to others the knowledge they have received and acquired. They should receive a training in Bible lines, that they may go forth as men and women who love and fear God, to do missionary work for Him, having respect for all His commandments and desiring above all things to advance in accordance with His will. *16LtMs, Ms 107, 1901, par. 5*

The learners in our publishing houses must be trained to be master workers, who will be a recommendation to the managers as they go out into the world. Their conduct should be such as will inspire confidence. If they have been wisely trained, their usefulness and adaptability will speak for the instruction they have received. *16LtMs, Ms 107, 1901, par. 6*

To every young man and young woman, I make my appeal: Maintain Christian principles. Refuse to allow any man, no matter what his position, to lead you to deviate from strict fidelity to the law of God. Remember that if you treat lightly one of God's precepts, He will call you to account. Do not take the careless, indifferent attitude of any human beings, even though they may be your instructors, as a criterion. *16LtMs, Ms 107, 1901, par. 7*

Those who stand in such an attitude have mingled the common and the sacred, bringing the sacred down to the level of the common. I warn the youth not to copy indifference to a plain "Thus saith the Lord." "Thou shalt" and "Thou shalt not"—this is to be your guide. Let not the word of any one lead you to deviate in the slightest degree from God's plan. *16LtMs, Ms 107, 1901, par. 8*

God has plainly stated the principles which should control in all matters of business. Believers should keep the Word of the Lord ever before them. In all their business dealing with believers or unbelievers, they are to show justice and equity. They are to be examples of purity and integrity, giving no cause for the world to point to the close, selfish, covetous practices of men professing

godliness.*16LtMs, Ms 107, 1901, par. 9*

God's people, bought with the blood of His only begotten Son, will never be gainers by underhand transactions, even though these transactions are entered into to obtain means for His cause. God is glorified only when His people practice His principles. They are never to compromise or confederate with wrongdoers. They are never to give the impression that the law of God is not their safeguard. They are to honor God by a strict observance of His principles. Never is principle to be sacrificed to policy.*16LtMs, Ms 107, 1901, par. 10*

There must be no deviation from the straight line of duty, no yielding to the suggestion to mingle plans of worldly policy with the work of God. This is always dishonoring to God, and spoils man's record in the books of heaven.*16LtMs, Ms 107, 1901, par. 11*

Those who love God will obey His law, realizing that they are answerable to God. He who is saved must be truly converted, determined to serve God and God only. Those who are born again are bound to maintain the principles of righteousness in all their dealing. They feel an intense solicitude for the good of their fellow beings and for the exaltation of the law of God.*16LtMs, Ms 107, 1901, par. 12*

The law of the Lord is perfect, converting the soul. In no case is it to be trifled with. In all you do, keep before the mind the glory of God. Look constantly to Jesus, the Author and Finisher of your faith. Bow with solemnity to the mandate of heaven. Remember that your manner of keeping the law of God determines your future.*16LtMs, Ms 107, 1901, par. 13*

God's blood-bought heritage should be clothed with the righteousness of Christ. There should be far less idle talk and far more of the silence of God in the soul. Then will the heart be filled with respect and love for the law.*16LtMs, Ms 107, 1901, par. 14*

The Lord is our Judge, our Lawgiver, our Ruler. Parents and children are to be controlled and guided by Him. Those who love Him will keep His commandments. But in every one of our institutions, there is need of elevating the standard of obedience.

There is need of a reformation of the principles followed in dealing with one another. In all our institutions, to a greater or lesser degree, the principles of heaven becoming mixed with human preferences and opinions. There are many, even among those occupying responsible positions, who are not walking in the light of God's commandments. The following words describe their religious standing: *16LtMs, Ms 107, 1901, par. 15*

"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." [*Isaiah 56:10, 11.*] God says to them, "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [*Isaiah 50:11.*]*16LtMs, Ms 107, 1901, par. 16*

I tell you that those who have discovered themselves to strangers, who have led God's people in false paths, will never see His face. They claim to believe God's law, but they transgress this law, allowing Satan to work his will and way through them. They claim to follow the Lord, but He says: "I know them not. They are workers of iniquity, multiplying disobedience, and leading my people in strange paths. I cannot keep my covenant with them."*16LtMs, Ms 107, 1901, par. 17*

I speak to the workers in our institutions, especially those in the Review and Herald Office. There must be a cleansing from all unrighteousness. Take up the stumbling blocks. Inquire for right paths. Walk in the footsteps of Christ. The office needs to be cleansed from defilement. God's standard has been lowered to the dust. If His will is carried out, His truth must penetrate deeper into the hearts of His people than it has penetrated for years in the past. A work must be done that has not been done. Noble sentiments must come in to expel the cheap, irreligious sentiments which have borne sway. Those who keep eternity in view will live in hourly communion with God. When the way is prepared for the *16LtMs, Ms 107, 1901, par. 18*

Lord, He will co-operate with men and women, and His truth will be honored. *16LtMs, Ms 107, 1901, par. 19*

I have set before you the necessity of a much deeper work of conversion than has yet been seen. When the people of God seek Him with all the heart, in repentance and humiliation, His high, holy principles will revive in their hearts. Under the influence of the Holy Spirit, they will make strenuous efforts to arouse the powers which God has implanted in the nature, which have so long lain dormant. As they seek the Lord in true penitence, with confession of sin, He will respond, giving light and life and power to do right because it is right. *16LtMs, Ms 107, 1901, par. 20*

Come to the cross of Calvary. This is the source of all power. Many of you have laid down the cross which Christ placed on you. Take it up for Christ's sake; take it up and bear it after Him. Thus only can you gain spiritual life and strength and excellency. *16LtMs, Ms 107, 1901, par. 21*

Those who cherish and follow the two great principles of the law will manifest deep, earnest sympathy and love to God and man. The moral taste will be elevated, the passions controlled and sanctified. Christ will be set forth as the one altogether lovely, the chiefest among ten thousand. In the life will be revealed the fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. “They that are Christ's have crucified the flesh with the affections and lusts.” [*Galatians 5:24.*] *16LtMs, Ms 107, 1901, par. 22*

The system of education given the apprentices needs to be reformed. But before this can be done, the practices of those in responsible positions must be reformed. To these I say, Put away the commercial work, which has taken so much time, and labor in missionary lines for the youth under your care. Take time to deal honestly with God, time to understand and obey His law. Every talent we possess is a gift from the Lord, to be used to His glory. Wherein has He been glorified by your short-sighted policy in introducing into the publishing house the sentiments of the enemy? *16LtMs, Ms 107, 1901, par. 23*

The Laodicean message has been presented to me as applicable to

the people of God in their present spiritual condition. For Christ's sake open your eyes to discern spiritual things. *16LtMs, Ms 107, 1901, par. 24*

“Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *16LtMs, Ms 107, 1901, par. 25*

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” [2 *Corinthians 6:14-7:1.*] *16LtMs, Ms 107, 1901, par. 26*



## Ms 108, 1901

Diary/"I had an interview with Brethren ..."

Los Angeles, California

August 14, 1901

Portions of this manuscript are published in *UL 240*; *4MR 447*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I had an interview with Brethren McClure and Knox, and the Lord helped me to speak words to them in reference to the work to be accomplished in this new Conference. We then attended a council meeting in the tent, and the brethren asked me questions in regard to the relation of the Conference to the Medical Missionary Board and to the work in other parts of the Union Conference. I told them I could not tell them anything but that which was distinctly impressed on my mind by the Holy Spirit, but that they might ask me questions; for then I would know better what formation they desired.*16LtMs, Ms 108, 1901, par. 1*

I spoke about the relation of this new Conference to the Union Conference. Some of the brethren here have the idea that in its work the Southern California Conference should stand independent, to a large degree, of the work in other parts of the Union Conference; that it should conduct sanitarium work and health food work on independent lines. But in all the work done, this Conference is to blend in harmonious action with its sister conferences on the Pacific Coast. It is to have its own Board of judicious counsellors, but is to receive counsel and advice from brethren in other parts of the field.*16LtMs, Ms 108, 1901, par. 2*

The establishment of a sanitarium and a food factory is a matter which needs careful consideration; for there is constant danger of running into debt. These lines of work should be established and conducted with reference to the many other lines which their success or failure will affect. I told the brethren that they had neither

financial strength nor managing ability to carry such weighty responsibilities without counsel and aid from experienced brethren. While it is time for the brethren in Southern California to begin to move out in the establishment of a sanitarium, let them make haste slowly. They should not think of establishing a food factory at the present time; for they have neither the talent nor the money necessary to carry forward such an enterprise. Men with the tact, skill, and ingenuity necessary for successful business management are rare. *16LtMs, Ms 108, 1901, par. 3*

Dr. Moran and his brother have had marked success in conducting the vegetarian restaurant; but they must remember that the establishment of a sanitarium will bring many more responsibilities. And Dr. Moran has his work as a physician. He is not to add to this work the extra burden of financial management. To do this would be to make a mistake which he cannot afford to make. *16LtMs, Ms 108, 1901, par. 4*

In all the economy of the Jewish nation, nothing is so strikingly presented as the plan for using a diversity of gifts. In our work today we are to show respect for God's plan with regard to His gifts, looking upon it as sacred. These gifts are like the stars in the heavens, differing in magnitude and brightness. The Lord gives to one five talents, to another two, and to another one. All are to learn by trading to what use to put their talents so as to gain the best results. The Lord expects every one to make improvement. *16LtMs, Ms 108, 1901, par. 5*

In every conference there are men of varied capabilities. All are not fitted for the same work. Each should be given the work for which he is best adapted, in which he can use his talents to the greatest advantage. There are those who would make successful ministers who would fail in business management. *16LtMs, Ms 108, 1901, par. 6*

As a people we have much to learn. Men are continually making the mistake of striving to do great things in their own supposed strength. By their actions they say, "See what I can do, what great service I can accomplish for the Lord." They are unwilling to take time to do with faithfulness the humble duties which fall to them.

God requires His servants to perform the very smallest duty with exactness, fidelity, and unselfishness. To him who shows faithfulness in that which is least, God says, "Friend, come up higher." [*Luke 14:10.*] But let God, not man, do the exalting.*16LtMs, Ms 108, 1901, par. 7*

God's work is to be carried forward with more sanctification and elevation than it has been in the past. All business transactions are to be closely investigated in the light of God's holy Word. Never allow worldly policy or pretense to become stock in trade. A close, grasping spirit is an abomination in the sight of God. This spirit is never to be cherished by those connected with His service; for it is opposed to the laws of Christ's kingdom.*16LtMs, Ms 108, 1901, par. 8*

God's servants are to remember that they are in this world on test and trial. Day by day they are to learn in the school of Christ the lessons of the present, in preparation for translation to the higher grade. Perfection in the work God gives to be done in this life constitutes fitness for entrance into the higher courts. The perfect man in Christ Jesus is the one God will honor. To those in our institutions who unite with God in their efforts, bringing His principles into all their work, He will say, "Well done, good and faithful servant." [*Matthew 25:23.*] But He separates from those who misrepresent Him by following sharp, underhand plans, lowering His work in the estimation of those with whom they deal. They may think themselves talented, but their practices create and strengthen an appetite for greed and selfishness. Their talents are defiled by worldly practices. Their work is dishonoring to God. At the last great day He will say to them, "I know you not." [*Verse 12.*]*16LtMs, Ms 108, 1901, par. 9*

God's injunction to us is, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." [*Matthew 7:13, 14.*] I beseech those connected with God's work to be sure that they have found the path cast up for the ransomed of the Lord to walk in.*16LtMs, Ms 108, 1901, par. 10*

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?” [Verses 15, 16.] Thus will appear the work of those who have educated themselves to deal sharply and unfairly with their fellow men. The leprosy of selfishness, which God hates, taints and destroys their work. Their manner of dealing with their fellow men introduces Satan’s principles into sacred places, destroying the sweetness of fellowship and love. Thorn berries are gathered where there should be grapes. The words and actions, which should be like figs, pleasant and nutritious, are more like thistles, pricking and wounding the soul. *16LtMs, Ms 108, 1901, par. 11*

“Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” [Verses 17-23.] *16LtMs, Ms 108, 1901, par. 12*

These words portray the sad ending of the self-deceived. They see the good that they might have done in this life, and they plead that they have performed some good actions. But their good was so alloyed with selfishness and greed that they turned souls away from the truth, causing them to lose faith in all professed Christians. On the minds of those with whom they were connected, they left a sense of suspicion, distrust, and injustice, which strengthened the spirit of criticism. Evildoers, though in the service of God, they educated themselves in dishonesty. Their sense of justice became confused. Their hearts were hardened, and they left undone many things which would have glorified God. Self-complacency filled their hearts, leading them to say, “I have done this and that good work.” But the Lord did not accept their work, because it was defiled by robbery and injustice. *16LtMs, Ms 108, 1901, par. 13*

Their wrong course began with the doing of unprincipled actions. The spirit of cupidity, not at first apparent to themselves, grew till it led to actions which meant robbery. Their unfaithfulness, commended by the world, was cherished for a lifetime under the decent garb of frugality and honest industry. Constantly it was working the destruction of themselves and many others. Those who have not the virtue of true godliness are shams, not Christians. Parsimoniousness is covetousness. It is the frugality of selfishness. *16LtMs, Ms 108, 1901, par. 14*

Handling the Lord's goods is a sacred matter. Those who act in this capacity are to represent Christ, doing as He would do under similar circumstances. God's divine benevolence is to be revealed by those connected with His work. His vineyard is to be worked in a way that will bring forth the fruit thereof. *16LtMs, Ms 108, 1901, par. 15*

Selfishness is as contagious as the leprosy. The sin of selfishness in dealing with the Lord's goods ought to be seen as it is; for it is the greatest curse that can come into any man's life. It is hard to reconcile the selfishness shown by church members with their claim to be the Lord's helping hand. The halfhearted Christians working in the vineyard are the cause of the great dearth of means in the treasury. Will those to whom this is well known continue to manifest a hardheartedness that is lessening the resources brought in through church members? Godliness is becoming more and more rare. Unless the divine leaven of renovation works in the church, little will be done to convert souls who will be not only consumers but producers. The church is now as a vast hospital, filled with the spiritually sick, who need to be placed under the influence of the refining furnace, until all dross is consumed. *16LtMs, Ms 108, 1901, par. 16*

The future of the church depends on the efforts made by the members to understand the sinfulness of selfishness, and their willingness to take the remedy which will cure the disease from which they are suffering. Let a reformation take place, that those who accept the truth in the future shall not be contaminated by the corrupting influence of Satan. *16LtMs, Ms 108, 1901, par. 17*

As Seventh-day Adventists we must reach a higher standard. God

brings a terrible charge against His professing people: “These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent.” [*Revelation 3:14-19.*]*16LtMs, Ms 108, 1901, par. 18*

Many who are condemned by men are vindicated by God. Many who are exalted by human judgment are by God pronounced to be wretched, and miserable, and poor, and blind, and naked. Human judgment often errs. Often man condemns his brother because his discernment is defective. God looks at the heart. He reads the motives which prompt to action.*16LtMs, Ms 108, 1901, par. 19*

God prompts the question, “Ought I to do this?” Satan leads man to say, “I can.” Right is a loyal subject. Might is a haughty tyrant, leading to warfare, the scourge of the world. Right is a representation of the perfect man in Christ Jesus. It is the foundation of all righteousness and peace—the oil which fills the divine flagons.*16LtMs, Ms 108, 1901, par. 20*

“The angel which talked with me came again, and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake unto the angel that talked with me, saying, What are these, my lord? And the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the

Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." [Zechariah 4:1-7.] *16LtMs, Ms 108, 1901, par. 21*

"Then answered I and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Verses 11-14.] *16LtMs, Ms 108, 1901, par. 22*

Read this chapter over and over again, until you grasp its full meaning. Keep inquiring, "What are these, my Lord?" [Verse 4.] *16LtMs, Ms 108, 1901, par. 23*

There is a work to be done among the churches of Seventh-day Adventists which has not yet been done. Ministering angels are waiting to see who will take up the work in the right spirit. You may say, "Wherein must we change? What have we done?" It is not my work to enter into details. Let all humble themselves before God, asking for grace and wisdom, that they may see wherein they have violated His holy law. Unless His Spirit enlightens them, they will never know, even though it is set before them by their brethren. Those who refuse to come into right relation to God, who will not obey the rules of His government, do not bear His mark. *16LtMs, Ms 108, 1901, par. 24*

Let all who claim to be reformers be reformers in the fullest sense of the word. The Lord is merciful. He does not chastise His people because He hates them, but because He hates the sins they are committing. He must chastise them, that they may return to their loyalty. He designs their punishment to be a warning to them and to others. No one need walk in darkness. No one need say, "Specify to me the precise wrongs of which I am guilty." To those who say this, I give the word of the Lord: "Search prayerfully, and you will know." *16LtMs, Ms 108, 1901, par. 25*

If the warnings and reproofs given in the Word of God and in the testimonies of His Spirit are not plain enough, what words would be sufficiently plain to bring about a revival and a reformation? *16LtMs, Ms 108, 1901, par. 26*

If God's people will turn from their wrong ways and seek counsel from Him, He will be spared a repetition of their chastisement. He waits long for His erring people to repent, that He may remove the rod from them, and grant them His forgiveness and favor, filling their hearts with His peace and joy. But those who in self-complacency strengthen themselves in following their own way, must be left to suffer the consequence of their wrong course. Cause will be followed by the sure result. *16LtMs, Ms 108, 1901, par. 27*



## Ms 109, 1901

Work for the Higher Classes

NP

October 22, 1901

Previously unpublished.

I have been instructed that the Lord has given men talents to improve by the acquirement of wealth, which is to be used in opening doors for the entrance of truth. Those God has blessed with means will act as His helping hand in reaching those of their own class. Thus He will sustain missionary work among the higher classes. *16LtMs, Ms 109, 1901, par. 1*

Altogether too little effort has been put forth for men in responsible positions in the world, men who possess means and influence and superior qualifications. These gifts have been entrusted to them by the Lord, to be increased and imparted to others. They have souls to save, and God calls upon His ministers to present to them the living Word of a living God, giving the message, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] *16LtMs, Ms 109, 1901, par. 2*

God gives men power to get wealth, and He desires those to whom He has entrusted this talent to be converted, that they may act as His helping hand, investing in His work the means He has lent them, opening the way for the gospel to be preached to all classes. He desires those who can help in His work of reformation and restoration to see the precious light of truth and be transformed in character, that they may unite with Him in opening the way so that other wealthy men may see that now is their opportunity to use their means in saving souls ready to perish. *16LtMs, Ms 109, 1901, par. 3*

Our great cities are full of wickedness, crime, injustice, and all kinds of depravity, but there are those in them whom the Lord desires to use in telling the wealthy as well as the lowly what each must do to be saved. God calls for men and women of talent to use their capabilities in convincing the weary and heavy laden that Christ is

not only their Creator, but their Redeemer. He gave His precious life for them. He bought human beings with His blood, that He might bear the curse of their sin and impute to them His righteousness. Many are praying for light. They long to understand what is truth. There are men who have money who will reveal living faith in the Word of God, and will return to the Lord the means He has lent them, that light may shine amid the darkness of error. *16LtMs, Ms 109, 1901, par. 4*

I am instructed to tell you to seek to save the men of wealth. Tell them to lay up treasure beside the throne of God by employing their talents in opening ways for the salvation of souls ready to perish. I have an intense desire that the wealthy and honorable men of the world shall be sought out and appropriately and wisely educated, taught to seek for the eternal weight of glory. There are many who will not heed the counsel of God, but the whole world will not turn from light and truth, from the invitations of a patient, longsuffering Saviour. *16LtMs, Ms 109, 1901, par. 5*

“Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God.” [*Romans 2:4-11.*] *16LtMs, Ms 109, 1901, par. 6*

Are we not in these words given encouragement to make every effort in our power to save those honored by the world? If they accept Christ, they will receive the very highest honor, which the world can neither give nor take away, even a far more exceeding and eternal weight of glory. Christ offers them a life which measures with the life of God. They will find that in keeping the

commandments there is exceeding great reward. With the psalmist they will say, “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity, they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.” [*Psalm 119:1-7.*]*16LtMs, Ms 109, 1901, par.*

7

We should work earnestly for those in the highways as well as for those in the byways. There are many, many souls who will come to a knowledge of the truth if Christlike effort is put forth in their behalf. The compassionate Redeemer bids His servants give the call to the supper to both the rich and the poor. “Go out into the highways and hedges,” He says, “and by your persevering, determined efforts compel them to come in. I have prepared my supper for them. I have made every provision to seat them at my bountiful repast, and to serve them.” [See *Luke 14:23.*]*16LtMs, Ms 109, 1901, par. 8*

Will not heaven be appreciated by the men of the world? Oh yes! There they will find repose from all the din and confusion of this earth. Then do not pass them by. Urge them to accept the peace and happiness and joy that Christ is longing to bestow on them. Take hold of them and bring them in to the banquet which Christ has prepared for them. He has provided for them a wedding garment, even the robe of His righteousness. Tell them that Christ is proffering them this garment, spotless as the pure white lily. Urge them to give their whole attention to securing this gift—the richest that can be bestowed on mortal man.*16LtMs, Ms 109, 1901, par. 9*

Link yourselves, ministers of Jesus Christ, with this class. Pass them not by as hopeless. He who gave His precious life for them says, “Bring them in, seat them at my table, and I shall serve them.” Work for them with loving persuasion, and as the fruit of your efforts you will see in the kingdom of heaven men and women who, crowned as overcomers, sing the triumphant song of the conqueror. “They shall walk with me in white,” saith He who is the first and the last; “for they are worthy. He that overcometh shall be clothed in

white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [*Revelation 3:4, 5.*] *16LtMs, Ms 109, 1901, par. 10*

The end is not yet, and now, just now, the Lord calls for every talent to be employed in His work. Move forward, leaning on the arm of the One who has said, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] Lean heavily, but only on God. Pray in faith, and believe that you receive the things you ask for. *16LtMs, Ms 109, 1901, par. 11*

We have a risen Saviour. He broke the fetters of the tomb and came forth from its dark borders, proclaiming His triumphant victory over death and the grave. He is our Saviour. To all who come to Him confessing their sins, He says, “Thy sins be forgiven thee; go in peace and sin no more.” *16LtMs, Ms 109, 1901, par. 12*

May the Lord arm you who labor in word and doctrine with the clearest messages of truth. Give these messages with simplicity, assurance, and all authority; then the Lord will work with you. Never suppose that by putting on outside appearance you will make an impression for good. There is an abundance of this policy, but it does not reveal the righteousness of Christ. It is those who work in Christ’s way, with simplicity and self-denial, who are blessed in their efforts. *16LtMs, Ms 109, 1901, par. 13*

Minute men are needed, men who will see the necessity of opening new fields and will do all in their power to meet this necessity. To enter the fields that have been neglected, to give to the world the precious, saving message of the gospel—this is the work that must be done. Talent is needed; influence is needed, not such as the world gives, but such as Christ gives. He says, “Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. ... Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” [*John 14:27, 12, 13.*] *16LtMs, Ms 109, 1901, par. 14*

Heed this comforting assurance, and commit the keeping of the

soul to God as unto a faithful Creator. Work and pray and wait, and you will see the salvation of the Lord.<sup>16</sup>*LtMs, Ms 109, 1901, par. 15*

## Ms 110, 1901

Sermon/The Christian's Hope

Sanitarium Chapel, St. Helena, California

October 5, 1901

This manuscript is published in entirety in *2SAT 171-179*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” [1 *Peter 1:1, 2.*]*16LtMs, Ms 110, 1901, par. 1*

These words, so full of meaning, give us assurance that grace and peace are multiplied to those who are elect “through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” [*Verse 2.*] Without this grace, of how much value would be all our wrestling with God? Our efforts would amount to nothing. We should greatly appreciate these words, which throw such a flood of light on the relation that Jesus Christ sustains to us as our Redeemer.*16LtMs, Ms 110, 1901, par. 2*

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” [*Verse 3.*]*16LtMs, Ms 110, 1901, par. 3*

After the crucifixion of Christ, His followers lost their hope. They had expected Him to reign on David's throne in Jerusalem, but they had been terribly disappointed. Late in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem.*16LtMs, Ms 110, 1901, par. 4*

These disciples had no prominent place in Christ's work, but they

were earnest believers in Him. They had come to the city to keep the Passover, and were greatly perplexed by the events that had recently taken place. They had heard the news of the morning in regard to the removal of Christ's body from the tomb, and also the report of the women who had seen the angels and had met Jesus. They were now returning to their homes to meditate and pray. Sadly they pursued their evening walk, talking over the scenes of the trial and the crucifixion, recounting their unfulfilled hopes concerning the One who they had verily believed would redeem Israel.*16LtMs, Ms 110, 1901, par. 5*

While they were talking thus of their crucified and buried Lord, "Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" [*Luke 24:15-17.*] "Have ye not heard," they answered, "that the prophet mighty in deed and word has been taken and crucified by cruel hands, and is now buried?" Beginning at *Genesis*, the Stranger told them what had been prophesied from the first concerning Jesus. While He was comforting their hearts, they came to the house where they lived, and invited their Companion to come in. He acted as though He were going further, but they constrained Him to tarry with them.*16LtMs, Ms 110, 1901, par. 6*

As they sat before the repast which had been prepared, the disciples were forcibly struck by the familiar motions of their Guest's hands as He took the bread and began to ask the blessing. The movements were strangely like those of their Master. Then when He held up His hands, they saw the marks of His crucifixion. Both exclaimed, "It is the Lord Jesus! He has risen from the dead!"*16LtMs, Ms 110, 1901, par. 7*

They rose to cast themselves at His feet and worship Him, but He had vanished out of their sight. Looking at the place that had been occupied by One whose body had lately lain in the grave, they said to each other, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" [*Luke 24:32.*]*16LtMs, Ms 110, 1901, par. 8*

But with this great news to communicate it was impossible for them to sit and talk. Their weariness and hunger were gone, and leaving their meal untasted they hurried back to the city, stumbling over the rough places along the way. They did not know that the Saviour journeyed with them. Entering Jerusalem, they went to the house where the disciples were assembled, gave the signal for unlocking the doors, and were admitted. The disciples were listening to a story of the women who had been to the sepulcher, and who declared that Christ had risen from the dead. But those in the room did not believe the story.*16LtMs, Ms 110, 1901, par. 9*

Then the two disciples told their experience. They said that Christ had walked with them, and that their hearts had burned within them while He opened the Scriptures to their understanding. Still some could not believe that their Lord had indeed risen. Some were saying that they could not believe the story, when behold, another person stands before them. Every eye turned to the stranger. Then the disciples heard the voice of their Master. Clear and distinct the words fell from His lips, "Peace be unto you." [*Verse 36.*]*16LtMs, Ms 110, 1901, par. 10*

"But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." [*Verses 36-39.*]*16LtMs, Ms 110, 1901, par. 11*

"Then were the disciples glad when they saw the Lord." [*John 20:20.*] Faith and joy took the place of unbelief, and with feelings which no words could express they acknowledged their risen Saviour.*16LtMs, Ms 110, 1901, par. 12*

After the Saviour was placed in the sepulcher of Joseph, a great stone was rolled before it and sealed. While Roman soldiers who had been commanded to guard the tomb stood at their post of duty, lo, a mighty angel commissioned to roll back the stone from the sepulcher came in bright, heavenly glory, parting the darkness from his track. The astonished guard saw him roll back the stone as easily as if it had been a pebble. The glorious light caused them to



fall as dead men to the earth, but they were sensible enough of what was occurring to see that Christ rose from the tomb.*16LtMs, Ms 110, 1901, par. 13*

Over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." [*John 11:25.*] Let us rejoice that we have a risen Saviour. Just before He ascended on high, leading captivity captive and giving gifts unto men, He said to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." [*Matthew 28:19, 20.*] With outstretched hands He blessed them before He was taken up to join the glorious angels waiting to escort Him on His upward way.*16LtMs, Ms 110, 1901, par. 14*

Two angels remained behind. While the disciples were looking at the cloud taking away their Lord, and listening to the music of the angels, "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [*Acts 1:10, 11.*]*16LtMs, Ms 110, 1901, par. 15*

In our love for Christ we long to see Him as He is. And the time is soon coming, when we shall see Him. Concerning this time, John the Revelator says, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." [*Revelation 22:1, 2.*]*16LtMs, Ms 110, 1901, par. 16*

Those who work against the natural laws of the being must suffer the penalty of transgression. But the Saviour pities us even when we suffer from infirmities caused by our own wrong course of action. In Him there is a healing power for us. Let us praise God for the tree of life, the leaves of which are for the healing of the nations.*16LtMs, Ms 110, 1901, par. 17*

“And there shall be no more curse.” Everywhere the effects of the curse are seen. Let us praise God that in the earth made new “there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.” [Verse 3.] Some little know what true service means. Those who expect to sing in an entertainment spend time in practicing, to familiarize themselves with the music and the words. That we may learn how to serve the Lord in heaven, we must enter His service now, becoming acquainted with Him and learning to be faithful servants. No one can do service for another by exercising a controlling influence over another’s mind. Every individual must learn for himself the meaning of God-fearing service. *16LtMs, Ms 110, 1901, par. 18*

Notice particularly the next verse: “And they shall see his face; and his name shall be in their foreheads.” [Verse 4.] When the glory of God rests upon the Redeemed, they recognize Christ, for they see Him as He is. And the happiness revealed in their countenances is indescribable. *16LtMs, Ms 110, 1901, par. 19*

“And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” They will reign on His throne, because they have obediently served Him in this world, forming characters for the future, immortal life. “And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.” [Verses 5-7.] *16LtMs, Ms 110, 1901, par. 20*

It is our privilege to understand the blessed Word of God. We have fallen, it is true; but we are not always to remain in sin. We have been placed on vantage ground. The Lord God of heaven “so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] What a precious hope we have in Christ! *16LtMs, Ms 110, 1901, par. 21*

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a

lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” [1 *Peter* 1:3-5.] *16LtMs, Ms 110, 1901, par. 22*

We are not kept by our intelligence, by our words, or by our riches. In these we find no safety. We are kept only by the power of God through faith unto salvation. We are living in a period of time during which we must by faith be allied with an infinite God, or else we cannot overcome the strong powers of darkness seeking to destroy us. The Holy Spirit is as a light shining on our pathway. Let us put our trust in Christ, who is ever at our right hand to help us. Let us take courage, placing our confidence and our trust in Him. He has not left us destitute. *16LtMs, Ms 110, 1901, par. 23*

“Wherein [in the prospect of the second coming of Christ], ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” [Verses 6, 7.] *16LtMs, Ms 110, 1901, par. 24*

Temptations will come. But when Satan throws his hellish shadow before us, we should reach in faith through the shadow to the Light of life—to Him who has not only created man, but who by His own blood has redeemed him. We are Christ’s cherished heritage. In living faith we must co-operate with Him in working out our own salvation. Amid trials and temptations His hand upholds and sustains us. Those who rest in Christ Jesus are never restless or uneasy. He means just what He says when He bids us commit the keeping of our souls unto Him, as to a faithful Creator. *16LtMs, Ms 110, 1901, par. 25*

Those who hold fast their faith unto the end will come forth from the furnace of trial as fine gold seven times purified. Of this work the prophet Isaiah says, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” [*Isaiah* 13:12.] When in trouble, remember that faith tried in the furnace of affliction

is more precious than gold tried with fire. Remember that there is One watching every movement, to see when the last particle of dross is taken away from your character. It is then that you are counted more precious than the golden wedge of Ophir. By hiding with Christ in God, fallen man reaches this state of purity. *16LtMs, Ms 110, 1901, par. 26*

Those who love the riches of this world should remember that faith in Christ is more precious than gold; for gold perishes. The saints of the living God have a glorious hope, the fruition of which is a life of immortality. I am so grateful for a sure hope of eternal life. *16LtMs, Ms 110, 1901, par. 27*

“Jesus Christ: whom having not seen [with natural eyes], ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” [*1 Peter 1:8.*] *16LtMs, Ms 110, 1901, par. 28*

Do you suppose that after Christ gave His precious life to redeem the beings He created, He would fail to give them sufficient power to enable them to overcome by the blood of the Lamb and the word of their testimony? He has power to save every individual. At the time of His ascension, He said, “All power is given unto me in heaven and in earth.” [*Matthew 28:18.*] For our redemption all power is given to Him who stood at the head of humanity. For nearly six weeks the Sinless One fought a battle with the powers of darkness in the wilderness of temptation, overcoming not on His account, but on our account, thus making it possible for every son and daughter of Adam to overcome through the merit of His sinlessness. *16LtMs, Ms 110, 1901, par. 29*

In Christ “ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you

with the Holy Ghost sent down from heaven; which things the angels desire to look into.” [1 *Peter* 1:8-12.] The angels communicated the prophecy to men, but did not see it unfolding as now we see it. Every generation has realized the power and glory of God, but especially has this generation most clearly seen and realized the fulfilment of prophecy. *16LtMs, Ms 110, 1901, par. 30*

“Wherefore,” considering these things, “gird up the loins of your mind.” If ever there was a time when we needed to gird up the loins of the mind, it is the present time. “Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.” [*Verses 13-16.*] *16LtMs, Ms 110, 1901, par. 31*

Only those who practice holiness in this life will see the King in His beauty. Put away all vain, trifling talk, and everything of a frivolous and sensational nature. Do not engross your mind with thoughts of worldly entertainments and pleasures. Engage in the work of saving your soul. If you should lose your soul, it would have been better for you never to have been born. But you need not lose your soul. You may use every moment of this God-given life to His name's glory. Strengthen yourself to resist the powers of darkness, that they shall not obtain a victory over you. *16LtMs, Ms 110, 1901, par. 32*

“And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.” [*Verse 17.*] This does not mean a slavish fear. The fear of God is the beginning of wisdom. If you begin to fear Him, you are one of the wisest men on earth; for His everlasting arms are about you, and the enemy cannot deceive or harm you. A faith that is centered in God cannot be moved. *16LtMs, Ms 110, 1901, par. 33*

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was

foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.” [*Verses 18-21.*]16LtMs, Ms 110, 1901, par. 34

Notice the result: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” [*Verses 22, 23.*]16LtMs, Ms 110, 1901, par. 35

If we dealt kindly and tenderly and compassionately with one another, loving others as Christ has loved us, what a change would take place in our world! What a transformation would be brought about in the home life! In this church there are whole families who need to be educated and trained for the future, immortal life. All the power that can be obtained from above is needed to lead their feet in safe paths.16LtMs, Ms 110, 1901, par. 36

The members of this church need to study the Bible. Feed on the Word of God, and you will find that it is indeed the bread of life. Christ declared, “Whoso eateth my flesh, and drinketh my blood, hath eternal life.” In explanation He said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*John 6:54, 63.*]16LtMs, Ms 110, 1901, par. 37

The Scriptures are as leaves from the tree of life. From beginning to end the Bible is full of promises. For nearly four weeks I have not been able to sleep later than about one o’clock. Night after night I have been awake, pleading with God for His blessing to come to me, so that I should be enabled to present the truth in its beauty and loveliness to the people, helping them to realize its force and power.16LtMs, Ms 110, 1901, par. 38

Christ cannot co-operate with a dead church. He desires His church to be full of vitality, to take hold by living faith of His power. Trials will come upon the true church. Some members will depart from the faith, giving heed to seducing spirits. Satan himself will personate Christ, declaring that he is the Son of God. One will say, “Christ is

here;" another, "He is there" [*Mark 13:21*]; and still another, that He is somewhere else; but we should know individually that He is abiding with us, and that He will save us by His righteousness. *16LtMs, Ms 110, 1901, par. 39*

We do not begin to reach the high standard that God has set before us. We may be "partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter 1:4*.] It is our privilege to stand on vantage ground with God, to be full of hope, praise, cheerfulness, joy, thanksgiving. Let us educate ourselves to praise Him and to glorify His name. Let us by feeding upon His Word bring more spirituality into our hearts. *16LtMs, Ms 110, 1901, par. 40*

In our behalf Christ bore the test of denial of appetite. Shall we bear this test in His behalf, and in our behalf as well? We ruin the digestive organs by wrong eating. Many ruin their minds by using tobacco, liquor, and other stimulants. This none are compelled to do. God desires us to take ourselves in hand, to allow His Spirit to purify us. He will strengthen us to resist the devil, who tries through lust to destroy us. May God help us to consider these matters. *16LtMs, Ms 110, 1901, par. 41*

Those who come to the Sanitarium on this hillside should see in the helpers of the institution the highest exemplification of true Christianity. The helpers, whether working in the buildings or on the grounds, should reveal by word and action that they cherish the blessed hope given to the disciples. Their hearts should be drawn out in love for the salvation of those who have no hope. They should carry a burden of soul for the afflicted ones, praying with them to help them overcome the lust of appetite. *16LtMs, Ms 110, 1901, par. 42*

Nurses should be familiar with the Scriptures, that from this rich storehouse they may draw for their patients words of comfort and consolation. Christ desires them to eat the bread of life, the leaves of the tree of life, that they may have something to give to the sick and the suffering around them. It is their privilege to pray for the sick, asking that the blessing of God may rest upon them. This institution should be permeated with the Spirit of the living

There are periods when it is necessary to pass through strait places. But when sorely tried, do not place your trust in the arm of flesh, but in the living God. Have faith in the One who is by your side, ready to tell you what steps to take in times of perplexity and trial. He has everything marked out, and if His people trust in Him, He will reveal to them His power and glory. *16LtMs, Ms 110, 1901, par. 44*

We are living in the last days. The closing scenes of this world's history, which our Saviour foretold would take place just prior to His coming, are now being enacted before us. Concerning this time, He said, "As the days of Noah were, so shall also the coming of the Son of Man be." [*Matthew 24:37.*] The inhabitants of the antediluvian world were utterly unconcerned, and at the appointed time the flood came, and took them all away. Had they believed the warning given by Noah, they would not have risked everything by going on in wickedness. Notwithstanding their unbelief, destruction came. Unbelief will not change the certainty of Christ's second coming in the clouds of heaven with power and great glory. *16LtMs, Ms 110, 1901, par. 45*

We are looking for the second coming of Christ. Our hope of His soon appearing in the clouds of heaven with power and great glory, fills our hearts with joy. When the Saviour comes, those who are prepared to meet Him will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." [*Isaiah 25:9.*] *16LtMs, Ms 110, 1901, par. 46*

I love the Lord, because He first loved me. I praise my heavenly Father that I can know that Christ is by my side at all times; for His promise is, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] Think you there is anything in this world that tempts me to go astray from the Word of God? Oh, no! I have so firm a faith in Jesus Christ that I am looking forward to the time when I shall behold the King in His beauty, and see His matchless charms. Soon the gates of the city of God will be thrown back upon their glittering hinges, and the nations that have kept the truth will



enter in and hear the words, “Well done, good and faithful servants, enter ye into the joy of your Lord.” [*Matthew 25:23.*] Touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb.<sup>16</sup>*LtMs, Ms 110, 1901, par. 47*

A crown of life that fadeth not away is reserved in heaven for the redeemed, who in heaven will be kings and priests unto God. This is the hope set before us. What a hope it is! Oh, that every one may be ready for Christ’s coming! God grant that you may be overcomers.<sup>16</sup>*LtMs, Ms 110, 1901, par. 48*

## Ms 111, 1901

Sermon/"I beseech you therefore ..."

Sanitarium Chapel, St. Helena, California

October 19, 1901

Portions of this manuscript are published in *VSS 392, UL 306*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." [*Romans 12:1, 2.*]*16LtMs, Ms 111, 1901, par. 1*

There is something for every individual to prove. The rule by which it is to be proved is given in these verses. In this probationary time it is the privilege of everyone to come into right relation to God and to gain a living experience, thus proving what is the will of God.*16LtMs, Ms 111, 1901, par. 2*

Those who fully understand their Christian duty will not be worldly minded, or cherish worldly idols. All may work in co-operation with God as laborers together with Him. He alone can renew the mind. The most solemn appeals that can be made to a congregation do not impress the hearts of those whose minds are trivial. A shrug of the shoulder, a movement of the lips, an expression of the countenance, often does more harm to others than would outspoken words of contempt. We should conduct ourselves so carefully that we shall not hinder the progress of any one who is seeking to develop a character after the divine similitude.*16LtMs, Ms 111, 1901, par. 3*

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every

man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." [*Verses 3-5.*] *16LtMs, Ms 111, 1901, par. 4*

We are in this world to be a help and a blessing to one another, uniting with Christ Jesus in restoring the moral image of God in man. This is our work. In order to do it, we must learn of Christ. "Take my yoke upon you," He says, "and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [*Matthew 11:29.*] In this promise there are no "ifs" or "ands." Those who have experience in wearing Christ's yoke of restraint and obedience know what it means to have perfect peace and rest in Him. *16LtMs, Ms 111, 1901, par. 5*

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." [*Psalms 1:1, 2.*] *16LtMs, Ms 111, 1901, par. 6*

We should become acquainted with the laws of Christ's kingdom, which are God-given safeguards. "They are your life," He says. [*Deuteronomy 32:47.*] If we break through this wall of protection which has so mercifully been put around us, we expose ourselves to the attacks of Satan. By disobeying the laws of God, we co-operate with the enemy, placing ourselves where he can work through our minds. *16LtMs, Ms 111, 1901, par. 7*

Murmuring, intemperance, tumults, wars, and all other manifestations of sin that have ever been seen on the face of the earth, have been caused by men who have ventured to transgress the laws of Christ's kingdom. *16LtMs, Ms 111, 1901, par. 8*

If we only knew what is for our eternal interest, not another day would any of us be transgressors of the law of Jehovah. Our only safety is in keeping the mind in harmony with God, availing ourselves of the safeguards that He has provided. We shall never fully realize the advantages we have gained by keeping His laws, until the gates of the New Jerusalem are swung back on their glittering hinges, and the nations that have kept the truth shall enter

in to enjoy eternal peace and comfort. *16LtMs, Ms 111, 1901, par. 9*

Does the man who meditates on the law of God day and night, wear a woebegone expression, complaining, murmuring, and fretting, as if there were no pleasure in serving the Lord? Let us see: *16LtMs, Ms 111, 1901, par. 10*

“And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.” [*Psalm 1:3-5.*] *16LtMs, Ms 111, 1901, par. 11*

In obedience there is peace and consolation. Holy angels are round about the obedient to keep them in the narrow way. Many who claim to be children of God are in trouble and perplexity. If they were linked with Christ, the light of heaven would shine into the chambers of the mind; and they would have a peace that the world can neither give nor take away. *16LtMs, Ms 111, 1901, par. 12*

In the third chapter we read: “Lord, how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me.” The Lord kept him all through the night season. “I will not be afraid of ten thousands of people, that have set themselves against me round about.” [*Verses 1-6.*] His confidence was in God. *16LtMs, Ms 111, 1901, par. 13*

In the next chapter, the psalmist says: “There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.” [*Psalm 4:6-8.*] *16LtMs, Ms 111, 1901, par. 14*

In the *fifth Psalm*, we read: “Give ear to my words, O Lord, consider

my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.” [*Verses 1-8.*]*16LtMs, Ms 111, 1901, par. 15*

Are not these very comforting passages to read to the sick and dying? In the treasure house of God’s Word are most precious assurances for those who are in distress. All these promises are given for our encouragement and consolation. On them we can rely.*16LtMs, Ms 111, 1901, par. 16*

After you have done all you can to relieve the afflicted, co-operating with God by using the means He has given for the restoration of health, it is your privilege to commit the cases of your patients to Him. During His earthly ministry He was a mighty Healer. Today He is the same compassionate Physician.*16LtMs, Ms 111, 1901, par. 17*

When I have been expected to speak to many people, at times I have felt that it was impossible for me to appear day after day before great congregations. But I have tried to place myself physically in right relation to God. Then I have said to Him, “I have done all I can do, Lord, using Thine own means, and now I ask for the special blessing which Thou alone canst give to sustain me.” With trembling steps I have walked into the desk to speak to assembled thousands; but the moment I have stood before the congregation, the Spirit of God has always come to me with strengthening power.*16LtMs, Ms 111, 1901, par. 18*

Often I said to my husband while he was with me, “If only I could have the assurance beforehand, how much good it would do me.” He would answer, “God has never failed to bless you the moment

you rise to speak; so whatever may be your feelings, you must put your trust in Him, hanging your helpless soul on His promises.” This I have tried to do. I have learned that we must act our part, co-operating with God. He gives strength for every duty.<sup>16</sup>*LtMs, Ms 111, 1901, par. 19*

Those who work in our sanitariums have special need of a living Christian experience. Let none ever encourage the patients to look to you, or lead them to think that your mind will help their mind; but point them to the One who can help and strengthen them. Teach them to look to Jesus Christ, who taketh away the sin of the world. Encourage them to elevate their minds to God, by faith taking hold of the Mighty One. He is able to fashion their characters after the similitude of a beautiful, desirable, substantial palace. When you represent Christ to others in this way, you are imparting a power, a strength, that is of value; for it comes from above.<sup>16</sup>*LtMs, Ms 111, 1901, par. 20*

In the *second chapter of first Peter* we read: “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth him shall not be confounded.” [*Verses 1-6.*] Let us feed on the Word of God. It will give us a wonderful experience.<sup>16</sup>*LtMs, Ms 111, 1901, par. 21*

“Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.” [*Verses 7, 8.*]<sup>16</sup>*LtMs, Ms 111, 1901, par. 22*

When reading the next verse, let us notice whether God’s people

engage in foolish amusements and worldly entertainments, or whether they have something higher and grander to contemplate—something that will hold them up, comforting them in sickness and sorrow: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [Verse 9.] *16LtMs, Ms 111, 1901, par. 23*

Christ is the light of the world. When He shines into our hearts, we reflect His light to others, thus making sunshine all about us. We must have the light that He alone can give. He will not disappoint us in our expectations. He desires us to increase in faith, in confidence, in knowledge. This we may do by praying to Him, in faith taking hold of His strength. His promise is, “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” [Isaiah 27:5.] *16LtMs, Ms 111, 1901, par. 24*

Heaven is nearer to earth than many realize. In his dream, Jacob was shown that the base of the ladder extending heavenward was firmly planted on the earth. If it lacked a foot or even an inch of reaching the earth, it could do us no good. It must stand firmly on the earth. The topmost round reaches to the highest heaven, and above is God Himself. The light of His glory floods the threshold of heaven and shines on every round of the ladder. This ladder is a representation of Christ. The rounds represent His merits. Grasping round after round, we may continue climbing until we reach the highest round and step off into the everlasting kingdom of our Lord and Saviour Jesus Christ. *16LtMs, Ms 111, 1901, par. 25*

I am glad that we know something about this ladder of shining brightness and understand what it represents. Jacob saw angels of God ascending and descending, ministering to the needs of the children of men. When a person of intelligence refuses to be led by the Spirit of God, the heavenly angels can do naught for him. But in our sinfulness everyone of us may by faith lay hold of Christ, saying, “Thou art my Redeemer; Thou wilt save me, even me.” *16LtMs, Ms 111, 1901, par. 26*

While journeying through the wilderness, the children of Israel did not realize the countless dangers by which they were surrounded.

They became so rebellious, often murmuring, often withdrawing themselves from the influence of the Spirit of God, that the Saviour was compelled to remove His protecting hand, permitting the fiery serpents which infested the wilderness to come into the camp. Great numbers of the people were attacked by these venomous creatures.*16LtMs, Ms 111, 1901, par. 27*

Throughout the encampment there was terror and confusion. In almost every tent were the dying or the dead. None were secure. Humbling themselves before God, the people began to call for Moses—the man whom only a little while before they had accused of being their worst enemy, criticizing him in a way that reflected on the wisdom of God. They plead with Moses to pray for them, that the plague of the serpents might be removed.*16LtMs, Ms 111, 1901, par. 28*

Moses was commanded by God to make a serpent of brass resembling the living ones, and to elevate it among the people. All who looked to this uplifted serpent were perfectly restored. The people well knew that there was no virtue in the serpent of brass itself, but that it was a symbol of Christ. God alone was able to heal them. Yet they were required to show their faith in the provision which He had made.*16LtMs, Ms 111, 1901, par. 29*

“As Moses lifted up the serpent in the wilderness,” even so was “the only begotten Son of man lifted up, that whosoever believeth in him should not perish, but have eternal life.” [*John 3:14, 15.*] Christ has said, “And I, if I be lifted up from the earth, will draw all men unto me.” [*John 12:32.*] Just as those who looked to the brazen serpent in the wilderness were healed, so may we look to Jesus, the Author and Finisher of our faith, and be saved. Continually we should behold Him who gives spiritual health, spiritual power. There is no safety in allowing the mind to be drawn from Him. We must be conformed to His image. Salvation, eternal life, a home in the kingdom of God—these blessings are worth striving for. Christ has done everything on His part, even giving His life to redeem us. It now rests with us whether we will indeed believe in Him and by living faith accept His sacrifice in our behalf.*16LtMs, Ms 111, 1901, par. 30*



Are you standing on the side of the world, or on the side of Christ? Of what value would the whole world be to me, with all the gold and silver that could be heaped together? Of what value would it be to you? My span of life is nearly ended. Many, many of my early associates are now in the grave. All that remains of our once large family is one of my sisters—and she is feeble. God has given me strength. He is the health of my countenance. Every morning I rejoice in Him. I know I have committed the keeping of my soul to Him, as unto a faithful Creator; and I know He has never failed me. If you place your trust in Him, the Lord will also give to every one of you His strength, His grace, His salvation.*16LtMs, Ms 111, 1901, par. 31*

When someone asks you how you are feeling, do not complain and murmur and try to think of something mournful to tell them to gain their sympathy; but grasp them by the hand, saying, “Praise God! Good is the Lord, and greatly to be praised! I love Him, because He first loved me.” Let your conversation be cheerful and hopeful. Do not talk discouragingly, telling your lack of faith and your sorrows and sufferings, for the devil delights to hear such words. When talking on gloomy subjects you are glorifying the enemy. Talk faith and hope and courage, thus glorifying God.*16LtMs, Ms 111, 1901, par. 32*

Instead of gossiping, thus creating mischief, let us tell of the matchless power of Christ, and speak of His glory, thus magnifying and lifting up the Lord God of hosts, and training ourselves to sing the song of victory in the kingdom of glory. By beginning to sing songs of triumph and thanksgiving now, we may prepare ourselves to sing the song of Moses and the Lamb when we meet on the sea of glass.*16LtMs, Ms 111, 1901, par. 33*

The Lord will be with us during this life, if we allow ourselves to be led by His <Holy> Spirit and do not neglect to glorify His name. We should bring as much of heaven as possible into this life. The light of heaven shining into the heart will be imparted in words of pleasantness, in deeds of kindness, to those who are near us. Having acquainted ourselves with God, when He comes we will be able to say, “Lo, this is our God; we have waited for Him, and He will save us.” [*Isaiah 25:9.*]*16LtMs, Ms 111, 1901, par. 34*

## Ms 112, 1901

“Make Ready a People Prepared for the Lord”

NP

November 3, 1901

Portions of this manuscript are published in *5BC 1077, 1115*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

In every stage of this earth’s history God has had His agencies to carry forward His work, which must be done in His appointed way. John the Baptist had a special work, for which he was born and to which he was appointed—the work of preparing the way of the Lord.*16LtMs, Ms 112, 1901, par. 1*

The mission and the work of John the Baptist were specified by the angel of the Lord, as recorded by Luke: “And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” [*Luke 1:17.*] The Holy Ghost was to be upon him.*16LtMs, Ms 112, 1901, par. 2*

In response to Zechariah’s words of doubt, “Whereby shall I know this? for I am an old man, and my wife well stricken in years,” the heavenly messenger declared, “I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.” [*Verses 18-20.*]*16LtMs, Ms 112, 1901, par. 3*

Concerning the promised son the angel said: “For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost” from his birth. [*Verse 15.*] In this statement temperance is taught from a Christian standpoint. John was to be consecrated to God as a Nazarite.*16LtMs, Ms 112, 1901, par. 4*

In the time of Moses, the Nazarites were instructed not to use wine or strong drink: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: he shall separate himself from wine and strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." [*Numbers 6:1-4.*]16LtMs, Ms 112, 1901, par. 5

This instruction was repeated to the mother of Sampson. An angel came to the wife of Manoah, saying, "Behold, thou shalt ... bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from his birth to the day of his death." [*Judges 13:7.*] For the sake of her unborn child, lest her appetite should be transferred to him, the mother was restricted in her diet.16LtMs, Ms 112, 1901, par. 6

John's work was clearly mapped out: "And many of the children of Israel shall he turn to the Lord their God." [*Luke 1:16.*] In the fulfillment of his mission he was to prepare the way of the Lord. His wilderness-ministry was a most striking, literal fulfillment of prophecy. Isaiah had foretold his work as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." [*Isaiah 40:3.*]16LtMs, Ms 112, 1901, par. 7

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ... But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" [*Matthew 3:1-3, 7.*] The Pharisees were very strict in regard to the outward observance of forms and customs, and were filled with haughty, worldly, hypocritical self-righteousness. The Sadducees denied the resurrection of the dead and the existence of angels and were skeptical in regard to God. This sect was largely composed of unworthy characters, many of whom were

licentious in their habits. By the word “vipers” John meant those who were malignant and antagonistic, bitterly opposed to the expressed will of God. *16LtMs, Ms 112, 1901, par. 8*

John exhorted these men to “bring forth therefore fruits meet for repentance.” [*Verse 8.*] That is, Show that you are converted, that your characters are transformed. “And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.” [*Verses 9-11.*] *16LtMs, Ms 112, 1901, par. 9*

Neither words nor profession, but fruits—the forsaking of sins, and obedience to the commandments of God—show the reality of genuine repentance <and true conversion>. *16LtMs, Ms 112, 1901, par. 10*

Christ said, “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. ... Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. ... As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” [*John 15:8, 4-7, 9-11.*] *16LtMs, Ms 112, 1901, par. 11*

“If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. ... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be

loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" [*John 14:14, 15, 21, 22.*]*16LtMs, Ms 112, 1901, par. 12*

Let all have ears to hear the answer from the divine Teacher: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*Verses 23-26.*]*16LtMs, Ms 112, 1901, par. 13*

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." [*Matthew 3:13-17.*]*16LtMs, Ms 112, 1901, par. 14*

What encouragement for every believer there is in these words! In Christ is the only hope of salvation. All who believe in Him, obeying His commandments, are accepted in the Beloved.*16LtMs, Ms 112, 1901, par. 15*

In God's work of preparing a people for Christ's second appearing, "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:" for history is to be repeated, "and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."*16LtMs, Ms 112, 1901, par. 16*

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the

grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" [*Isaiah 40:4-9.*] *16LtMs, Ms 112, 1901, par. 17*

The Lord sends plain, decided messages to His people: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. *16LtMs, Ms 112, 1901, par. 18*

"I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." [*Hosea 14:1-9.*] *16LtMs, Ms 112, 1901, par. 19*

By the rebellion of the Jewish people against God, by their neglect to search the Scriptures as His messengers entreated them to, they reached a point where it was impossible for them to be convinced. Therefore God saw fit to draw a line, placing them on the side of the disloyal, fallen angels who rebelled against Him in the heavenly courts. If after receiving sufficient evidence and light the sinner does not change his attitude of stubborn resistance, he is numbered with transgressors for time and for eternity. He brings upon himself his final ruin. *16LtMs, Ms 112, 1901, par. 20*

In all the fallen churches God has a people. His call to them is, "Come out of her, my people." [*Revelation 18:4.*] This means a renunciation of falsehoods framed by the enemy, which must be faithfully delineated by the servants of God, that the humble in heart may hear and understand. There is a plain way, a path cast up for the ransomed of the Lord, in which all the loyal, as they follow on to know the Lord, will find sure footing. Until the truth is made plain from the Scriptures, those who have accepted error for truth are not condemned by the Lord for not returning to Him. But if they are not convinced by a plain "Thus saith the Lord," Satan takes possession of mind and heart and leads them in a path of self-deception. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." [*Proverbs 6:10.*] *16LtMs, Ms 112, 1901, par. 21*

The churches are called to search the Scriptures. Those who hear the voice of God, and return to their allegiance, are armed with invincible strength. God accepts them as they unite with His church. He allows them to act a part in His great work by standing in defense of the truth. Their example and works are in harmony with God, with Christ, and with angels. *16LtMs, Ms 112, 1901, par. 22*

But all will not accept the truth. In the fight against the truth, opposition against God will reach a satanic height of zeal, because men imbued by satanic attributes will lose true courtesy, Christian politeness, and meekness. Oh, if they only knew, if they only understood, that there is a mighty power of infinite resources, an Eternal One, to meet the agencies opposing the purposes and commandments of God! Over this world and all earthly potentates God rules with supreme power, and in His own time He will subject every opposing force to humiliation. *16LtMs, Ms 112, 1901, par. 23*

The world has led those who are in the churches today to become transgressors of God's law. When they discern that they have trespassed and sinned because they have broken the law of God and disdained the terms of His covenant, He will not leave them to stumble on in wrong paths. He is ever gracious. Looking upon the churches who today are represented in the *fifty-eighth of Isaiah*, the Lord sends to them His message so distinctly expressed in this chapter. By His messengers He is ever entreating His erring children in every church to return to Him by hearty repentance and

confession, that they may find mercy. Obedience to His commandments is the basis of the covenant of peace between the Lord and His people.<sup>16</sup>*LtMs, Ms 112, 1901, par. 24*



## Ms 113, 1901

### Canvassers Needed

NP

November 4, 1901

Portions of this manuscript are published in *CM* 7, 14-15, 23-24, 90, 132, 139; *CD* 402; *4MR* 129; *7MR* 377. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Thousands of books containing the precious light of present truth are lying on the shelves of our publishing houses. These should be circulated. Canvassers are needed who will enter our large cities with these books. As they go from house to house, they will find souls who are hungry for the bread of life, to whom they can speak words in season. Canvassers are needed who feel a burden for souls. You may say, "I am not a minister. I cannot preach to the people." No; you may not be able to preach, but you can minister, you can ask those you meet if they love the Lord Jesus. You can be an evangelist. You can be God's helping hand, working as did the disciples when Christ sent them forth. Young men, young women, you are called by the Master to take up His work. There is a famine in the land for the pure gospel. *16LtMs, Ms 113, 1901, par. 1*

Canvassers should never forget that they are to make earnest efforts to do medical missionary work. The publications treating on health reform are now very much needed by the world. Intemperance is striving for the mastery. Self-indulgence is increasing. In his work the canvasser can do much to show those whom he visits the value of healthful living. Instead of staying at a hotel, he should if possible obtain lodging with a private family. As he sits at the meal table with the family, let him practice the instruction given in the health works he is selling. If he has opportunity, let him speak of the value of health reform. *16LtMs, Ms 113, 1901, par. 2*

If in word and action he is courteous, he will find that his words

leave an impression for good. *16LtMs, Ms 113, 1901, par. 3*

Our health literature is the helping hand of the gospel, opening the way for the truth to enter and save many souls. I know of nothing which so quickly unlocks hearts as this literature, which, when read and practiced, leads souls to the searching of the Bible for a better understanding of the truth. *16LtMs, Ms 113, 1901, par. 4*

Canvassers should bring the health publications to the notice of those they visit, telling them how useful they are in the treatment of disease. Tell them that such a journal, if its instruction is studied and practiced, will bring health to the family. *16LtMs, Ms 113, 1901, par. 5*

The sale of health journals and books in no way hinders the sale of the publications dealing with other phases of the third angel's message. All are to prepare the way for the Lord Jesus to come in the clouds of heaven with power and great glory. *16LtMs, Ms 113, 1901, par. 6*

Our own people should read and study the health books. They will then know what to do in case of sickness. They should subscribe for the *Good Health*, or some other of our health journals, and should study and practice the instruction it contains. And more than this, they should make earnest efforts to circulate it among their neighbors. *16LtMs, Ms 113, 1901, par. 7*

The temperance question is to receive decided support from God's people. Every Sabbath-keeper should utter a note of warning against intemperance. The canvasser should have a practical knowledge of how to treat disease. As he goes from place to place, he enters family after family where there is sickness. If he is acquainted with disease and its cause, he can impart a knowledge that will greatly relieve the suffering ones. *16LtMs, Ms 113, 1901, par. 8*

Tell the people that you have for sale books which give much valuable instruction regarding sickness and disease and how to avoid them, and that a study of this instruction saves much suffering and saves also much of the money spent in paying doctor's bills. Tell them that in these books is advice which they cannot possibly

obtain from their physician during the short visits he makes. *16LtMs, Ms 113, 1901, par. 9*

In this age of the world it is important for every family to understand the science of life. The wonderful machinery of the human body is supplied by the Lord and is kept in motion by Him. It is the human agent's part to keep this machinery in a state of purity and soundness. To do this, an intelligent knowledge of every part is required. It is a great responsibility to care properly for all the God-given faculties, to keep the entire system in as complete order as possible. *16LtMs, Ms 113, 1901, par. 10*

God is dishonored when man becomes the slave of lust, and, for the gratification of appetite and passion, misuses and abuses the Lord's beautiful machinery, so that it does its work in a feeble, difficult way. Brain, bone, and muscle testify to the neglect. *16LtMs, Ms 113, 1901, par. 11*

Let our ministers and canvassers step under the banner of strict temperance. Never be ashamed to say, "No, thank you; I do not eat meat. I have conscientious scruples against eating the flesh of dead animals." If tea is offered, refuse it, giving your reason for so doing. Explain that it is harmful, and though stimulating for a time, the stimulus soon wears off, and a corresponding depression is felt. Intoxicating drink, tobacco, meat, tea, and coffee injure the digestive organs and weaken the brain power. Their use brings disease, disqualifying the user for the work God expects him to do. *16LtMs, Ms 113, 1901, par. 12*

The canvassing work is a work of great responsibility, meaning much to the men and women who engage in it. We are living in a time when there is a great work to be done, and what better opportunity can we have to give the call to the supper Christ has prepared? Those who at this time take up the canvassing work with earnestness and consecration will be greatly blessed. You have no time to lose. Give yourselves willingly and unselfishly to the doing of this work. Remember that it is evangelistic in its nature, and that it helps to give a warning which is greatly needed. *16LtMs, Ms 113, 1901, par. 13*

Let the canvasser keep his Bible near him for reference, and when

an opportunity presents itself to speak of the Sabbath truth, let him pray for grace, that he may speak wisely. Remember that God wants those for whom you are working to be saved. Remember that it is a life-and-death question with them; therefore keep your heart under the influence of the Spirit of God. Make every effort in your power to let the light shine forth in good works. As you walk and work with God, ministering angels are beside you, giving you access to hearts. *16LtMs, Ms 113, 1901, par. 14*

When staying with a family, study how you can perform little acts of helpful service. If there is someone sick in the family, seek to be of assistance. Put into practice your knowledge of how to give treatment. And more than this, pray for the sick. Do not make a long prayer. Take the case right to the great Physician. He will help. *16LtMs, Ms 113, 1901, par. 15*

What a wide field for missionary effort the faithful, consecrated canvasser has before him! What blessings he will receive in the diligent performance of this work! Keep the eye single to the glory of God. In your discharge of duty never be rude. Into every family you visit, carry the fragrance of Christian politeness. Be courteous. Be pleasant. Educate yourself to speak distinctly and impressively. Place yourself in the school of the great Teacher. He will surely help you if you depend on Him for strength. As you go from house to house, never fail to manifest Christian politeness. Hide yourself in Christ, and He will work with you. *16LtMs, Ms 113, 1901, par. 16*

The Lord calls for workers to enter the ministry, and I know of no better way for a young man to obtain a fitness for the work of the ministry than by gaining an experience in the canvassing field. *16LtMs, Ms 113, 1901, par. 17*

When church members realize the importance of the circulation of our literature, they will devote more time to this work. Papers, tracts, and books will be placed in the homes of the people, to preach the gospel in their several lines. The temperance work will be carried forward. The church must give her attention to the canvassing work. This is one way in which she is to shine in the world. Then will she go forth "fair as the moon, clear as the sun, and terrible as an army with banners." [*Song of Solomon 6:10.*] *16LtMs, Ms 113, 1901, par.*

Lessons of great importance may be learned from the history of Daniel and his companions. These youth were bound together in the sacred bonds of Christian fellowship. Daniel's name is placed first on the record because he exerted a strong influence over the other three who looked upon him as a leader. Had he failed to take a firm stand for the right, had he pleased and indulged self, his companions also would have failed. They would not have been handed down to us as young men signally honored by the God of heaven.*16LtMs, Ms 113, 1901, par. 19*

We appeal to the youth of today to serve the Lord. His requirements are too sacred to be tampered with. Are you choosing your own will, choosing to gratify selfish desires and inclinations, so refusing to live out the high and holy principles of the truth? Are you among those who would sacrifice conscience to save the life?*16LtMs, Ms 113, 1901, par. 20*

In the name of the Lord I ask you to conquer all unlawful appetites and passions. Purify the soul by a belief of the truth. From the hour of birth you are under constant obligations to God. The Lord asks you to overcome by the blood of the Lamb and the word of your testimony. By striving to do this you show that you realize your obligations to Him and desire to do His will.*16LtMs, Ms 113, 1901, par. 21*

Look to God for your strength. Pray to Him in faith. Sing His praise. Be faithful in little things. It was Daniel's faithfulness in little things that enabled him to see the necessity of faithfulness in larger responsibilities. This faithfulness gave completeness to his whole life.*16LtMs, Ms 113, 1901, par. 22*

That which is worth doing at all is worth doing well. Be true to principle in the small things of life. Then you will not hesitate when the larger test of sacrifice is presented, even though life is involved. Bring your work as near as possible to perfection. He who is our example in all things says, "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*]*16LtMs, Ms 113, 1901, par. 23*

On one occasion when Christ was at the home of Lazarus, Mary sat

at His feet drinking in His precious words of instruction. Martha was busy preparing the meal, and she wanted Mary's help. "Lord," she said, "dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." [*Luke 10:40-42.*]*16LtMs, Ms 113, 1901, par. 24*

After feeding the five thousand, Christ said to the disciples, "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*]*16LtMs, Ms 113, 1901, par. 25*

Hanging in agony on the cross, bearing the sins of a guilty world upon His divine soul, the Saviour thought of His weeping mother, and committed her to the care of John, bidding him take His place as her son.*16LtMs, Ms 113, 1901, par. 26*

Let all take heed to these lessons, learning from them that nothing is too small to be done carefully. The Lord desires His children to be faithful in little things. Then they will give due attention to weightier matters.*16LtMs, Ms 113, 1901, par. 27*

## Ms 114, 1901

### Lessons from the Experience of Elisha

NP

November 13, 1901

Portions of this manuscript are published in *UL 331*.

God's servants are to work for the higher classes, but this does not mean that they are to bind themselves up with the honored of the earth, depending on them for strength, influence, and success. The Lord will often incline the hearts of those in positions of responsibility to grant favors to His commandment-keeping people. But when God's servants leave Him to solicit recognition from men of the world, they exchange power for weakness.*16LtMs, Ms 114, 1901, par. 1*

We have a most solemn work before us, the importance of which we can only understand by the light which is shining from God's Word on the past and the present. Who is holding fast the faith once delivered to the saints? Who, amid the cries of "Lo here" and "Lo there," is showing unshaken confidence in the Word of God? The faith of the present connects us with the past and points us to the future.*16LtMs, Ms 114, 1901, par. 2*

We may learn valuable lessons from the experience of the prophet Elisha. Elisha was chosen by the Lord as Elijah's helper, and through test and trial he proved himself true to his trust. He was willing to be and do anything the Lord directed. He did not seek to shun the humblest service, but was as faithful in the performance of smaller duties as of larger responsibilities. He was always willing to serve in any position to which the Lord pointed him, however disagreeable it might be to his natural inclinations. And at every step he learned lessons of humility and service.*16LtMs, Ms 114, 1901, par. 3*

"It came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said to Elisha, Tarry here, I pray thee; for the Lord hath sent me to

Bethel. And Elisha said to him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.” [2 Kings 2:1, 2.] At Bethel and at [Jericho] Elijah said to him again, “Tarry here, I pray thee,” and again Elisha replied, “As the Lord liveth, and as thy soul liveth, I will not leave thee.” [Verses 4, 6.] He would not be parted from his master. He must learn all he possibly could from Elijah before he was taken away from him. *16LtMs, Ms 114, 1901, par. 4*

“And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me.” [Verse 9.] He did not ask for worldly honor, for a high place among the great men of the earth. That for which he craved was a double portion of the spirit given to the one God was about to honor with translation. He knew that nothing but a double portion of the spirit that had rested on Elijah could fit him to fill the place Elijah had filled, because Elijah had the experience and wisdom of age which cannot by any method be imparted to the young. *16LtMs, Ms 114, 1901, par. 5*

Ministers of the gospel, had this question been asked you, what would you have answered? What is the greatest desire of your heart as you engage in the service of God? *16LtMs, Ms 114, 1901, par. 6*

In response to Elisha’s request, Elijah answered, “Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha went over.” [Verses 10-14.] *16LtMs, Ms 114,*



*1901, par. 7*

When the Lord in His providence sees fit to remove from His work those to whom He has given wisdom, He helps and strengthens their successors, if they will look to Him for aid and will walk in His ways. They may be even wiser than their predecessors; for they may profit by their experience and learn wisdom from their mistakes.*16LtMs, Ms 114, 1901, par. 8*

The Lord has a special care for His church. Those who will seek wisdom from Him will be lights in the world, shining brighter and brighter unto the perfect day. Young and inexperienced workers should not move with self-confidence, supposing themselves qualified to lead. A young worker needs a double portion of the Lord's Spirit.*16LtMs, Ms 114, 1901, par. 9*

Those who are self-sufficient, who place confidence in self, will enter into by- and forbidden paths. Many young workers have imperilled the cause of God by taking responsibilities without acknowledging the Lord or seeking to be instructed by Him.*16LtMs, Ms 114, 1901, par. 10*

## Ms 115, 1901

Be Ye Therefore Sober, and Watch Unto Prayer

NP

November 13, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” [*Luke 21:34-36.*]*16LtMs, Ms 115, 1901, par. 1*

This is the Saviour’s warning to His followers, those who have heard the precious message so mercifully sent from heaven. Those who believe this message will reveal purity, modesty, humility, and contrition. They will make an intensely practical application of the truths they hear. Their souls will be purified; for the truth is as a sharp, two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*16LtMs, Ms 115, 1901, par. 2*

Paul writes, “Ye are witnesses, and God also, how holily and unblameably we behaved ourselves among you that believe; as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” [*1 Thessalonians 2:10-13.*]*16LtMs, Ms 115, 1901, par. 3*

Our camp-meetings are held at great expense, and those who attend should come filled with an earnest desire to gain spiritual

help and strength during their stay. But I fear that many of the young people who come to the camp-meetings come only to see and be seen. If the solemn truths they hear do not find entrance into the heart, better far would it be for them to remain at home. If they hear the warnings and reproofs and invitations of the Word of God, and yet are not filled with a desire to be cleansed from all defilement, the meetings are to them a savor of death unto death. *16LtMs, Ms 115, 1901, par. 4*

Those who hear God's messages from the lips of His servants carry a heavier responsibility than before they heard. God places on them the burden of hearing aright, that they may impart to others what they hear. He who with faith and thanksgiving receives the heaven-sent instruction, finds that it is to him a savor of life unto life, purifying and ennobling him. *16LtMs, Ms 115, 1901, par. 5*

The question has been asked me, Who shall we use as special helpers in our camp-meetings? I have given those, who asked, the instruction the Lord has at different times given me. Do not accept as helpers in a camp-meeting boys and girls who do not give decided evidence that they know the meaning of true godliness. If in the home life they have not shaped their experience by the truth, if they have not gone to Jesus for help to perform everyday duties and to bear everyday trials, how can they help those who know nothing of Jesus? They need to repent and be converted. However high the profession they make, it is valueless while the life is out of harmony with the life of Christ. *16LtMs, Ms 115, 1901, par. 6*

The youth need to understand that conversion is not a passing enthusiasm or impulse. Neither is it fanaticism. It is a change of life. I am sorry to have to say that many who suppose themselves to be children of God show by their lives that conversion has brought no change to them. They do not live Christ's life. They do not obey His words. They are not striking roots down deep into the knowledge of His Word, that they may grow and bear fruit to His glory. They do not bring their thoughts into conformity to His will. *16LtMs, Ms 115, 1901, par. 7*

Harm will be done unless care is shown in selecting young people to sell our periodicals. Those who do this work exert an influence

that tells for good or evil. *16LtMs, Ms 115, 1901, par. 8*

Boys and girls who do not give evidence that they understand that religion means conformity to the will of God, who have not learned to be obedient to their parents, should not be chosen to work in connection with our camp-meetings. They are not proper representatives of Christ. They cannot serve Him acceptably, either in the reception tent or the dining tent; for their conduct is not such as to make a right impression on the minds of unbelievers. We can well spare such workers, and we are better off without their help. *16LtMs, Ms 115, 1901, par. 9*

At one camp-meeting several young girls thought it their duty to visit a ship lying in the harbor, in response to an invitation given them by the captain, who had attended a meeting on the campground. Did the Lord send these young girls to that ship, to talk with the sailors and officers? No, indeed. It was no place for them. If women visit these places at all, let it be married women, and let them be accompanied by their husbands. Young girls should never be encouraged to do this work. *16LtMs, Ms 115, 1901, par. 10*

And when a ship's captain comes to one of our meetings, let not the young girls flock around him, as if anxious for an invitation to visit his ship. *16LtMs, Ms 115, 1901, par. 11*

I wish that parents had a deeper sense of the responsibility resting on them to command their children after them in the way of the Lord. Far more vigilance should be shown in this respect. Far more practical religion should be brought into the home life. Let fathers and mothers awaken to their duty. *16LtMs, Ms 115, 1901, par. 12*

At another of our camp-meetings, a young man, an unbeliever, came into the dining tent and took his place at one of the tables. Instantly he was waited on by several young girls, who, though professed Christians, showed a great lack of propriety in their words and actions. The young man would make some foolish remark, and then all the girls would giggle. And this was kept up during the whole of his stay in the tent. What impression did this make on the strangers coming and going? Some were heard to remark that if the girls had any common sense, they would see that the man was a bad man. *16LtMs, Ms 115, 1901, par. 13*

This scene was witnessed by some who have a close connection with God and a deep interest in His work, and their hearts were filled with anxiety and pain by the indecorous conduct of those professing to be representatives of Christ.*16LtMs, Ms 115, 1901, par. 14*

In their associations with young men, young women cannot guard too carefully every approach to familiarity and commonness. The way in which girls and young women can best impress the strangers visiting our camp-meetings is by keeping in modest retirement, clothing themselves with the garment of Christian reserve.*16LtMs, Ms 115, 1901, par. 15*

This matter is nothing new to me, for again and again has the warning been given in regard to young girls carelessly placing themselves in the company of men of whom they know nothing. They may flatter themselves that they have sufficient knowledge to keep themselves from harm, but their course of action reveals their ignorance. They do not see the importance of modesty and propriety, especially in this age, when iniquity is drunk like water, when licentiousness prevails, when the history of tarnished characters and ruined lives is daily growing larger.*16LtMs, Ms 115, 1901, par. 16*

There have been young unmarried women and young married women who have claimed to have a special burden to work for the salvation of young men. Those who take charge of our camp-meetings should awake to the danger of this. Great evils have come from the desire of young women to work for young men. Thus many young women have become cheap and common. Claiming to do missionary work, they have lost all love for the truth. Some have formed marriages with worthless young men or with men twice their age. Let all beware of encouraging this class of missionary work.*16LtMs, Ms 115, 1901, par. 17*

I am seriously alarmed by the conversation of some who profess to be Seventh-day Adventists. They will sit down to partake of food, and after the blessing has been asked on the food, they will indulge in trifling conversation and loud laughter. I have heard them, and have thought, How can they laugh thus when the world is filled with

those who are languishing in poverty and discouragement, want and suffering? The loud, boisterous laugh is entirely out of place at the family board. The weak and silly giggle, represented in the Scriptures as the laughter of fools at their own folly, is displeasing to God. It is a denial of Christ. *16LtMs, Ms 115, 1901, par. 18*

The Christian is to represent Christ in the smallest actions of life. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him." [*Colossians 3:17.*] And again, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*]*16LtMs, Ms 115, 1901, par. 19*

Let us heed the admonition, "Be ye therefore sober, and watch unto prayer." [*1 Peter 4:7.*] The Bible is to be our guide in all things. Its grand truths possess power to elevate and ennoble. Like threads of gold the love of God is to run through all we do. *16LtMs, Ms 115, 1901, par. 20*

## Ms 116, 1901

### Regarding Dr. Sanderson's Work at the Sanitarium

NP

November 14, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I see a great work to be done. I am weighed down by the responsibility of deciding when to speak and when to keep silent. I fear that in the case of Dr. Sanderson, I waited too long before speaking. Last February, when I told him that he was being led by the mind of his wife, he looked at me in great amazement, and made me no answer. I was impressed by the Spirit of God to say this. I said also, You are being tempted by the enemy, and you have no power from the snare to go.*16LtMs, Ms 116, 1901, par. 1*

I believe that at the time of the General Conference Dr. Sanderson should have been transferred from St. Helena to some other place. I had been telling him that he needed to work with other experienced physicians.*16LtMs, Ms 116, 1901, par. 2*

He has acted like a man walking in his sleep. Before I went to Los Angeles, I was moved by the Spirit of the Lord to bear him a straightforward testimony regarding his true position and what would be the end if he did not change. I told him that he had before him the example of Dr. Burke and Dr. Maxson. Neither would heed the testimonies of the Spirit of God. They thought they knew better than the Lord. I said, Dr. Sanderson, you are going over the same ground. Unless you see your true position, you will walk in the light of the sparks of your own kindling, and will lie down in sorrow.*16LtMs, Ms 116, 1901, par. 3*

I presented before him the great responsibilities to be borne by God's people at this time. I said, Dr. Sanderson, the Lord expects from us more than we give Him. There is a deadness in the spirituality of the Sanitarium that frightens me. The work at this

institution has not the showing that it should have. You have been here ten years. What have you done to proclaim the truths of weighty, yes, of eternal importance? For what was this Sanitarium established? Was it not to be the means of educating people in regard to the need of health reform? But in this institution the work of health reform is on the downgrade, instead of moving onward and upward. *16LtMs, Ms 116, 1901, par. 4*

I cannot hold my peace. I must tell you, Dr. Sanderson, that you need to be much farther advanced than you are now in the knowledge of God's Word before you can give the nurses a proper training. They have been receiving a very imperfect education. In the institution there is levity and trifling. There are loud voices and silly laughter, and the patients have made complaints. Who is responsible for this? *16LtMs, Ms 116, 1901, par. 5*

Christ has told us how it will be at the close of this earth's history. "As the days of Noah were," He says, "so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of man be." [*Matthew 24:37-39.*] *16LtMs, Ms 116, 1901, par. 6*

Here we see what the condition of the great majority of men and women will be when the Son of man comes the second time, not as a Sin-bearer, but as a Sin-punisher. The age is ripe for destruction. The violence of the land is as it was in the days of Noah. And what are our sanitariums for if it is not to bear aloft the gospel standard and give the warning to the world? We have no right to cloak the truth, leaving the people in ignorance and deception. The nurses and helpers in our sanitariums should be carefully trained and educated, that they may do justice to the great work before them. Lift up the standard higher and still higher, that the world may see that we are a people who will not condescend to foolishness or frivolity in any shape. *16LtMs, Ms 116, 1901, par. 7*

About this time Dr. Sanderson's wife announced her intention of helping him in his work in the Sanitarium, declaring that she could help him better than any one else. I inquired what part of the work



was assigned her, and was told that one part of her work was to use her strong mind in helping the doctor to influence the minds of his patients. I do not think that Dr. Sanderson will ever again act a part in the Sanitarium.*16LtMs, Ms 116, 1901, par. 8*

I will now leave this subject and relate an experience given me last night. We were assembled in a solemn convocation. There were a large number present, and I had a special message to bear. I fear that I cannot reproduce the words I was moved by the Spirit of the Lord to speak.*16LtMs, Ms 116, 1901, par. 9*

What are we doing to enlighten the world? The authority of God is scarcely recognized by the beings of His creation. The mystery of iniquity is working with all deceivableness of unrighteousness in them that perish. John writes, "The whole world lieth in the evil one." [*1 John 5:19.*] And Paul declares, "The Spirit saith expressly that in the later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." [*1 Timothy 4:1, 2.*] "Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, not lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of good; holding a form of godliness, but having denied the power thereof; from these turn away." [*2 Timothy 3:1-5.*]*16LtMs, Ms 116, 1901, par. 10*

## Ms 117, 1901

### The Need of Aggressive Effort

NP

November 14, 1901

Portions of this manuscript are published in *Ev* 387; *4MR* 322.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I have been instructed that the work which has centered in Battle Creek and a few other places must now be taken to new territory. The efforts that have been put forth for those who know the truth must now be put forth for those who are perishing in ignorance. All the work that is done must [convey] the solemn message being given to the world. *16LtMs, Ms 117, 1901, par. 1*

We have neither time nor money to devote to keeping the churches alive. The churches are to find their life and strength in helping one another and in working for those who know not the truth. *16LtMs, Ms 117, 1901, par. 2*

In New York there are many who are ripe for the harvest. In this great city there are thousands who have not bowed the knee to Baal. The angel said, "Behold, I bring you glad tidings of great joy, which shall be to all people." [*Luke 2:10.*] New York contains a part of the "all people." We desire to see the new year open with teachers at work in all parts of New York. There is a work to be done in this city—a work that ought to have been done twelve years ago. It was not done; and why? Because men and women were not awake to the importance of the time in which we are living. They were unprepared to do the work that needed to be done. Those who were unconverted in regard to health reform could not work in God's order. Therefore it is that in 1901 there is a dearth of workers. *16LtMs, Ms 117, 1901, par. 3*

Every minister of the gospel should be prepared to do practical medical missionary work. The medical missionary work is to be as

closely united with the gospel ministry as the arm is united to the body. The reluctance shown to the promulgations of the principles of health reform is caused by an unwillingness to deny self. In our large cities, the medical missionary work must go hand in hand with the gospel ministry. It will open doors for the entrance of truth. *16LtMs, Ms 117, 1901, par. 4*

The circulation of books on present truth is to take the gospel out [to] many hands, filling minds with thoughts of the science of salvation. *16LtMs, Ms 117, 1901, par. 5*

All the efforts of man to prevent the fulfilment of the Word of God are unavailing. Of John the Baptist's work we read, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. ... Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said to them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [*Matthew 3:1-3, 5-12.*] *16LtMs, Ms 117, 1901, par. 6*

If repentance is genuine, it will produce good works. Christianity is not a collection of rules and regulations, but a wonderful prescription, in following which man obtains a healthy body and a sound mind. The Bible presents a cure for spiritual and physical disease. Christ gave His life for those who will accept life through

Him. He says to the trembling sinner, Lean on Me. I am the propitiation for your sins, your Justifier, your Righteousness. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. On Him were laid the iniquities of us all. Shall we not avail ourselves of the power He has placed in our hands for the recovery of the blessing lost through disobedience?*16LtMs, Ms 117, 1901, par. 7*

Through Christ we gain eternal life. We are not worthy of this life. The sentence of death was passed on us. But the sinless One, who had done nothing worthy of death, offered Himself as a sacrifice for us. Partaking of the divine nature, we may escape the corruption that is in the world through lust. Clothed with the robe of the Saviour's righteousness, we may stand justified before the Father, accepted in the Beloved.*16LtMs, Ms 117, 1901, par. 8*

There comes to us the question, Are you carrying a burden for the unsaved? Do you know what Christianity means? Search the Bible. Not only ministers are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not only ministers, but all who take their stand under the bloodstained banner of Prince Emmanuel are to work for the Master, presenting to the sinsick the wonderful gospel remedy.*16LtMs, Ms 117, 1901, par. 9*

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers to gather the lost sheep into the fold? There are thousands upon thousands in ignorance who might be warned. Pray as you have never prayed before for the power of Christ. Pray for the inspiration of His Spirit, that you may be filled with a desire to save the perishing.*16LtMs, Ms 117, 1901, par. 10*

Let the prayer ascend to heaven, "God, be merciful to us, and bless us, that Thy way may be known upon the earth, and Thy saving health among all nations." [See *Psalms* 67:1, 2.] If you seek to answer this prayer, you will go forth into the world as an earnest, medical missionary for the Lord.*16LtMs, Ms 117, 1901, par. 11*

The canvassing work is in a dying condition. Let God's remedy be applied.*16LtMs, Ms 117, 1901, par. 12*

The Saviour is the most inspiring of all teachers. He gives life to the teaching of those who place themselves under His control.<sup>16</sup>*LtMs, Ms 117, 1901, par. 13*

## **Ms 117a, 1901**

### Fragments/Respect for Aged Workers

NP

November 14, 1901

Portions of this manuscript are published in *RY* 32-33; *6BC* 1112; *7BC* 918; *Ev* 173.

#### **Respect for Aged Workers.**

The Word of God is to be obeyed. Believers are to be united in Christian love and fellowship. All egotism and Pharisaism is to be put away. There is to be no measurement of one another. Let us remember the words, "All ye are brethren." [*Matthew* 23:8.] The spiritual prosperity of each church member depends on his unselfish love for others.*16LtMs, Ms 117a, 1901, par. 1*

Those who have grown old and gray in the service of God are not to be pushed aside by less experienced workers, who know very little about the labor and self-sacrifice of these pioneers. These faithful workers have borne test and trial, and because they have lost some of their vigor the Lord does not lay them aside. They have made mistakes, but they have learned wisdom from their failures. And since they have seen their errors and have learned to avoid them, are they not competent to give wise counsel?*16LtMs, Ms 117a, 1901, par. 2*

May the Lord bless and sustain the old and tried laborers. Those who have such laborers among them are highly favored. Those who are commissioned by the Lord to do a large and important work, a work that will leave an impress for good or for ill on the world, according to the way in which it is done, need to seek counsel from those who have been instructed by the Lord.*16LtMs, Ms 117a, 1901, par. 3*

#### **Tempted by Satan.**

Christ's public ministry was about to begin. He was in the wilderness, enduring temptation in our behalf, when the tempter came to Him, and showing Him all the kingdoms of the world and all the glory of them, said, "If thou therefore wilt worship me, all shall be thine." All that heart could wish was offered to Jesus, if He would but bow before the tempter. But the Saviour knew what was embraced in the temptation, and He answered, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Luke 4:7, 8.*]*16LtMs, Ms 117a, 1901, par. 4*

#### **The St. Helena Sanitarium.**

Those who are connected with the Sanitarium here need to cherish the softening, subduing influence of the Spirit of God. In the past there has been a failure to serve God acceptably. For years a deficiency has existed. The nurses and helpers have not been given that education which qualifies them to be successful medical missionaries. The defective training they have received is an offence to God, and has caused a loss that can never be repaired. The nurses have not been disciplined; they have not been trained.*16LtMs, Ms 117a, 1901, par. 5*

But in the changes that must be made in the institution, no one is to utter speeches that will be as the cut of a whip. Christ says, "My sheep hear my voice, and they follow me." [*John 10:27.*]*16LtMs, Ms 117a, 1901, par. 6*

#### **Words to Students.**

I speak to the students in our schools. Make the most of your time and opportunities. Let the peace of God rule in your hearts. Let the Word of Christ dwell in you richly in all wisdom. Then those who are connected with you will see that the vital truths of God's Word are exerting an influence on your mind and heart. If the grace of Christ is cherished in the heart, it will surely reveal itself.*16LtMs, Ms 117a, 1901, par. 7*

No one liveth to himself. Do not selfishly hoard the knowledge you receive. Do not put your light under a bushel. Improve your talents

by using them in the service of the Master. Exercise your powers for the good of others. Do not work for thanks, but for Him who has redeemed you. *16LtMs, Ms 117a, 1901, par. 8*

Keep the mind clear. If you are temperate in all things, the Lord will reward you by giving you a retentive memory. Let your speech be always with grace, seasoned with salt. *16LtMs, Ms 117a, 1901, par. 9*

You can and should make advancement in singing. Learn to sing without an instrument. When you are tempted, sing the songs of Sion. This is a weapon you can always use against discouragement. *16LtMs, Ms 117a, 1901, par. 10*

Cultivate the voice by careful exercise. Learn how to pronounce your words clearly and distinctly. *16LtMs, Ms 117a, 1901, par. 11*

In the place of playing ball for exercise, do something that you are sure will be helpful. Learn how to stand and walk correctly. Take deep, full inhalations. Use the abdominal muscles in throwing out the voice. If you expect to be a minister, go out into the groves and speak as if standing before a congregation. *16LtMs, Ms 117a, 1901, par. 12*

The teachers in our schools should remember the responsibility they are under to help the church. Their actions should strengthen the church. They should be missionaries in every sense of the word. God has given them opportunities to show that they are humble, sincere Christians. *16LtMs, Ms 117a, 1901, par. 13*

#### **A Message for God's People.**

The Lord has signally blessed the Conference that has just closed. A very plain testimony has been borne. The Lord has sent a message to His people. Will they take heed to it? Will they cleanse themselves from all iniquity? *16LtMs, Ms 117a, 1901, par. 14*

The God of Israel requires His people to put away all the practices that have been so grievous in His sight. If they will separate from all that has dishonored God, if they will heed His injunction to do justice and judgment, He will greatly bless them. *16LtMs, Ms 117a,*



**The Value of Industry.**

Time is a talent. “Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*] By the help of God you can become much more useful than you now are. You can expand. You can grow in knowledge and in understanding as you work with your hands and study with your mind, exercising proportionately the mental and physical powers. The sanctifying power of the truth will give you keen discernment and discrimination. If you keep Jesus ever before you, you will be refined and ennobled. Your affections will be purified and uplifted as you copy the Saviour’s life of industry. You will grow in strength of thought and purpose. *16LtMs, Ms 117a, 1901, par. 16*

You must receive light before you can impart light. God desires you to be good and do good, increasing the happiness of those around you. You are to adorn the doctrines of Christ our Saviour by a well-ordered life and a godly conversation. *16LtMs, Ms 117a, 1901, par. 17*

Industry is essential to godliness. Those who sink into slothfulness cannot possibly exert the influence God desires them to exert. The slothfulness that prevents one from putting to the stretch every spiritual muscle and sinew means death to spirituality unless fought against and overcome. “Watch unto prayer” is the oft-repeated admonition of Christ. [*1 Peter 4:7.*] “Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure.” [*Philippians 2:12, 13.*] God works, but the human agent has a part to act. *16LtMs, Ms 117a, 1901, par. 18*

God has pledged Himself to supply all the necessities of those who will co-operate with Him. He is ready and willing to renew spiritual and physical vigor. *16LtMs, Ms 117a, 1901, par. 19*

**Regarding Buildings Erected by Private Persons for the Work of the Cause.**

You inquire in regard to those who by self-sacrifice have erected buildings for the advancement of the cause of God. You ask whether they should be requested to turn these buildings over to the control of the Conference. Yes; if the buildings have been erected by the Conference. If erected without the assistance of the Conference, let those who erected them have the privilege of keeping the deeds in their own name, unless they wish to make them over to the Conference. *16LtMs, Ms 117a, 1901, par. 20*

#### **The Recounting of Past Experiences by Aged Workers.**

I know not how long my life may be spared or my voice heard among you. I have words to speak to you. As those who have spent their life in the service of God draw near to the close of their earthly history, they will be impressed by the Holy Spirit to recount the experience they have had in connection with His work. This is according to the will of the Lord. The record of His wonderful dealings with His people, of the manifold tokens of His great goodness in delivering them from trial, should be repeated to those newly come to the faith, who should be told also of the severe trials brought on the servants of God by the apostasy of some once united with them in labor, and of the working of the Holy Spirit to make of none effect the falsehoods told against those who were holding the beginning of their confidence firm unto the end. *16LtMs, Ms 117a, 1901, par. 21*

#### **Disregard of God's Law.**

God created the world as a home for His human family. Without exception men and women are His tenants. *16LtMs, Ms 117a, 1901, par. 22*

Had religious teachers revered and taught and practiced the law of God, the condition of the world today would have been very different from what it is. But false teachers have hated the precepts of Jehovah, because their practice has not been in harmony with them. *16LtMs, Ms 117a, 1901, par. 23*

Human laws are exalted; God's law is trampled under foot. *16LtMs, Ms 117a, 1901, par. 24*

## **Instruction to Workers.**

Let no man think that because a fellow worker does not follow his ideas and plans, he cannot be doing right. When a man thinks this, he exerts an influence which hinders God by hindering the one through whom He is working. It is God's purpose that the world shall receive the truth through the spoken and written Word. His servants are to use their varied gifts in the gospel ministry, and they are to be assisted by the printed page. This is the plan which the Lord has ordained. As it is carried out in accordance with His direction, the truth will go forth as a lamp that burneth.*16LtMs, Ms 117a, 1901, par. 25*

Through God's appointed agencies, His blessing is to come to the world. Those who will respect His Word and follow His plan will see of His salvation.*16LtMs, Ms 117a, 1901, par. 26*

Gospel ministers are to keep their sacred office free from all things secular or political, employing all their time and talents in lines of Christian effort.*16LtMs, Ms 117a, 1901, par. 27*

In the rebuke given to the slothful servant, all selfishness is rebuked. The God of heaven has made terms with His servants. He requires from them vigilant effort. The use we make of the gifts entrusted to us will determine our future destiny.*16LtMs, Ms 117a, 1901, par. 28*

Each one is to do his part with earnest determination, godly zeal, and unswerving fidelity.*16LtMs, Ms 117a, 1901, par. 29*

## **Paul's Work at Lystra.**

There sat a cripple at Lystra who had never walked. "The same heard Paul preach; who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was

before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.” [Acts 14:9-18.] *16LtMs, Ms 117a, 1901, par. 30*

But certain Jews came from Antioch, who with crafty arguments persuaded the people that Paul and Barnabas were deceivers. Fickle and easily led, the idolators readily joined the Jews in their persecution of the disciples. Stoning Paul, they drew him out of the city, and left him for dead. *16LtMs, Ms 117a, 1901, par. 31*

But the Lord preserved the life of His servant; for his work was not done. While the disciples stood round his body, supposing him to be dead, he rose from the ground, and great joy filled the hearts of his brethren as he spoke words of courage to them, and offered thanksgiving to God. *16LtMs, Ms 117a, 1901, par. 32*

As Paul labored to proclaim the truths of the gospel, so God’s servants today are to labor. And church members should follow the laborers with their fervent prayers, which are as sharp sickles in the harvest field. *16LtMs, Ms 117a, 1901, par. 33*

All peoples, nations, and tongues are to hear the warning, and then shall the end come. *16LtMs, Ms 117a, 1901, par. 34*

The cause of God at home and abroad is one. He who enters God’s service with heart and soul and mind and strength in the great work will receive an education from the greatest of all teachers. *16LtMs, Ms 117a, 1901, par. 35*

**Timothy.**

Timothy's mother and grandmother were united in their efforts to train him for God. What was his lesson book? The Bible. Paul, his father in the gospel, declares, "From a child thou hast known the holy scriptures." [2 *Timothy* 3:15.] The faith of the mother and grandmother in the oracles of God was a constant illustration to Timothy of the blessing of doing God's will. *16LtMs, Ms 117a, 1901, par. 36*

When Timothy was little more than a boy, Paul took him with him as his companion in labor. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle. *16LtMs, Ms 117a, 1901, par. 37*

### **The Transfiguration.**

Christ chose Peter and James and John to be with Him on the Mount of Transfiguration. These disciples were to have the privilege of seeing the Saviour's humanity hidden for a time by His divinity. They were overpowered by the glorious manifestation. They knew not where they were. Heaven seemed to them to be on earth. They saw the heavenly visitants talking with Christ and heard their words in regard to His suffering and death at Jerusalem. They saw the wonderful light that surrounded their beloved Master, and writing of it afterward they said, "His face did shine as the sun, and his raiment was white as snow." [*Matthew* 17:2.] *16LtMs, Ms 117a, 1901, par. 38*

"Lord, it is good for us to be here," Peter said; "if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. While he yet spake, a cloud overshadowed them, and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man save Jesus only." [*Verses* 4-8.] *16LtMs, Ms 117a, 1901, par. 39*

### **Danger of Speculation.**

I have been requested to send out a warning to our churches, cautioning them against being deceived by men claiming to be Seventh-day Adventists, who ask them to invest money in various speculations. Beware of all such speculators. They will tell you of the great gain you will receive by investing money in their schemes, but do not allow yourselves to be deceived. *16LtMs, Ms 117a, 1901, par. 40*

Ten years ago a professed Seventh-day Adventist engaged in the land boom, buying up city lots, and selling them at a price greatly beyond their value. By his representations he deceived several of our brethren. He had been told on a certain occasion that he was no financier, that he was extravagant in the use of means. After he came to California, he wrote to me saying, "When I came here, I was in debt. Now I am worth seventeen thousand dollars. How is that for financial success?" *16LtMs, Ms 117a, 1901, par. 41*

By his representations some were induced to purchase stock in a certain mine. But they lost all the money they invested. The stock was worthless. He from whom they purchased took their money and has never refunded it. Afterward he became poor. I hear that he is now engaged in a speculation in oil, and that he has already induced our people to invest several hundred dollars. I should feel very sad to see Seventh-day Adventists deluded by his representations. *16LtMs, Ms 117a, 1901, par. 42*

#### **The Lord's Reward.**

The Lord always rewards painstaking effort. He chooses His servants from all ranks of life. *Amos*, a herdsman of Tekoa, was chosen as a prophet of Israel. *16LtMs, Ms 117a, 1901, par. 43*

#### **Directions for Work.**

After ordaining the disciples, Christ said to them, "Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." [*Matthew 10:16.*] *16LtMs, Ms 117a, 1901, par. 44*

The Lord's methods of work are to be followed. Before the Lord

sends His judgments upon men, He sends them a warning. He desires them to repent, that it may not be necessary for Him to execute His purpose against them. *16LtMs, Ms 117a, 1901, par. 45*

Our work is not to make a raid on the Government, but to prepare a people to stand in the great day of the Lord. The fewer attacks we make on authorities and powers, the more work will we do for God. He alone can make His truth triumphant. Victories are gained only through the Holy Spirit's power. When we allow ourselves to be controlled by this Spirit, we are kept by the power of God through faith unto salvation. *16LtMs, Ms 117a, 1901, par. 46*

Our work is a most solemn one. We are in danger of presenting to those ignorant of our faith ideas that are not calculated to draw them to the truth. Thus the advancement of the truth is hindered. *16LtMs, Ms 117a, 1901, par. 47*

While the truth must be defended, this work is to be done in the spirit of Jesus. If God's people work without peace and love, they work at a great loss, an irretrievable loss. Souls are driven from Christ even after they have been connected with His work. *16LtMs, Ms 117a, 1901, par. 48*

We are not to pass judgment on those who have not had the opportunities and privileges we have had. Some of these will go into heaven before those who have had great light, but have not lived up to the light. *16LtMs, Ms 117a, 1901, par. 49*

If we wish to convince unbelievers that we have the truth that sanctifies the soul and transforms the character, we must not vehemently charge them with their errors. Thus we force them to the conclusion that the truth does not make us kind and courteous, but coarse and rough. *16LtMs, Ms 117a, 1901, par. 50*

Some, easily excited, are always ready to take up the weapons of warfare. In times of trial they will show that they have not founded their faith on the solid rock. *16LtMs, Ms 117a, 1901, par. 51*

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 *Peter*

2:9.]16LtMs, Ms 117a, 1901, par. 52

Let Seventh-day Adventists do nothing that will mark them as lawless and disobedient. Let them keep all inconsistency out of their lives. Our work is to proclaim the truth, leaving the issues with the Lord.16LtMs, Ms 117a, 1901, par. 53

Do all in your power to reflect the light, but do not speak words that will irritate or provoke.16LtMs, Ms 117a, 1901, par. 54

“Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.” [Psalm 60:4.]16LtMs, Ms 117a, 1901, par. 55

### **Restoring the Weak.**

Let the men who have strength of influence remember their work. “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” [Romans 15:1.] “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.” [Galatians 6:1.]16LtMs, Ms 117a, 1901, par. 56

The restoring is to be done, not in a proud, officious, masterly manner, but in the spirit of meekness. Do not cast your brother aside, saying, He has disappointed me, and I shall not try to help him. “Bear ye one another’s burdens, and so fulfil the law of Christ.” [Verse 2.]16LtMs, Ms 117a, 1901, par. 57

### **The Coming Trial.**

Satan is presenting worldly attractions. The churches are teaching for doctrine the commandments of men. Ministers are crying, “There is no law,” failing to see that if there is no law there is no transgression.16LtMs, Ms 117a, 1901, par. 58

It is time for us to show that we have a message from the Lord—a message of no human invention. Workers who will present the truth in its simplicity are greatly needed. The last message of warning is to be given to the world. As God’s people bring the truths of His



message into the daily life, practical godliness, purity, and holiness will be seen. *16LtMs, Ms 117a, 1901, par. 59*

Trouble is coming on us as a people. In view of the common peril, let there be no more strife among us. True believers will not say, I am of Paul, or, I am of Apollos. All will have one testimony to bear, "I cleave to Christ as my personal Saviour." When the storm of persecution comes, the true sheep, knowing the shepherd's voice, will gather to Him. *16LtMs, Ms 117a, 1901, par. 60*

We can never know our weakness or our strength until we have been tested by the furnace of trial. As trials thicken around us, those who have had great light, but have not improved it, will go out from us. Giving heed to seducing spirits, they will depart from the faith. *16LtMs, Ms 117a, 1901, par. 61*

We must gain a deeper religious experience, else we shall certainly be weighed in the balances and found wanting. *16LtMs, Ms 117a, 1901, par. 62*

We are not to try to pierce the veil which hides the future from our view. God is standing at the helm. We are to acknowledge His guidance. He uses methods suitable for the maintenance and upbuilding of His kingdom. *16LtMs, Ms 117a, 1901, par. 63*

"My soul, wait thou only upon God; for my expectation is from him. He is my rock and my salvation; he is my defense, I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us." [*Psalms 62:5-8.*] *16LtMs, Ms 117a, 1901, par. 64*

#### **The Need of Humility.**

If man is humble and contrite, the Lord will teach him and will use him as His instrument. But God will not go before the man who is self-exalted, who refuses to unite with his brethren. *16LtMs, Ms 117a, 1901, par. 65*

"When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal, he died. ... According to their pasture, so

were they filled, and their heart was exalted; therefore have they forgotten me.” [*Hosea 13:1, 6.*]<sup>16</sup>*LtMs, Ms 117a, 1901, par. 66*

## Ms 118, 1901

### The Teacher's Work

NP

November 21, 1901

Previously unpublished.

Teachers are to be laborers together with God. They are to be lights in the world, revealing the gracious attributes of the Redeemer's life. To every teacher is given the sacred privilege of representing Christ. And as teachers strive to do this, they may cherish the reassuring conviction that the Saviour is close beside them, giving them words to speak for Him, leading them to see ways in which they can show forth His excellence. *16LtMs, Ms 118, 1901, par. 1*

Teachers will meet with many trials. Discouragements will press upon them as they see that their work is not always appreciated by the students. Satan will strive to afflict them with bodily infirmities, hoping to lead them to murmur against God, to close their eyes to His goodness, His mercy, His love, and the exceeding weight of glory that awaits the overcomer. *16LtMs, Ms 118, 1901, par. 2*

Let teachers remember that God is leading them to more perfect confidence in Him. His eye is ever upon them, and if in their perplexity they will look to Him in faith, He will bring them from the furnace of trial refined and purified as gold tried in the fire. He has said, "I will never leave thee nor forsake thee." [*Hebrews 13:5*.] He permits trial to come on them to draw them nearer to Him. He is always ready to deliver those who trust in Him. Let the hard-pressed, sorely tried one say, "Though he slay me, yet will I trust in him." [*Job 13:15*.] "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." [*Habakkuk 3:17, 18*.] *16LtMs, Ms 118, 1901, par. 3*

## Ms 119, 1901

### The Church in the Home

NP

November 24, 1901

This manuscript is published in entirety in *16MR 143-148*. + NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Children have not been instructed as God has declared they should be. Blind affection had led many parents to walk contrary to the Word of God. Their spiritual eyesight has been blinded, and their children have grown up undisciplined and unrestrained, a care, a burden, and a reproach to those who should faithfully have trained them. Such children are described by the apostle Paul as being “disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of all that is good.” [2 *Timothy* 3:2, 3.] *16LtMs, Ms 119, 1901, par. 1*

Fathers and mothers can clear themselves of responsibility for the corrupt actions of their own or their adopted children only by coming into the clear light of the Sun of Righteousness, seeing the great danger of their wrong course, repenting before God, and calling evil by its true name. Too often they compromise themselves by pursuing a vacillating course or by endeavoring to cover up the wicked deeds of their children. The Lord calls for a work of purification to be done in His church. Those who remain on the side of Satan must be counted as workers of evil. *16LtMs, Ms 119, 1901, par. 2*

If ungrateful children are fed and clothed, and allowed to go uncorrected, they are emboldened to continue in their course of evil. And inasmuch as their parents or guardians thus favor them, and do not require obedience, they are partakers with them in their wicked deeds. Such children might just as well be with the wicked,

whose iniquitous course they choose to follow, as to remain in Christian homes to poison others. In this age of wickedness, every Christian must stand firm in condemnation of the evil, satanic actions of wayward children. Evil youth should not be treated as kind and obedient, but as disturbers of the peace and corrupters of their companions. *16LtMs, Ms 119, 1901, par. 3*

I ask God's people to come to their senses in regard to their home duties. There are Christian parents who do not discern that Satan is working cunningly to catch unwary souls. Unless fathers and mothers become converted, unless they prayerfully consider the home duties which they have to perform, which it is sinful negligence to leave undone, unless they work strenuously at every point to outgeneral the enemy, their hearts will be pierced with many sorrows; for their children will be a disgrace to them and to the church. *16LtMs, Ms 119, 1901, par. 4*

The heads of families need to be converted. Then they would make diligent efforts to redeem their past neglect. The father should feel that he is the house-band of the family. In this age of sin and intemperance, violence and crime, he should show his true interest in his household. *16LtMs, Ms 119, 1901, par. 5*

With what care parents should guard their children from careless, loose, demoralizing habits! Fathers and mothers, do you realize the importance of the responsibility resting on you? Do you allow your children to associate with other children, without being present to know what kind of an education they are receiving? Do not allow them to be alone with other children. Give them your special care. Every evening know where they are and what they are doing. Are they pure in all their habits? Have you instructed them in the principles of moral purity? If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, let not another day pass without confessing to them your neglect to do this. Then tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Let each help the other in the performance of duty. *16LtMs, Ms 119, 1901, par. 6*

We have come to a time when every member of the church needs to take hold of medical missionary work. On every hand we see

those who have had much light and knowledge, and all the advantages that could be given them, deliberately choosing evil in the place of righteousness, mercy, and the love of God. Making no attempt to reform, they are becoming the agents of Satan and are continually growing worse and worse. *16LtMs, Ms 119, 1901, par. 7*

Let our people show that they have an interest in medical missionary work. Let them study the books that have been written for our instruction in these lines. These books deserve much more attention, respect, and appreciation than they have received. I understand that Dr. Kellogg has published a new book, which has been written for the special purpose of instructing others in the health principles that it is for the advantage of all to understand. Those who follow these principles will be greatly blessed, both physically and spiritually. The understanding of the philosophy of health is true, sensible knowledge—knowledge that will be a safeguard against the evils that are continually increasing. *16LtMs, Ms 119, 1901, par. 8*

Many who desire to become intelligent in medical missionary lines have home duties that they cannot neglect. These may learn many things in their own home, thus increasing their ability to help others. Fathers and mothers, there is much that you may learn in regard to the expressed will of God concerning true missionary work. Obtain all the help you can from the study of our books and publications. I see great advantage in every family reading *Good Health*. It is full of valuable information. Let every family obtain instruction from this journal. It is a physician that you may always have in your home. *16LtMs, Ms 119, 1901, par. 9*

Fathers and mothers, take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach your children the importance of taking care of the body—the house they live in. Form a home reading circle, in which every member of the family lays aside the busy cares of the day and gathers for study. Fathers, mothers, brothers, sisters, take up this work unitedly, and see if the home-church will not be greatly improved. *16LtMs, Ms 119, 1901, par. 10*

Especially should the young women who have been accustomed to

read novels and cheap storybooks join in the evening family study. The Lord has appointed them to be His helping hand. Young women, read the literature that will give true knowledge and that will interest the entire family. Say firmly, "I will not spend my precious moments in reading that which will be of no profit to me. I will devote my time to God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's property, and I will not take them where I shall hear the subtle reasoning of the enemy. My voice must not in any way be subject to a will that is not under the influence of the Spirit of God." *16LtMs, Ms 119, 1901, par. 11*

If in every church the young men and the young women would solemnly consecrate themselves to God, if they would practice self-denial in the home, relieving their tired, careworn mothers, what a change would take place in our churches. The mother could find time to make neighborly visits. When opportunity offered, the children could give assistance by doing, <when quite young,> little errands of mercy and love to bless others. Thus thousands of the homes of the poor and needy could be entered. Books relating to health and temperance could be placed in many homes. The circulation of these books is an important work; for they contain precious knowledge in regard to the treatment of disease—knowledge that would be a great blessing to those who cannot afford to pay for the physician's visits, or for the drugs, which, even if obtained, would be only an injury. *16LtMs, Ms 119, 1901, par. 12*

I ask the church, Will you remain in the condition of the Laodicean church, or will you change your position? In the name of the Lord I call upon every family to show its true colors. Reform the church in your own home. Let your conversation be pure and elevating. *16LtMs, Ms 119, 1901, par. 13*

Arouse, parents, and be converted! Let the light of your sanctification shine forth in clear, distinct rays. The great day of salvation has come. Those who humble themselves, repenting, confessing their sins, and drawing near to God, will find that God will draw near to them. Let us fear to continue in transgression. Everywhere let it be known that it is the Father's will that every one who seeth the Son, and believeth on Him, shall have everlasting life. *16LtMs, Ms 119, 1901, par. 14*

“The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” [*Titus 2:11-14.*]<sup>16</sup>*LtMs, Ms 119, 1901, par. 15*



## Ms 120, 1901

### Fidelity to Principle

#### NP

November 24, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

All who are living in this world are amenable to the law of God; for they are dependent on God for life and are living in His home—the earth. Every business transaction, whether pertaining to secular or religious matters, is to be in accordance with the principles of God's wise and holy and just law. In all commercial matters, in all agricultural interests, God's law is to be the standard. Religion is not something that has no relation to the common business vocations of life; something that is to be kept within a certain prescribed limit. It is to be brought into the daily experience.<sup>16</sup>*LtMs, Ms 120, 1901, par. 1*

Men who occupy high places in courts of justice may ignore the law of God, but that does not detract one jot or tittle from its claims. During Christ's ministry on earth, a lawyer came to Him with the question, "Master, what shall I do to inherit eternal life?" This is a positive question, and it received just as positive an answer. And the question and answer mean much to us, for they tell us how to secure our present and eternal welfare. Jesus said to the lawyer, "What is written in the law? how readeest thou?" He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said, "this do, and thou shalt live." [*Luke 10:25-28.*] Then a clear sense of conviction came to the lawyer. He realized that he had not obeyed the Lord in the light of the law, the claims of which are binding on all. He had known the theory of life, but had not brought it into the practical life.<sup>16</sup>*LtMs, Ms 120, 1901, par. 2*

When Christ came to this world, He found the leaders of His people proving untrue to their sacred trust. Many of the people came a long distance to attend the passover, and after reaching Jerusalem purchased animals for offerings. The priests and rulers took advantage of this, buying animals at a low figure and selling them at exorbitant prices. Professedly these merchants in the temple were obeying the principles of truth, but they took unjust advantage of circumstances. *16LtMs, Ms 120, 1901, par. 3*

Although it had been foretold that in a few years hence the temple would be destroyed, yet Christ and His disciples sought to give all possible dignity and sacredness to the temple and its services, which, according to the appointment of God, were to continue until type met antitype in the death of the Lamb of God. Christ cleansed the temple of the shameful traffic. "Take these things hence," He said. "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." [*John 2:16; Matthew 21:13.*] Here He referred to the robbery of the priests in taking advantage of circumstances to charge exorbitant prices. *16LtMs, Ms 120, 1901, par. 4*

The Jews were very proud of the richness and beauty of the temple. But the outside adornment did not sanctify the worshipers. In language that could not be misunderstood, Christ declared that the temple was desecrated by the conduct of the men who claimed to be performing acceptably the sacred services ordained by God. *16LtMs, Ms 120, 1901, par. 5*

These men charged Christ with profaning the temple, and declared that He was its enemy. But before all the people, He demonstrated that He was a truer friend to the temple than were the priests and rulers who were violating its sacredness. *16LtMs, Ms 120, 1901, par. 6*

Those who are bearing responsibilities in our institutions should in their business relations strictly follow Bible principles. Why are church members guilty of transgressing the law of God in their dealings with their fellow men? Why do those who claim to be followers of the Saviour take advantage of those who have confidence in their integrity because they are church members?

Why are professing Christians dishonest in their transactions, unfair in buying and selling, as were those who in Christ's day carried on a dishonest traffic in the very courts of the temple? All who disregard the divine precepts will suffer the consequences that must come upon every transgressor, every rebel against the Creator and Redeemer of the world. *16LtMs, Ms 120, 1901, par. 7*

## Ms 120a, 1901

### The Debt on the Healdsburg Church

NP

November 29, 1901

Previously unpublished.

While attending the Oakland camp-meeting, a proposition was made that the Conference be requested to help in paying the debt on the Healdsburg church, and that they put in good repair the church building. During the meeting, I was instructed that the debt on the church should have been paid long ago, and would have been paid, if the church members had truly realized their responsibility. *16LtMs, Ms 120a, 1901, par. 1*

If all would now come into right relation to God, there would be a searching of heart, a deep conviction of sin, and a true repentance for the selfishness and covetousness that have been shown in withholding the means that should have been given years ago. And the brethren and sisters would bear witness to the genuineness of their repentance and reformation by bringing to the Lord's treasury liberal trespass offerings and sin offerings. Bible restitution should be made for taking unlawful advantage. But let every one consider for himself how he desires to appear before the Judge who reads every motive, every intent and purpose of the heart, and then decide what he should do to make clear his own case in the heavenly court. *16LtMs, Ms 120a, 1901, par. 2*

Dishonor has been brought upon the name of Christ and upon His church, because many who claim to follow Him have been unchristlike in words, in spirit, and in business dealings. Reproach has been brought upon the truth of God by the inconsistent course of those who claim to believe His Word and to make it their rule of action. While pretending to be saints, many have acted like the worst sinners. Using the name of Christian as a cloak under which to hide their evil deeds, they have encouraged others to go astray. *16LtMs, Ms 120a, 1901, par. 3*

The Lord is fully acquainted with every perversion of the talent of speech, and with every deception practiced by those who claim to accept the truth on the terms that He proffers. He witnesses the uncontrolled temper and the wickedness of those who claim to be His children, but who in practice are like the Sodomites. He deals with individuals. How will those who have robbed God for years meet the Judge of all the earth in the judgment?*16LtMs, Ms 120a, 1901, par. 4*

The question is asked, “Will a man rob God?” [*Malachi 3:8.*] In more ways than one it is possible to rob Him. Those who claim to be Christians have covenanted with Him to make an unreserved consecration of themselves—heart, soul, mind, and strength—to His service. But many have not kept their solemn vow. Their names are on the church book, showing that they have pledged themselves to do the whole will of God; yet in their business life they are making a record before the world just like the record of avowed sinners. They behave as do the children of the wicked one. All such persons are crucifying Christ afresh, putting Him to open shame.*16LtMs, Ms 120a, 1901, par. 5*

How many there are who would sell their Lord, as did Judas! How many there are who are betraying their Lord to gain financial advantages! They may not know that they are doing this. Judas thought he would take revenge upon Christ, because the Master had not endorsed all his movements. At this very time Judas was acting directly contrary to the law of God, by taking advantage of his position as treasurer to appropriate for his personal use that which was the property of another. He carried the bag containing the means contributed for the expenses of the church, and from it took money for himself.*16LtMs, Ms 120a, 1901, par. 6*

When Judas sold Jesus for thirty pieces of silver, he thought that his Master would not suffer Himself to be taken, but would deliver Himself from His enemies. Judas reasoned that, this being so, the money he received for the betrayal would result in Christ’s being placed on trial for His life. Judas thought he was making a shrewd deal. His satanic cupidity cost him his life. Seeing the result of his wicked scheming, he hated the coveted price. “He cast down the pieces of silver in the temple, and departed, and went and hanged

himself." *Matthew 27:5*. His terrible end is recorded as a warning to all succeeding ages, and till the close of time will remain as a warning against covetousness. *16LtMs, Ms 120a, 1901, par. 7*

Brethren and sisters of the Healdsburg church, to you I am instructed to say, Beware how you deal with your present opportunities. Let not this time pass without falling on the Rock and being broken. In the church are men and women who need a reconversion. I call upon everyone to arouse from your indifference and to discern your destitution of true grace. Thank God that it is not yet too late for wrongs to be righted. Be thankful that the Lord has not said of you, "Cut down the unfruitful tree, and let another that will bear fruit take its place." [See *Luke 13:7*.] *16LtMs, Ms 120a, 1901, par. 8*

In every family thorough work should be done. Fathers and mothers, what example have you given to your children? There needs to be close examination in regard to this matter, for the work of purification must begin in the home. Let parents and children seek God together. *16LtMs, Ms 120a, 1901, par. 9*

Let every member of the church begin to search his heart before God, not stopping short of finishing the work begun in his heart. Seek to know your own sinfulness in the sight of heaven, that you may repent before it is everlastingly too late. *16LtMs, Ms 120a, 1901, par. 10*

Today I cannot write all that might be written, for my heart has been so deeply pained that I cannot find relief. *16LtMs, Ms 120a, 1901, par. 11*

## Ms 121, 1901

### Physical Labor

NP

November 28, 1901

Portions of this manuscript are published in *CG 355*. <sup>+NoteOne</sup> or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The father and the mother should prayerfully and unitedly bear the grave responsibility of guiding their children aright. Whatever else they may neglect, they should never leave their children free to wander in paths of their own choosing. *16LtMs, Ms 121, 1901, par. 1*

The father should be the faithful high priest of the home, the house-band of the family. He should not become so absorbed in business life or in the study of books that he cannot take time to study the nature and the necessities of his children, and devise ways by which they may be kept busy in useful labor that is agreeable to their individual dispositions. *16LtMs, Ms 121, 1901, par. 2*

The carelessness of parents, in failing to furnish employment to the children that they have taken the responsibility of bringing into the world, has resulted in untold evil, imperiling the lives of many youth and greatly crippling their usefulness. It is a great mistake to permit young men to grow up without learning some trade. To the parents of ancient Israel, God gave a positive command that every child must learn a trade. *16LtMs, Ms 121, 1901, par. 3*

Children endowed with most precious, rich capabilities have not received the faithful, thoughtful care that should have been given them. <They are not taught to exercise tact and ingenuity.> It is not right for parents—and especially the father—to excuse themselves from exercising painstaking care in giving instruction to their children. *16LtMs, Ms 121, 1901, par. 4*

## Ms 122, 1901

### The Law

#### NP

November 23, 1901

This manuscript is published in entirety in *8MR 98-100*.

As a result of Adam's disobedience, every human being is a transgressor of the law and is sold under sin. Unless man repents and is converted, he is under bondage of the law, serving Satan, falling into the deceptions of the enemy, bearing witness against the precepts of Jehovah. Only by perfect obedience to the requirements of God's holy law can man be justified. Let those whose natures have been perverted by sin ever keep their eyes fixed on Christ, the Author and the Finisher of their faith. *16LtMs, Ms 122, 1901, par. 1*

No one who believes in Jesus Christ is under bondage to the law of God; for His law is a law of life, not of death, to those who obey its precepts. All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement—at-one-ment with God. *16LtMs, Ms 122, 1901, par. 2*

Through faith in Christ, obedience to every principle of the law is made possible. Thus Paul learned that "the law is holy, and the commandment holy, and just, and good." For our benefit he questions, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." [*Romans 7:12-14*.] *16LtMs, Ms 122, 1901, par. 3*

In the past, many, who wilfully disregarded the law of God, were not led to love and obey His law by the threatened judgments that will surely be visited on every transgressor. In their stubborn perversity



they hated the law that condemned their wicked course of action. Their rebellion became still more decided and pronounced, bringing forth fruit unto death.*16LtMs, Ms 122, 1901, par. 4*

Unless by faith we accept the infinite plan of salvation, we are without divine wisdom. But every one who believes in Christ, everyone who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, everyone who resists temptations and in the midst of evil strives to copy the pattern given in the Christ-life, will, through faith in the atoning sacrifice of Christ, become a partaker of the divine nature, having escaped the corruption that is in the world through lust.*16LtMs, Ms 122, 1901, par. 5*

Those only, who through faith in Christ obey all of God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts, including the one relating to the observance of the Sabbath, the seventh day of the week, the day that He blessed and sanctified, "because that in it He had rested from all His work." [*Genesis 2:3.*]*16LtMs, Ms 122, 1901, par. 6*

From the pillar of cloud Jesus "spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [*Exodus 31:12, 13.*] The Sabbath is a pledge given by God to man—a sign of the relation existing between the Creator and His created beings. By observing the memorial of the creation of the world in six days, and the rest of the Creator on the seventh day, by keeping the Sabbath holy according to His directions, the Israelites were to declare to the world their loyalty to the only true and living God, the Sovereign of the universe.*16LtMs, Ms 122, 1901, par. 7*

By observing the true Sabbath, Christians are ever to bear to the world faithful witness of their knowledge of the true and living God as distinguished from all false gods; for the Lord of the Sabbath is the Creator of the heavens and the earth, the One exalted above all other gods.*16LtMs, Ms 122, 1901, par. 8*

"Ye shall keep the sabbath therefore; for it is holy unto you. ... Six

days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” [Verses 14-17.] *16LtMs, Ms 122, 1901, par. 9*

By these words Christ has placed this matter beyond all the sophistry of human conjecture. “And he (Christ) gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” [Verse 18.] Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God’s appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath. *16LtMs, Ms 122, 1901, par. 10*

## Ms 123, 1901

### Injurious Effects of Wrong Habits

NP

November 28, 1901

Portions of this manuscript are published in *Te 68-69*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Though formed in the image of God, men contract habits that destroy their appreciation of what God designed them to be. These human beings manifest their inferiority by persisting in the use of tobacco and liquor, thus benumbing the sensibilities of the soul. <They cannot discern sacred things.> *16LtMs, Ms 123, 1901, par. 1*

Those who are enveloped in the fumes of tobacco cannot feel the influence of the truths of God's Word. They cannot appreciate God or heavenly things. They cannot discern the smiles of God revealed by nature in the opening buds and in the flowers in full bloom. The created works of God are an expression of His love to man. Yet, even while in beautiful parks, this class of men must have with them the idol that they worship, else they would forgo all the pleasure they might otherwise have. *16LtMs, Ms 123, 1901, par. 2*

By unmistakable signs, many members of the human family show to the world that they are practicing habits that place them in an order of life inferior to the brutes. They debase themselves below the animals, which have no power to become acquainted with God, to acquire religious knowledge or to intelligently understand and appreciate social life. Bringing upon themselves inferiority of morals, they become a nuisance in the world. <Men are wedded to tobacco and liquor.> What a sad condition for the heavenly intelligences to behold! *16LtMs, Ms 123, 1901, par. 3*

Covetous self-indulgence serves to bind many to the practice of a vile habit that has no foundation in nature. So powerful is the habit when once formed, that the use of tobacco becomes popular. An

example of sin is set before youth, whose minds should be disabused of all thought that the use of the narcotic is not harmful. They are not told of its injurious effects on the physical, mental, and moral powers.*16LtMs, Ms 123, 1901, par. 4*

If a follower of Christ allows himself to be led astray by the influence of others, and conforms to the fashionable dissipation of the world, he is under Satan's sway, and his sin is even greater than is the sin of avowed unbelievers—the ungodly—because he is standing under false colors. His life is inconsistent: professedly a Christian, in practice he is yielding to unnatural, sinful propensities <that war against the purification and elevation necessary for spiritual superiority>.*16LtMs, Ms 123, 1901, par. 5*

Sunday school teachers, who should be examples in Christian life, are worshiping at the shrine of self-indulgence, wasting on themselves God's money, which might be expended in missionary work to advance the knowledge of truth. They are not sufficiently converted to practice self-denial and to reveal a love for perishing souls. They continue their darling indulgence in using a nerve-destroying, debasing narcotic.*16LtMs, Ms 123, 1901, par. 6*

How does God look upon the men claiming to be Christians, missionaries, stewards of His property, yet who are wasting His money upon themselves? What entreaties are made to give up the self-destroying habit and expend the amount that has been spent each week for tobacco in benefiting the cause of God, in relieving the necessities of the hungry, and in clothing the naked? Could they see that they are a blot on the Lord's creation, they might change.*16LtMs, Ms 123, 1901, par. 7*

God has arranged that there should be a tree of knowledge, the fruit of which no man can safely pluck and eat. Let none covet such knowledge. All who to their own injury break God's law by indulging in foolish lust, may be urged, entreated, and prayed for ever so faithfully, to give up a practice that is defiling to body, soul, and spirit; yet, although they may claim to be Christians, in the blindness of passion they are so desirous of holding to their injurious indulgence that they are unwilling to make an effort to overcome on the point of appetite.*16LtMs, Ms 123, 1901, par. 8*

Becoming conformed to the habit, in practice they are in fellowship with the world. All such who claim to be Christians have no right to assume this name, for a Christian is one who is Christlike. When the judgment sits, and all are judged according to the deeds done in the body, they will learn that they have misrepresented Christ in practical life and have not made themselves a savor of life unto life, but a savor of death unto death. In fellowship with them will be a numerous company who have conformed to lustful practices, but numbers will neither excuse their iniquity nor lessen their condemnation for destroying the brain nerve power and the physical health. <All will be judged personally. They will stand before God to hear their sentence.>*16LtMs, Ms 123, 1901, par. 9*

\*\*\*\*\*

The subject of how to preserve health is one of great importance. When this subject is taken up in the fear of God, human beings living in this degenerate age will prove by actual experience that it is best for physical health and for spiritual advancement to observe simplicity in diet.*16LtMs, Ms 123, 1901, par. 10*

Daniel's history is of the highest value. By a ten-day trial Daniel and his fellows demonstrated the advantages of temperance in eating and of strict abstinence from fermented wines. The results of his adherence to the principles of health reform were most telling. In his experience, while gaining an education, he proved the advantage of an abstemious diet over the rich food and the wines he would have had at the king's table.*16LtMs, Ms 123, 1901, par. 11*

Too great a variety of foods should not be taken into the stomach at one meal; for fermentation is set up, and injurious results are felt. Subsisting on a diet of fruits and grains properly prepared in the most simple, natural form is the very best way to preserve the health of the digestive organs, which do the work required for the nourishment of the human organism.*16LtMs, Ms 123, 1901, par. 12*

## Ms 124, 1901

### Satanic Literature

NP

December 9, 1901 [typed]

This manuscript is published in entirety in *17MR 236-243*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” [*Revelation 14:6-8*.] *16LtMs, Ms 124, 1901, par. 1*

“And the third angel followed them.” [*Verse 9*.] The first and the second angels’ messages are of great importance and are followed by the third angel’s message. All three should be understood and combined. The warning contained in these messages means much more to the whole world than the majority of God’s people comprehend. We are in the Lord’s great day of preparation. *16LtMs, Ms 124, 1901, par. 2*

Satan is watching all the outposts to see where he can steal an entrance. For years he has been working with all his deceivableness of unrighteousness to find standing room in the Review and Herald Publishing House. And he has found it. He has been allowed to come into the very place that should ever have been regarded as a sacred, holy place, the temple of God, from which the Lord would send forth clear, bright rays of light to all parts of the world. Satan has succeeded in placing in the hands of the employees of our publishing houses a class of literature that is

prepared to deceive, if possible, the very elect. Matter containing dangerous errors has been brought into our office of publication, and these errors have been perpetuated by being printed on our presses and published in book form. These principles of evil have influenced the minds of those who have handled this matter. As a result, souls will be lost to the cause of God. Already, some have nearly lost their sense of discernment between truth and error.*16LtMs, Ms 124, 1901, par. 3*

Even the men who are endeavoring to exalt their own sentiments as wonderful science are astonished that men in positions of responsibility in our office of publication—a printing office set for the defense of the truth of God—have consented to print their books. To do this outside work, the managers of the publishing house have neglected to do the work that they should have been doing. The denominational work has been delayed, while the commercial work, which should ever be regarded as second in importance to our own work, has been made first. The employees have worked on books containing spiritualistic, demoralizing theories. They have spent their time on strange matter, much of which is filled with satanic science. <They have not taken the lesson of [the experience of] Nadab and Abihu who confused their senses by the use of wine and could not discern between the sacred and common fire.>*16LtMs, Ms 124, 1901, par. 4*

God has not appointed us to the work of publishing satanic theories. This class of literature has been represented to me as counterworking the means that should ever be used to meet the foe on his own ground. Books containing false theories have been permitted to come from an office controlled by Seventh-day Adventists, while the very books that the managers should have been active and zealous in circulating everywhere have been left to lie unused on the shelves. When the pure truth is mingled with the slime of satanic deceptions, how can God work for the advancement of His cause?*16LtMs, Ms 124, 1901, par. 5*

The very fact that satanic literature has come from the presses of the Review and Herald office is a victory for the forces of Satan; for seemingly it bears the endorsement of the office, and the enemy will use this fact to influence others to accept this objectionable

matter. Satan is now working “with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.” [2 *Thessalonians* 2:9, 10.] *16LtMs, Ms 124, 1901, par. 6*

In the place of treating the commercial work as something of secondary importance, those in positions of trust have treated it as being of primary importance. Books that should have been circulated in these critical times have been put aside until the worldly work had first been finished. The very class of literature that God has especially condemned has been allowed to come in. *16LtMs, Ms 124, 1901, par. 7*

The introduction of this class of matter has been distinctly pointed out to me as the most effective way of demoralizing the apprentices. It reveals a decided lack in those who have to do with these questions. Some in responsible positions are not controlled by the Holy Spirit. The Lord regards as unfaithful stewards those who have agreed to take into the office for publication this class of literature. The apprentices working in the office have been left unguarded by unfaithful shepherds. Seeds of evil have been sown in the hearts of the apprentices and in the hearts of all who have handled this literature—seeds that will spring up and grow, “first the blade, then the ear, after that the full corn in the ear.” [*Mark* 4:28.] Thus error will continue to grow. *16LtMs, Ms 124, 1901, par. 8*

Why has this blindness been upon those to whom have been entrusted grave responsibilities in connection with our publishing houses? Why have they walked like blind men? Because they have disregarded the light that God has given them; because they have heeded neither the Scriptures nor the testimonies of warning sent them. Have they put out their eyes, that they can neither see nor understand the warnings given in the Scriptures in regard to false science? Cannot they see the necessity of having clear spiritual discernment, that they may be able to choose the good and to reject everything that has a tendency to confuse the understanding? *16LtMs, Ms 124, 1901, par. 9*

Those who have handled these publications have been brought into close connection with unseen satanic agencies. How many of those working on this pernicious matter put into their hands have been



contaminated! How many, because of their connection with the office of publication, have been injured seriously in their religious faith! In how many has confidence been weakened in the managers of the publishing interests! How many have had their faith undermined by receiving thoughts of infidelity in regard to the truth, instead of having their faith strengthened by receiving an increased knowledge of the last message of mercy to be given to the world!*16LtMs, Ms 124, 1901, par. 10*

To do the work that has been undertaken, it has been necessary to hire many apprentices. The apprentices received into our offices of publication should be given a careful, thorough education in the trade they desire to learn. And they should also be given instruction from the Word of God. But in the education of the young men and young women who have been brought into the office, there has been shown surprising looseness, carelessness, and inefficiency. By many, the Lord has been dismissed from the office as unnecessary. Every moment devoted to religious instruction has been given grudgingly, and as though a time-piece were held in the hand, that the moments for the continuation of the service might be exactly counted. Some have treated the time thus spent as so much lost time. Can we be surprised that the Lord is displeased? Can we wonder why there is a dearth of means? The Lord cannot prosper those who do a work such as has been done.*16LtMs, Ms 124, 1901, par. 11*

Some changes have been made. Last year there was a most remarkable revival meeting at the Pacific Press in Oakland, in which many were converted. I know that the ministering angels of God were there. But our mind is not at rest. This meeting has been followed up by special work, but unless the workers themselves shall day by day be guarded, Satan will seek to regain his place of control, leading them in false paths and causing them to do a strange work.*16LtMs, Ms 124, 1901, par. 12*

“It is time for thee, Lord, to work: for they have made void thy law.” [*Psalm 119:126.*] The law has been made void by those who have followed the wrong principles that have characterized the work for the past twelve years. As these things were presented before me in Australia, the whole of the *third chapter of Zechariah* was portrayed

before me. These words were repeated: “And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” [*Verses 1, 2.*]*16LtMs, Ms 124, 1901, par. 13*

Satan was accusing backsliding Israel. In like manner he purposes to point to the unprincipled proceedings of those who have had great light in these last days. He keenly observes the backsliding of those who have been placed at the head of the work—the very men who through communications have been informed that they were out of place and in error in representing the voice of the General Conference president as being the voice of God. For many years it has not been thus, and it is not thus now; nor will it ever be thus again, unless there is a thorough reformation.*16LtMs, Ms 124, 1901, par. 14*

After Satan leads men into wrong positions, he stands at the right hand of the angel as the adversary of man, to resist every effort made to save the purchase of the blood of the Lamb of God. The devil persecutes those whom he has caused to sin. He is the accuser of the brethren. Day and night he accuses them before God. This is his special work.*16LtMs, Ms 124, 1901, par. 15*

A perversion of right principles is a transgression of God’s law. Those who in their actions pervert the grand principles of His holy law are under condemnation, for the righteousness of Christ cannot cover one unconfessed sin. The law has been lightly regarded. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” [*Ecclesiastes 8:11.*] We must obey God’s law, if we are loyal to Him and accepted by Him.*16LtMs, Ms 124, 1901, par. 16*

The first step toward obedience is to examine ourselves in the light of the law, thus discovering the penalty of transgression. Those of God’s people who do not purify their souls by coming into clearer and still clearer light are a reproach to His glorious cause. Too often those who should remain true and faithful to principle are obnoxious to God, because in His justice He cannot endure the sins that they

cherish—sins that not only lead them into false paths, but cause others also to be led astray. *16LtMs, Ms 124, 1901, par. 17*

Carefully reread these two verses: “And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” [*Zechariah 3:1, 2.*] He was the representative of an imperfect, sinful people, those who had become contaminated with sin. Satan accused Joshua of being a criminal. What, then, is the only hope of the people of God in their defection of Christian character? Their only hope is reconversion, repentance toward God, and faith in our Lord and Saviour Jesus Christ, who is made unto us righteousness and sanctification. In heaven Joshua was accounted as a justified sinner. *16LtMs, Ms 124, 1901, par. 18*

Here, then, comes in the Redeemer’s work. Satan stood by the side of the angel as an adversary to accuse Joshua as a transgressor of the law. This angel, who is our Saviour, was seen by John the Revelator and represented as standing in the midst of the seven golden candlesticks, clothed with a garment down to the foot, and girt about the breast with a golden girdle. Christ is represented in actual ministry for His people, as was Joshua in the day of atonement in behalf of the children of Israel. As at that time Satan pointed to the defilement of God’s people and triumphed in their discomfiture, so he is doing now. Joshua was accused as a sinner; but Jesus Christ, the Sin-bearer, the Substitute for the offender, to whom all types point, cannot be thus accused. He is the one who takes away the sin of the repentant, believing transgressor. How sad it is that human agencies, by their loss of spirituality, make it possible for Satan to accuse them of being unworthy! *16LtMs, Ms 124, 1901, par. 19*

## Ms 125, 1901

### The Unchangeable Law of God

NP

December 9, 1901

Portions of this manuscript are published in *SD* 55, 325; *LDE* 155; *1SM* 107-108; *UL* 357; *4BC* 1178; *7MR* 334; *8MR* 346; *17MR* 28.

+Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

God chose Israel as the depository of priceless treasures of truth for all nations, and He gave them His law as the standard of the character they were to develop before the world, before angels, and before the unfallen worlds. Thus they were to represent to the world the laws of the government of heaven. By precept and example they were to bear a decided testimony for truth. God's purpose for His people is expressed in the words spoken to them by Moses: *16LtMs, Ms 125, 1901, par. 1*

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came

near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” [*Deuteronomy 4:5-13.*]*16LtMs, Ms 125, 1901, par. 2*

But through disobedience and disloyalty God’s chosen nation developed a character exactly opposite to the character God designed them to develop by obeying His law. They placed their own mold and superscription upon the truth, removing from it the superscription of God. Their minds were quickened into activity by their own ambitious projects. Satan, stirring them with a power from beneath, infused into their minds subtle sentiments derogatory to the character of God. He invented theories and opinions of every degree of merit to ensnare all classes.*16LtMs, Ms 125, 1901, par. 3*

The law of God was being buried beneath the minutiae of outward forms—such as the frequent washing of the hands before eating, and the washing of pots and cups. Tithes were exacted on simple garden herbs. To those who made so much of these minor things, Christ said, “Ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” [*Matthew 23:23.*]*16LtMs, Ms 125, 1901, par. 4*

Their religion consisted of outward ceremonies. Laying great stress upon the commandments of their own invention, and teaching for doctrine the commandments of men, they filled the minds of the people with theories and doctrines that made void the law of God.*16LtMs, Ms 125, 1901, par. 5*

Amid all this confusing din of voices there was need of a teacher direct from the heavenly universe to speak from inspired lips to human hearts, and to proclaim the <testing> truths so important to every one.*16LtMs, Ms 125, 1901, par. 6*

Christ saw the condition of the world. He came to change the order of things. The Commander of all heaven laid aside His glory, His

kingly crown, His royal robe, and clothed His divinity with humanity, that in His humanity He might touch humanity. For our sakes He became poor, that we might come into possession of eternal riches. *16LtMs, Ms 125, 1901, par. 7*

As a Teacher sent from God, Christ's work was to explain the true significance of the laws of God's government. He rescued truth from the gloomy framework of error, superstition, tradition, and worldly maxims with which men had surrounded it. Resetting truth in the framework of God's own law, He caused it to shine in its original, heavenly luster. *16LtMs, Ms 125, 1901, par. 8*

Christ separated truth from error and doubt, tradition and superstition—the mass of rubbish which man had piled around it. Tearing away the framework of error which obscured the brightness of truth, He enthroned the divine precepts in companionship with the royalty of eternal, uncorrupted truth bearing the sanction of God, the Source of all truth. *16LtMs, Ms 125, 1901, par. 9*

Had the Jewish nation received the Teacher sent from God, they would have given up the traditions and maxims handed down from rabbi to rabbi, and accumulating from age to age as other <nonessential> theories were invented. But instead of advancing from light to greater light, they took the wrong way. By sinful indulgence they expelled from the heart the love of God, the love of the principles of His holy law. The love of the world filled their hearts, prompting them to disobey. If they had hidden the law of God in their hearts, if they had given due respect to the sacred principles of this law, it would have exerted a corrective influence on the entire life, and would have remodeled their selfish, avaricious dispositions after the character of God. *16LtMs, Ms 125, 1901, par. 10*

Christ, the way, the truth, and the life, came to our world to sweep away the speculative opinions formulated by men. His work was an important one; for He sought to present truth in contrast to many false theories so destructive to the salvation of all who entertained them. He came not to abrogate the law, but to be in His life a correct expositor of the character of God as revealed in the law. *16LtMs, Ms 125, 1901, par. 11*

To remove the confusion of opinions existing everywhere concerning the meaning of the law, Christ Himself lived the law in its purity. Notwithstanding the fact that the prince of darkness unceasingly followed Christ, accusing Him and contending with Him, Christ vindicated the law of God. In His life He demonstrated that He is the word and the wisdom of God.*16LtMs, Ms 125, 1901, par. 12*

In the heavenly courts Satan claimed that the law of God's government needed amendment. If he could have made it appear that the slightest jot or tittle in the ten commandments was not based on the highest principles of justice, he would thereby have shown that the entire code is defective; for in a code of laws, no law is of more force than the one regarded as the least essential. To prove that a change should be made in one of the commandments would have been the strongest argument Satan could have used against the infallibility of God. Thus he would have made void not only one precept, but all the other precepts of Jehovah.*16LtMs, Ms 125, 1901, par. 13*

Christ came not only to vindicate the law before the inhabitants of this world, but by His life to settle forever the immutability of God's law. With intense interest the heavenly intelligences watched the conflict between Christ and Satan during Christ's life upon the earth. God designed that before the world, before angels unfallen, and before worlds unfallen, Satan should work out his principles. God would permit him to carry out to the very end his principles of rebellion against the government of heaven.*16LtMs, Ms 125, 1901, par. 14*

The treatment that the Son of God received from the manger to the cross demonstrated before unfallen worlds and the inhabitants of this world the falsity of Satan's position and the murderous character of his administration. In the place of revealing sympathy, the enemy developed his cruelty, plainly showing his deception and his guilt. The dishonor he had cast upon the principles of the government of heaven was prevailing in the human family, and the world at large was rallying under the black banner of rebellion.*16LtMs, Ms 125, 1901, par. 15*

Satan has great powers of misrepresentation and accusation. He represented the government of God in a false light. His suggestions and temptations have been presented so ingeniously, so plausibly, that the so-called Christian world has taken its stand under his banner. By pen and by voice they are endeavoring to tear down the standard of God's government, and in its place to erect a human standard. *16LtMs, Ms 125, 1901, par. 16*

We are approaching the end of this earth's history, and Satan is working as never before. He is striving to act as director of the Christian world. With an intensity that is marvelous he is working with his lying wonders. Satan is represented as walking about as a roaring lion, seeking whom he may devour. He desires to embrace the whole world in his confederacy. Hiding his deformity under the garb of Christianity, he assumes the attributes of a Christian and claims to be Christ Himself. *16LtMs, Ms 125, 1901, par. 17*

The Word of God declares that when it suits the enemy's purpose, he will through his agencies manifest so great a power under a pretense of Christianity that "if it were possible, they shall deceive the very elect." [*Matthew 24:24.*] The enemy is revealed in persons to whom he has given power to work miracles. He creates sorrow and suffering and disease. Seeming to change his attributes, apparently he heals those whom he himself has tortured. *16LtMs, Ms 125, 1901, par. 18*

The Word of God is sure, standing fast forever. Peter declares: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." [*2 Peter 1:16-21.*] *16LtMs, Ms 125,*



1901, par. 19

Deceptions of every kind will be invented. So-called higher critics will set their ingenious minds to work in an attempt to invalidate the Word of God. But there is a Higher Critic, greater than any human mind. God is light. In Him is no darkness at all. He has spoken. The human family has His decision. Those who are saved must stand under the blood-stained banner of Prince Emmanuel.*16LtMs, Ms 125, 1901, par. 20*

Men who criticize the law of Jehovah, or who by example lead men to disregard it, rebel against God. They misinterpret Him and bear false witness against Him. By their actions, <by their theology,> they bear a false testimony before the world against the character of the infinite God, placing the darkest stain upon His honor, His righteousness, His justice.*16LtMs, Ms 125, 1901, par. 21*

The plan of salvation represents to the world the character of God. God never lets go a soul that trusts in Him, believing in the Lord Jesus Christ. He never lets go one who commits the keeping of the soul to His care. Having loved them because of their love of Jesus, He loves them to the end. He has laid help upon One that is mighty. His only begotten Son is the Saviour of every one.*16LtMs, Ms 125, 1901, par. 22*

Christ paid the ransom by giving His own life. Gladly He accepted the charge, becoming man's substitute and surety, responsible for the salvation of the race. "As many as received him, to them gave he power to become the sons of God." [*John 1:12.*]*16LtMs, Ms 125, 1901, par. 23*

When a sinner accepts Christ as his personal Saviour, all his disgrace and sins are charged to Christ's own account, and there is joy in heaven that Jesus has not died in vain for that soul. To atone for the sins of every soul who accepts Him as the Redeemer, Christ would again gladly do all that is required on His part. And He will hold fast the faith of every one in Him.*16LtMs, Ms 125, 1901, par. 24*

Zechariah pictures the elect of God, showing their allegiance to His holy law in a time of unrivaled depravity, when by pen and by voice

the so-called Protestant world shows marked contempt for the law of God, revealing by its actions that it has decided not to recognize His standard as the rule of life. *16LtMs, Ms 125, 1901, par. 25*

Men have thrown off the restraint of God's law. Even the professedly Christian world has, in union with the adversary, erected a standard of its own, counterworking the work of God. [Men] have reached a point of stubborn resistance to light and knowledge. Insolent and disobedient in character, they are becoming Satan's allies to oppress and to perform acts of cruelty. In their lives the arch-deceiver's attributes are fully manifested. *16LtMs, Ms 125, 1901, par. 26*

Let there go forth from unfeigned lips the prayer, "It is time, O Lord, for thee to work; for they have made void thy law." [*Psalm 119:126.*] *16LtMs, Ms 125, 1901, par. 27*

In connection with wicked men, Satan has attempted to make of none effect God's holy law. Because sentence against their evil work has not been "executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [*Ecclesiastes 8:11.*] Men are fast becoming imbued with an intense hatred of even hearing the law mentioned. They are fast approaching the bounds set by a longsuffering God. Soon the limits of His grace will be reached. Then He will interfere, vindicating His own name, and before all the world magnifying His law as holy, just, and good, as unchangeable as His own character. *16LtMs, Ms 125, 1901, par. 28*

The eye of the Lord is upon His people. They will suffer for the truth's sake. Not always have they been firm and true to principle. Some have erected idols and served them. This has separated them from God. In the warning to the Laodicean church, the Lord sends to the erring ones a message of rebuke, calling them to repentance. He says: *16LtMs, Ms 125, 1901, par. 29*

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods,

and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”  
*[Revelation 3:14-21.]16LtMs, Ms 125, 1901, par. 30*

Some may say, Why is this message sounded so constantly in our ears? It is because you do not thoroughly repent. You do not live in Christ and have Christ abiding in you. When one idol is expelled from the soul, Satan has another prepared to supply its place. Unless you make an entire consecration to Christ and live in communion with Him, unless you make Him your Counselor, you will find that your heart, open to evil thoughts, is easily diverted from the service of God to the service of self.*16LtMs, Ms 125, 1901, par. 31*

At times you may have a desire to repent. But unless you decidedly reform and put into practice the truths you have learned, unless you have an active, working faith, a faith that is constantly increasing in strength, repentance is as the morning dew. It will give no permanent relief to the soul. A repentance caused by a spasmodic exercise of the feelings is a repentance that needs to be repented of; for it is delusive. A violent exercise of the feelings which does not produce in you the peaceable fruits of righteousness leaves you in a worse state than you were in before. Every day the tempter will be on your track with some delusive, plausible excuse for your self-serving, your self-pleasing, and you will fall back into your old practices, neglecting the work of serving God, by which you would gain hope and comfort and assurance.*16LtMs, Ms 125, 1901, par. 32*

God calls for willing service—a service inspired by the love of Jesus in the heart. God is never satisfied with half-hearted, selfish service.

He requires the whole heart, the undivided affections, and a complete faith and trust in His power to save from sin.*16LtMs, Ms 125, 1901, par. 33*

The one whose heart is wholly given to God, the one who by faith receives Jesus Christ as a personal Saviour, will reveal a steady growth in spirituality, in vigor of piety, in fixedness of purpose, in fidelity at any cost to the principles of our faith.*16LtMs, Ms 125, 1901, par. 34*

In this age of apostasy, our influence for good depends on our trust in God and our living connection with Him. We should allow no side issues to draw our feet into selfish paths. "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] If we do this, we shall increase in earnest, sanctified zeal, and shall be purified from all selfishness. "If we follow on to know the Lord," we shall know that "his going forth is prepared as the morning." [*Hosea 6:3.*]*16LtMs, Ms 125, 1901, par. 35*

God will honor and uphold every true-hearted, earnest soul who is seeking to walk before Him in the perfection of the grace of Christ. The Lord Jesus will never leave nor forsake one humble, trembling soul. Shall we believe that God will work in our hearts? that if we allow Him to do so, He will make us pure and holy, by His rich grace qualifying us to be laborers together with Him? Can we with keen, sanctified perception appreciate the strength of the promises of God and appropriate them to our individual selves, not because we are worthy, but because Christ is worthy? Not because we are righteous, but because by living faith we claim the righteousness of Christ in our behalf?*16LtMs, Ms 125, 1901, par. 36*

Those who honor God and keep His commandments are subject to the accusations of Satan. The enemy works with all his energy to lead persons into sin. Then he pleads that on account of their past sins, he should be allowed to exercise his hellish cruelty on them as his own subjects. Of this work Zechariah has written, "And he showed me Joshua the high priest"—a representative of the people who keep the commandments of God—"standing before the angel of the Lord, and Satan standing at his right hand to resist him."

[*Zechariah 3:1.*]16LtMs, Ms 125, 1901, par. 37

Christ is our High Priest. Satan stands before Him night and day as an accuser of the brethren. With his masterly power he presents every objectionable feature of character as sufficient reason for the withdrawal of Christ's protecting power, thus allowing Satan to discourage and destroy those whom he has caused to sin. But Christ has made atonement for every sinner. Can we by faith hear our Advocate saying, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" [*Verse 2.*]16LtMs, Ms 125, 1901, par. 38

"Now Joshua was clothed with filthy garments." [*Verse 3.*] Thus sinners appear before the enemy who, by his masterly deceptive power, has led them away from allegiance to God. With garments of sin and shame the enemy clothes those who have been overpowered by his temptations, and then he declares that it is unfair for Christ to be their Light, their Defender.16LtMs, Ms 125, 1901, par. 39

But, poor, repentant mortals, hear the words of Jesus, and believe as you hear: "And he answered (the accusing charge of Satan) and spake unto those (angels) that stood before him (to do his bidding), saying, Take away the filthy garments from him." I will blot out his transgressions. I will cover his sins. I will impute to him My righteousness. "And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." [*Verse 4.*]16LtMs, Ms 125, 1901, par. 40

The filthy garments are removed; for Christ says, "I have caused thine iniquity to pass from thee." [*Verse 4.*] The iniquity is transferred to the innocent, the pure, the holy Son of God; and man, all undeserving, stands before the Lord cleansed from all unrighteousness, and clothed with the imputed righteousness of Christ. Oh, what a change of raiment is this!16LtMs, Ms 125, 1901, par. 41

And Christ does more than this for them: "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the

Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” [*Verses 5-7.*] *16LtMs, Ms 125, 1901, par. 42*

This is the honor that God will bestow on those who are clothed with the garments of Christ’s righteousness. With such encouragement as this, how can men continue in sin? How can they grieve the heart of Christ? *16LtMs, Ms 125, 1901, par. 43*

We are compassed with the infirmities of humanity. So also was Christ. That He might by His own example condemn sin in the flesh, He took upon Himself the likeness of sinful flesh. Constantly He beheld the character of God, and constantly He represented that character to the world. *16LtMs, Ms 125, 1901, par. 44*

As followers of Christ, it is our duty continually to look unto Jesus. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [from character to character], even as by the Spirit of the Lord.” [*2 Corinthians 4:6; 3:18.*] *16LtMs, Ms 125, 1901, par. 45*

What is this character into which we are changed? Moses, earnestly interceding with God, presented one urgent necessity after another. He besought God to forgive the sin of apostasy into which the Israelites had fallen. He acknowledged that their sin was great, but he said: “Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.” The Lord answered, “Whosoever hath sinned against me, him will I blot out of my book.” He told Moses that if he would go before the children of Israel as their leader, he could claim the promise, “Behold, mine Angel shall go before thee.” [*Exodus 32:32-34.*] *16LtMs, Ms 125, 1901, par. 46*

The people were required by the Lord to put off their ornaments. The course that He would pursue toward them was to be determined by their attitude toward Him. “And the children of Israel stripped themselves of their ornaments by the mount Horeb. And

Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp. And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshiped, every man in his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.” *[Exodus 33:6-11.]16LtMs, Ms 125, 1901, par. 47*

Moses, feeling the weight of his responsibility, continued to plead with God. He said unto the Lord, “See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.” This assurance was not all that Moses desired. This man of God, a representative of the nation and of the time in which he lived, sought God for more than even this promise included; and he pressed his petition: “Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.” *[Verses 12, 13.]16LtMs, Ms 125, 1901, par. 48*

Again the Lord declared: “My presence shall go with thee, and I will give thee rest.” *[Verse 14.]16LtMs, Ms 125, 1901, par. 49*

Who was conversing with Moses? The only begotten Son of God, enshrouded in the pillar of cloud. Moses said, “If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for

thou hast found grace in my sight, and I know thee by name.”  
[*Verses 15-17.*]16LtMs, Ms 125, 1901, par. 50

Was Moses now satisfied? Did he cease his intercession? No. He pressed his request still further: “I beseech thee,” he said, “show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.” [*Verses 18, 19.*]16LtMs, Ms 125, 1901, par. 51

Now the glory of the Lord is revealed: “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” [*Exodus 34:6, 7.*]16LtMs, Ms 125, 1901, par. 52

The glory of God is His character, and this character was represented in the life of Jesus Christ. He declares: “The glory (character) which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [*John 17:22, 23.*]16LtMs, Ms 125, 1901, par. 53

What a wonderful possibility Christ presents before us! What fulness every one of Christ’s followers has the privilege of receiving! Nothing greater than the character that He revealed can Christ ask His Father to bestow on those who believe on Him. What largeness there is in this request!16LtMs, Ms 125, 1901, par. 54

“That he might sanctify and cleanse it [the church] with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” [*Ephesians 5:26, 27.*]16LtMs, Ms 125, 1901, par. 55

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus



Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.” [*Ephesians 1:4-6.*]16LtMs, Ms 125, 1901, par. 56

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.” [2 *Thessalonians 2:13, 14.*]16LtMs, Ms 125, 1901, par. 57

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” [2 *Timothy 1:9.*]16LtMs, Ms 125, 1901, par. 58

God is not pleased to have His commandment-keeping people—those who have acknowledged the laws of His kingdom—cover the altar with their tears, as though they were in slavery to a tyrant. God does not require His people to walk mournfully before Him. As the representatives of Christ travel heavenward, they should not make their journey one of mourning, as though sighing and crying were virtues.16LtMs, Ms 125, 1901, par. 59

We should rejoice in the Lord that we have the high and ample assurance that it is possible for us to keep the windows of the soul open toward the Sun of Righteousness. If we do this, we shall not be peevish and gloomy, but all light in the Lord. When His light shines into our hearts, we shall not be mournful; we shall not give the world the impression that the service of God is severe, taxing, and unjust.16LtMs, Ms 125, 1901, par. 60

As Christ ascended, His hands outstretched to bless His disciples, a cloud of angels received Him and hid Him from their sight. As the disciples looked with straining eyes for the last glimpse of their ascending Lord, two angels from the rejoicing throng stood by them, and said, “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” [*Acts 1:11.*]16LtMs, Ms 125, 1901, par. 61

Mark's record is: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [*Mark 16:19, 20.*]16LtMs, Ms 125, 1901, par. 62

Luke's testimony is: "And, behold, I send the promise of my Father unto you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." [*Luke 24:49-53.*]16LtMs, Ms 125, 1901, par. 63

The disciples were filled with great joy. Over and over again they repeated the words Christ had spoken to them in His last lessons, as recorded in the *fourteenth, fifteenth, sixteenth, and seventeenth chapters of John*; and every one had something to say about the instruction, especially with regard to the words of the fourteenth of John:16LtMs, Ms 125, 1901, par. 64

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [*John 14:1-3.*]16LtMs, Ms 125, 1901, par. 65

The promise that He would come again, and also the thought that He had left them His peace, filled their hearts with joy. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." [*Verses 27, 28.*] "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

[Verses 11, 12.] *16LtMs, Ms 125, 1901, par. 66*

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come,” his office work will be to “reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.” [*John 16:7-11.*] *16LtMs, Ms 125, 1901, par. 67*

Satan has made men and women his prisoners, and claims them as his subjects. When Christ saw that there was no human being able to be man’s intercessor, He Himself entered the fierce conflict and battled with Satan. The First Begotten of God was the only One who could liberate those who by Adam’s sin had been brought in subjection to Satan. *16LtMs, Ms 125, 1901, par. 68*

The Son of God gave Satan every opportunity to try all his arts upon Him. The enemy had tempted the angels in heaven, and afterwards the first Adam. Adam fell, and Satan supposed he could succeed in ensnaring Christ after He assumed humanity. All the fallen host looked upon this engagement as an opportunity to gain the supremacy over Christ. They had longed for a chance to show their enmity against God. When the lips of Christ were sealed in death, Satan and his angels imagined that they had obtained the victory. *16LtMs, Ms 125, 1901, par. 69*

It was the thought of standing under the guilt of the whole world that brought the inexpressible anguish to Christ. In the death-struggle the Son of God could rely only upon His heavenly Father. All was by faith. He Himself was a ransom, a gift, given for the freeing of the captives. By His own arm He has brought salvation to the children of men; but at what a cost to Himself! *16LtMs, Ms 125, 1901, par. 70*

All heaven and the unfallen worlds watched the conflict between Christ, the Prince of life, and Satan, the prince of darkness. What a spectacle was this conflict! It resulted in demonstrating to the heavenly universe the justice of God. *16LtMs, Ms 125, 1901, par. 71*

Two classes have ever been before the world—the obedient and

the disobedient, the genuine and the counterfeit. Amid all the temptations and the deceptions of Satan, let every one remain loyal to all of God's commandments. Then Christ will restore in man the moral image of God and will finish the work He has begun in the plan of redemption, presenting man before God clothed in His righteousness.<sup>16</sup>*LtMs, Ms 125, 1901, par. 72*

## Ms 126, 1901

### The Giving of the Law

NP

December 10, 1901

This manuscript is published in entirety in *2SAT 180-189*.

Adam was required to render perfect obedience to God, not only in his own behalf, but in behalf of his posterity. God promised him that if he would stand the test of temptation, preserving his allegiance to the Creator during the great trial to which he would be subjected, his obedience would insure his acceptance and favor with God. He would then be forever established in holiness and happiness, and these blessings would extend to all his posterity. *16LtMs, Ms 126, 1901, par. 1*

But Adam failed to bear the test. And because he revolted against God's law, all his descendants have been sinners. *16LtMs, Ms 126, 1901, par. 2*

God's law had once been written in the hearts of men and women. But their cherished sins dimmed and nearly effaced that writing. The impressions made by sin gradually wore away the impressions of the law. *16LtMs, Ms 126, 1901, par. 3*

\*\*\*\*\*

The Lord wrought wonderfully in delivering the Israelites from Egypt. He revealed Himself to them as the living God, the Lawgiver. *16LtMs, Ms 126, 1901, par. 4*

The tabernacle was the dwelling place of God upon the earth. It was divided into two parts. A veil separated the holy place from the most holy place. Here, after the fall, God met with men. Here the voice of God was often heard. *16LtMs, Ms 126, 1901, par. 5*

The cloud that guided Israel stood over the tabernacle. The glory of the cloud emanated from Jesus Christ, who from the midst of the

glory talked with Moses as He had talked with him from the burning bush. The brightness of God's presence was enshrouded in the darkness of the cloud which He made His pavilion, that the people could endure to look upon the cloud as seeing Him who is invisible. This was God's plan whereby He might approach man.*16LtMs, Ms 126, 1901, par. 6*

"And the Lord said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes." [*Exodus 19:10.*] They were commanded to wash their clothes. Sanctification to God admits of no untidiness or uncleanness of the body or of the clothing. Concerning those who are engaged in the service of God, it is written, "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." [*Leviticus 10:3.*]*16LtMs, Ms 126, 1901, par. 7*

"And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live." [*Exodus 19:11-13.*]*16LtMs, Ms 126, 1901, par. 8*

The Lord gave special directions to the Israelites regarding the preparation they were to make for this occasion when He was to talk to man. That He might fill the people with awe and lead them to realize the sacredness of the declarations He was about to give them, He expressly commanded them to take heed to themselves and not to break through the barrier placed round about the mount.*16LtMs, Ms 126, 1901, par. 9*

If the mount where the Lord manifested His glory and majesty, and from the summit of which the glory of the Lord appeared, was so sacred that one who merely touched it would have been punished by death, how sacred must be the law which the Israelites prepared to hear proclaimed from Mount Sinai! How can any one treat it indifferently! Shall it be trampled upon, scorned, and

derided?*16LtMs, Ms 126, 1901, par. 10*

In connection with religious services and our worship of God, we should consider the directions that He gave to the Israelites. All those who come into His presence should give special attention to the body and the clothing. Heaven is a clean and holy place. God is pure and holy. All who come into His presence should take heed to His directions and have the body and the clothing in a pure, clean condition, thus showing respect to themselves and to Him. The heart must also be sanctified. Those who do this will not dishonor His sacred name by worshiping Him while their hearts are polluted and their apparel is untidy. God sees these things. He marks the heart-preparation, the thoughts, the cleanliness in appearance of those who worship Him.*16LtMs, Ms 126, 1901, par. 11*

The ten commandments were spoken from mount Sinai. With awful grandeur the King of kings, the infinite God, declared His law and enjoined obedience to it. The commands, "Thou shalt," and "Thou shalt not," are plain and positive. He who has given life and preserves life has the right to command and control those who are dependent on Him for every breath they draw.*16LtMs, Ms 126, 1901, par. 12*

The first words that God spoke were, "I am the Lord thy God." [*Exodus 20:2.*] By this declaration He asserted His authority to present His claims before the people. He had freed them from their bondage, and they owed their service to Him.*16LtMs, Ms 126, 1901, par. 13*

The first commandment is a requirement in reference to man's worship.*16LtMs, Ms 126, 1901, par. 14*

The second commandment prohibits man from worshiping the true God through any creature or image. It forbids the making of any image which man might try to liken to the Creator. It forbids the making of an image of any creature to represent God or to be associated in any way with the worship of God.*16LtMs, Ms 126, 1901, par. 15*

"To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith

spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing: he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." [Isaiah 40:18-28.] *16LtMs, Ms 126, 1901, par. 16*

The Lord urges His supremacy. But Satan well knows that the worship of the living God elevates, ennobles, and exalts a nation. He knows that idol worship does not elevate, but that it degrades man's ideas by associating with worship that which is base and corrupt. He is at work constantly to draw the mind away from the only true and living God. He leads men to give honor and glory to objects that human hands have made or to soulless creatures that God has created. The Egyptians and other heathen nations had many strange gods—creatures of their own fanciful imagination. *16LtMs, Ms 126, 1901, par. 17*

The Jews, after their long captivity, would not make any image. The image on the Roman ensign or banner they called an abomination, especially when these emblems were placed in a prominent place for them to respect. Such respect they regarded as a violation of the second commandment. When the Roman ensign was set up in the



holy place in the temple, they looked upon it as an abomination.*16LtMs, Ms 126, 1901, par. 18*

The use of images by the Roman Catholic Church is antichristian. Those who worship them are commandment-breakers. Image-worship is contrary to God's positive commands. The second commandment is entirely opposed to such practices. But the popes have tampered with the commandments. In all the books of devotion given to the people, the second commandment is omitted. The third they call the second, the fourth the third; and the tenth they have divided into two. Thus in the place of conforming their practices to God's commands, they have altered His commandments to harmonize with their practices. To suit their worship they have taken away from and added to God's Word.*16LtMs, Ms 126, 1901, par. 19*

By their treatment of His Word the popes have exalted themselves above the God of heaven. This is the reason that in prophecy the papal power is specified as the "man of sin." [2 *Thessalonians* 2:3.] Satan is the originator of sin. The power that he causes to alter any one of God's holy precepts is the man of sin. Under Satan's special direction the papal power has done this very work. Although those standing at the head of the papacy claim to have great love for God, He looks upon them as haters of Him. They have turned the truth of God into a lie. Tampering with God's commandments and placing in their stead human traditions is the work of Satan and will divorce the religious world from God; for He declares, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." [*Exodus* 20:5.] God will fulfil this word. "Whatsoever a man soweth, that shall he also reap." [*Galatians* 6:7.] Pharaoh sowed obstinacy, and he reaped obstinacy. He himself put this seed into the soil. There was no more need for God by some new power to interfere with its growth than there is for Him to interfere with the growth of a grain of corn.*16LtMs, Ms 126, 1901, par. 20*

All that is required is that a seed shall be left to germinate and spring up to bring forth fruit after its kind. The harvest reveals the kind of seed that has been sown.*16LtMs, Ms 126, 1901, par. 21*

When light from God, strong and convincing, came to make known the great I AM, Pharaoh was compelled to yield. But as soon as the pressure was removed, his unbelief returned and counteracted the great light which God had given. When he refused the evidence of the first miracle, he sowed the seed of infidelity, which, left to its natural course, produced a harvest after its own kind. Afterward the king would not be convinced by any working of God's power. The monarch hardened his heart and went on from one step to another of unbelief, until throughout the vast realm of Egypt the firstborn, the pride of every household, had been laid low. After this he hurried with his army after Israel. He sought to bring back a people delivered by the arm of Omnipotence. But he was fighting against a Power greater than any human power, and with his host he perished in the waters of the Red Sea.*16LtMs, Ms 126, 1901, par. 22*

The despisers of God's law are practicing the same sin that Pharaoh practiced. They are hardening their hearts. The voice of God is rejected for human theories, for Satanic suggestions and delusions. The Holy Spirit is resisted and set aside. The iniquities of the fathers are visited upon the children. The seed that they sow by precept and example are reproduced in their children.*16LtMs, Ms 126, 1901, par. 23*

The Spirit of God keeps evil under the control of conscience. When man exalts himself above the influence of the Spirit, he reaps a harvest of iniquity. Over such a man the Spirit has less and less influence to restrain him from sowing seeds of disobedience.*16LtMs, Ms 126, 1901, par. 24*

Warnings have less and less power over him. He gradually loses his fear of God. He sows to the flesh; he will reap corruption. The harvest of the seed that he himself has sown is ripening. He has a contempt for God's holy commandments. His heart of flesh becomes a heart of stone. Resistance to truth confirms him in iniquity. It is because men sowed seeds of evil, that lawlessness, crime, and violence prevailed in the antediluvian world.*16LtMs, Ms 126, 1901, par. 25*

All should be intelligent in regard to the agency by which the soul is

destroyed. It is not because of any decree that God has sent out against man. He does not make man spiritually blind. God gives sufficient light and evidence to enable man to distinguish truth from error. But He does not force man to receive truth. He leaves him free to choose the good or to choose the evil. If man resists evidence that is sufficient to guide his judgment in the right direction, and chooses evil once, he will do this more readily the second time. The third time he will still more eagerly withdraw himself from God and choose to stand on the side of Satan. And in this course he will continue until he is confirmed in evil and believes the lie he has cherished as truth. His resistance has produced its harvest. By his example he leads others to follow the same course of resistance against God.*16LtMs, Ms 126, 1901, par. 26*

Those who transgress the law of God are teaching their children to show disrespect for this law and to rebel against the Lawgiver. They place their children in the enemy's ranks where they are cut off from the blessings of God's covenant and are brought under His judgments. If parents die while they are transgressors of God's law, their children will be inclined to do as they have done.*16LtMs, Ms 126, 1901, par. 27*

By precept and example children of ungodly parents receive an education in evil-doing. When their measure of disobedience and transgression is full, God reckons with them. Both parents and children are held accountable for their idolatry. God bears long with perverse resistance, but He will surely punish iniquity.*16LtMs, Ms 126, 1901, par. 28*

God announces Himself as "showing mercy unto thousands of them that love me, and keep my commandments." [*Exodus 20:6.*]*16LtMs, Ms 126, 1901, par. 29*

Those who obey these precepts sow seed for a bountiful and glorious harvest, for the mercy of God is shown to their children and their children's children to the third and fourth generations. This principle is of as much force today as it was when God spoke the words from mount Sinai. The Lord loves and honors obedience now just as much as when He gave His law.*16LtMs, Ms 126, 1901, par. 30*

All false worship is spiritual adultery. The second precept, which forbids false worship, is also a command to worship God, and Him only serve. The Lord is a jealous God. He will not be trifled with. He has spoken concerning the manner in which He should be worshiped. He has a hatred of idolatry, for its influence is corrupting. It debases the mind and leads to sensuality and all kinds of sin.*16LtMs, Ms 126, 1901, par. 31*

To make an image of God dishonors Him. No one should bring into service the power of imagination to worship that which belittles God in the mind and associates Him with common things. Those who worship God must worship Him in spirit and in truth.*16LtMs, Ms 126, 1901, par. 32*

They must exercise living faith. Their worship will then be controlled not by the imagination, but by genuine faith.*16LtMs, Ms 126, 1901, par. 33*

Let men worship and serve the Lord God, and Him only. Let not selfish pride be lifted up and served as a god. Let not money be made a god. If sensuality is not kept under the control of the higher powers of the mind, base passion will rule the being. Anything that is made the subject of undue thought and admiration, absorbing the mind, is a god chosen before the Lord. God is a searcher of the heart. He distinguishes between true heart-service and idolatry.*16LtMs, Ms 126, 1901, par. 34*

“Thou shalt not take the name of the Lord thy God in vain.” [*Verse 7.*] Those who are brought into covenant relation with God are pledged to speak of Him in the most respectful, reverential manner. Many refer to God and mention His name in their religious conversation much as they would mention a horse or any other common creature. This dishonors God. By precept and example, parents should educate their children on this point, lest by irreverence they grieve away God’s Spirit from their hearts and the hearts of their children.*16LtMs, Ms 126, 1901, par. 35*

Ministers, by carelessly introducing the name of God into their conversation, may teach lessons of irreverence. By mingling His holy name with common matters, they show that they are not spiritually minded; for they mingle the sacred and the common.

They are not living up to their holy profession. While claiming to be worshipers of God, they walk contrary to His law.*16LtMs, Ms 126, 1901, par. 36*

Swearing, and all words spoken in the form of an oath, are dishonoring to God. The Lord sees, the Lord hears, and He will not hold the transgressor guiltless. He will not be mocked. Those who take the name of the Lord in vain will find it a fearful thing to fall into the hands of the living God.*16LtMs, Ms 126, 1901, par. 37*

In a special sense the first four commandments reveal the duty of man to his Maker. These four precepts were written on the first table of stone. Man has a God who is the Author of his being—a God whom he must love and obey with heart, mind, soul, and strength.*16LtMs, Ms 126, 1901, par. 38*

The last six commandments, written on the second table of stone, point out man's duty to his fellow man. He who is true to his God, loving and obeying Him, will be true to his neighbor. A man who is false to his God will be false to his neighbor. Those who keep the first four commandments will keep the last six.*16LtMs, Ms 126, 1901, par. 39*

After giving the ten commandments, the Lord more explicitly enlarged upon them, laying down the principles that should be carried out in the practical life. These specifications are called judgments, or statutes, because the magistrates were to give judgment according to them. God did not speak them with an audible voice to the Israelites, but gave them to Moses, who communicated them to the people. In several instances difficult cases had arisen upon which Moses felt incapable of rendering a decision. He had supplicated the Lord to decide them for him. The Lord now gave general statutes that would govern decisions in these particular cases.*16LtMs, Ms 126, 1901, par. 40*

The Lord desired to guard the interests of servants. He commanded the Israelites to be merciful, and to bear in mind that they themselves had been servants. They were directed to be mindful of the rights of their servants. In no case were they to abuse them. In dealing with them, they were not to be exacting as the Egyptian taskmasters had been with them. They were to exercise tenderness

and compassion in the treatment of their servants. God desired them to put themselves in the place of the servants, and deal with them as they would wish others to deal with them under the same circumstances. *16LtMs, Ms 126, 1901, par. 41*

Because of poverty, some were sold into bondage by their parents. Others who were sentenced for crimes by the judges were sold into bondage. The Lord specified that even these were not to be held as bondservants for more than seven years. At the end of that time every servant was given his freedom, or if he chose, he was allowed to remain with his master. Thus God guarded the interests of the lowly and the oppressed. Thus He enjoined a noble spirit of generosity and encouraged all to cultivate a love for liberty, because the Lord had made them free. Any one who refused liberty, when it was his privilege to have it, was marked. This was not a badge of honor to him, but a mark of disgrace. Thus God encouraged the cultivation of a high and noble spirit, rather than a spirit of bondage and slavery. *16LtMs, Ms 126, 1901, par. 42*

God desires Christians to respect the liberty that He has in so marvelous a manner given them. In Christ is vested the ownership of every man. Man should not be another man's property. God has bought mankind. One man's mind, one man's power, should not rule and control another's conscience. In the sight of God, wealth and position do not exalt one man above another. Men are free to choose the service of God, to love the Lord, and to keep all His commandments. *16LtMs, Ms 126, 1901, par. 43*

How carefully God protects the rights of men! He has attached a penalty to wilful murder. "Whoso sheddeth man's blood, by man shall his blood be shed." [*Genesis 9:6.*] If one murderer were permitted to go unpunished, he would by his evil influence and cruel violence subvert others. This would result in a condition of things similar to that which existed before the flood. God must punish murderers. He gives life, and He will take life, if that life becomes a terror and a menace. Mercy shown to a wilful murderer is cruelty to his fellow men. If a wilful murderer thinks that he will find protection by fleeing to the altar of God, he may find that he will be forced from that altar and be slain. But if a man takes life unintentionally, then God declares that He will provide a place of refuge to which he can

flee. *16LtMs, Ms 126, 1901, par. 44*

“He that curseth his father, or his mother, shall surely be put to death.” [*Exodus 21:17.*] Thus God expressed His mind in regard to rebellious children. He made it a capital crime for children to curse or to smite their parents. And He will punish the parents, if they do not govern and control their children. How many children are lost to all virtue! How many are abandoned to vice and iniquity! How many abuse their own parents! *16LtMs, Ms 126, 1901, par. 45*

It was Jesus Christ Himself who gave special directions to Israel. Do these specifications testify of a Christless dispensation? Is this code of statutes of a lower order than are the statutes which are given in this age? The Lord guards the interests of His people. He gives special directions concerning the poor. How impartial are His ways! How exalted are all His requirements! *16LtMs, Ms 126, 1901, par. 46*

The Lord gave many other statutes or judgments, which were to be strictly obeyed. These are recorded in the *twenty-first, twenty-second, and twenty-third chapters of Exodus.* *16LtMs, Ms 126, 1901, par. 47*

The Lord also specified the conditions on which His people, the Israelites, would receive the promised blessing: *16LtMs, Ms 126, 1901, par. 48*

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. *16LtMs, Ms 126, 1901, par. 49*

“There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased, and inherit the land. And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.” [*Exodus 23:20-33.*]*16LtMs, Ms 126, 1901, par. 50*

These promises are given on conditions of obedience. God will bless and honor those who honor Him. The living God pledges Himself by promises to those whom He lays under obligations to Himself. His people must take Him as their Ruler. They must obey the laws of His government. They must not only refrain from worshipping all other gods, but overthrow them utterly, thus evidencing their great abhorrence of idolatry. *16LtMs, Ms 126, 1901, par. 51*

After God had given Moses various laws and ordinances, He directed him to go down to the people and acquaint them with these laws. Moses was instructed to read them to the people. While in the mount he had written them just as they had been spoken by the Son of God. “And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.” [*Exodus 24:3.*]*16LtMs, Ms 126, 1901, par. 52*

Preparation was now made for the ratification of the covenant, according to God’s directions. Moses “builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And



Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.” [*Verses 4-8.*] *16LtMs, Ms 126, 1901, par. 53*

Here the people received the conditions of the covenant. They made a solemn covenant with God, typifying the covenant made between God and every believer in Jesus Christ. The conditions were plainly laid before the people. They were not left to misunderstand them. When they were requested to decide whether they would agree to all the conditions given, they unanimously consented to obey every obligation. They had already consented to obey God’s commandments. The principles of the law were now particularized, that they might know how much was involved in covenanting to obey the law; and they accepted the specifically defined particulars of the law. *16LtMs, Ms 126, 1901, par. 54*

If the Israelites had obeyed God’s requirements, they would have been practical Christians. They would have been happy, for they would have been keeping God’s ways and not following the inclinations of their own natural hearts. Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them. *16LtMs, Ms 126, 1901, par. 55*

Bravely did the Israelites speak the words promising obedience to the Lord, after hearing His covenant read in the audience of the people. They said, “All that the Lord hath said will we do, and be obedient.” [*Verse 7.*] Then the people were set apart and sealed to God. A sacrifice was offered to the Lord. A portion of the blood of the sacrifice was sprinkled upon the altar. This signified that the people had consecrated themselves—body, mind, and soul—to God. A portion was sprinkled upon the people. This signified that through the sprinkled blood of Christ, God graciously accepted them as His special treasure. Thus the Israelites entered into a

solemn covenant with God.*16LtMs, Ms 126, 1901, par. 56*

\*\*\*\*\*

As representative of the fallen race, Christ passed over the same ground on which Adam stumbled and fell. By a life of perfect obedience to God's law, Christ redeemed man from the penalty of Adam's disgraceful fall. Man has violated God's law. Only for those who return to their allegiance to God, only for those who obey the law that they have violated, will the blood of Christ avail. Christ will never become a party to sin. Bearing the penalty of the law, He gives the sinner another chance, a second trial. He opens a way whereby the sinner can be reinstated in God's favor. Christ bears the penalty of man's past transgressions, and by imparting to man His righteousness, makes it possible for man to keep God's holy law.*16LtMs, Ms 126, 1901, par. 57*

## Ms 127, 1901

Fragments/"This is my seventh-fourth birthday ..."

NP

December 23, 1901 [typed]

Portions of this manuscript are published in *Ev* 75, 378; *4MR* 44; *5MR* 331; *6MR* 320; *10MR* 14-15; *5Bio* 140-141.

South Lancaster, Mass.

Tuesday, November 26, 1901

This is my seventy-fourth birthday. I thank the Lord for the grace and health He has given me up to this time. At present I am suffering from a severe cold. My throat and mouth are very sore. I always suffer when speaking in a small, crowded hall, as I did at Trenton. Our people there are in great need of a plain, neat, substantial meeting house. *16LtMs, Ms 127, 1901, par. 1*

Some may ask, Why does Sister White always use the words, "plain, neat, and substantial" when speaking of buildings? It is because I wish our buildings to represent the perfection God requires from His people. *16LtMs, Ms 127, 1901, par. 2*

"But," some say, "if the Lord is so soon to come, why do you urge our builders to put the best material into the buildings they erect?" Would we dare to dedicate to God a house made of cheap material, and put together so faultily as to be almost lifted from its foundation when struck by a strong wind? We would be ashamed to put worthless material into a building for the Lord. And I would not advise any one to put worthless material into a house. It does not pay. The floors of our houses should be made of well-seasoned wood. This will cost a little more, but will in the end save a great deal of vexation. The frame of a building should be well matched and well put together. Christ is our example in all things. He worked at the carpenter's trade with His father Joseph, and every article He made was well made, the different parts fitting exactly, the whole able to bear test. *16LtMs, Ms 127, 1901, par. 3*

Whatever you do, let it be done as well as upright principle and your strength and skill can do it. Let your work be like the pattern shown you in the Mount. The buildings erected will soon be severely tried. *16LtMs, Ms 127, 1901, par. 4*

From house-building precious spiritual lessons may be learned. "Ye are God's building." [*1 Corinthians 3:9.*] The Lord desires His people to teach their children the importance of bringing good timbers into their character-building, to teach them that what is worth doing at all is worth doing well. *16LtMs, Ms 127, 1901, par. 5*

All the work done in the home should be done with such painstaking effort, such care and thoroughness, that God can place His signature upon it. Nothing is to be slighted. Some may say, "I cannot spend so long over one piece of work. Time is so short." But for this very reason—because time is short—we are to do our work well. *16LtMs, Ms 127, 1901, par. 6*

While we are to guard against needless adornment and display, yet all about our persons and our buildings is to be neat and attractive. Our young people are to be taught the importance of presenting an appearance above criticism, so that the world cannot speak of us as cheap and common. They are to be taught that while our work must be carried forward with strict economy, it is not therefore to lose the charm of good taste and perfect order. *16LtMs, Ms 127, 1901, par. 7*

\*\*\*\*\*

I have been asked the question, Is it right for our people to purchase the hall in which Elder Haskell has been holding meetings in New York, seeing that this hall was once used for wicked purposes? *16LtMs, Ms 127, 1901, par. 8*

I reply, Were I at liberty to express my mind in regard to many of the fine houses in our cities, I could tell you much that would astonish you. And most revolting disclosures could be made regarding some who attend our meetings. But we do not say to our ministers, "Why do you spend your time on such a wicked audience?" What said Christ when accused of eating with publicans and sinners? "I am not come to call the righteous, but sinners to repentance." [*Matthew 9:13.*] *16LtMs, Ms 127, 1901, par. 9*

This world is our field of missionary toil, but how few among Seventh-day Adventists have realized this! The condition of our large cities is represented by the condition of the world before the flood when “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” [*Genesis 6:5.*] God-dishonoring sins are practiced by people living in lordly houses; but some of these very people, under the preaching of the last testing message, will be convicted and converted. From His inexhaustible store of grace God can endow all who come to Him. Looking upon humanity, fallen and degraded, He declares that the Holy Spirit shall be poured out upon all flesh. Many who have never heard the truth shall feel the conviction of the Spirit as they listen to the message of startling importance.*16LtMs, Ms 127, 1901, par. 10*

If the hall mentioned is in a position favorable for our work, and if God sees fit to open the way for us to purchase this hall, and it is changed from a place where God is dishonored to a place where He is honored—taken away from those who have corrupted it, and placed in the hands of a people who are striving for sanctification and holiness, will not a victory be gained for the Lord?*16LtMs, Ms 127, 1901, par. 11*

Look at this matter in a rational light, and you will see that the building is innocent of any crime. The disgrace has been brought on it by men who have perverted their God-given powers. The building itself has done nothing wrong. The behaviour of wicked men has given it a bad name. Not the building, but the men who have dishonored their Creator by a wrong use of it, should be stigmatized. They have perverted their powers by the use of strong drink—a curse that has made thousands of buildings a hell on earth.*16LtMs, Ms 127, 1901, par. 12*

The Lord knows what is best. He sees the end from the beginning. Let us leave all in His hands, accepting what He in His providence may decide is best. Do not allow the mind to be confused by erroneous reasoning or influenced by idle tales. Be at peace and rest in Jesus. He will verify His Word. If you do not obtain the hall, do not look on this as a great misfortune—a reason for becoming discouraged. Say always, The will of the Lord be done. Do what He

directs, and remember that He sees that which you cannot possibly see. Do your part, and then if the way closes so that you cannot purchase the hall, you have the satisfaction of knowing that you did your best. And you may rest in the assurance that for some reason the Lord did not bring to pass that which you desired.*16LtMs, Ms 127, 1901, par. 13*

I am so glad that we have a wise, compassionate heavenly Father who will not indulge His children to their injury. At times He withholds from us that which we greatly desire, that which it seems to us it would be for our good to possess. Let us trust Him, for He loves us. It is because He loves us that He does not always permit us to have our own way.*16LtMs, Ms 127, 1901, par. 14*

The mission established in New York by Elder Haskell must be sustained. Elder Haskell must be assisted to locate himself and his workers in a more retired place. To live in such a noisy place, so near the elevated railways, is not best for him or his workers. Elder Haskell's strength must not be drawn on too heavily. He needs more prayer and less criticism. Let those who in the past have cherished the spirit of criticism take themselves in hand and keep careful watch over every thought and word.*16LtMs, Ms 127, 1901, par. 15*

\*\*\*\*\*

I have been asked, "Shall Elder Franke take up the work in the various cities, as invited?"*16LtMs, Ms 127, 1901, par. 16*

I answer, "Leave this matter with the Lord. Let Elder Franke follow his best judgment." From the light God has given, it seems that now is the time to plan for work in Greater New York. When wise plans have been laid for this work, let these plans be decidedly and thoroughly carried out.*16LtMs, Ms 127, 1901, par. 17*

God has a people in New York City. We say to Elder Franke, Do all in your power to reach the people of New York, and let all who can sustain you in the work. The treasury is empty, but there are minutemen who will help. For Christ's sake, Elder Franke, lift the standard of the cross. Seek to diffuse light to those who are in darkness. In the name of the Lord, go forward.*16LtMs, Ms 127,*

*1901, par. 18*

In our large cities the truth is to go forth as a lamp that burneth. God will raise up laborers for this work, and His angels will go before them. Let not any one hinder these men of God's appointment. Forbid them not. God has given them their work. Let halls be hired, and let the message be given with such power that the hearers will be convinced. God will raise up workers who will occupy peculiar spheres of influence, workers who will carry the truth to the most unpromising places. Men will say Yea where once they said Nay. Those who were once enemies will become valuable helpers, advancing the work with their means and their influence. *16LtMs, Ms 127, 1901, par. 19*

Beside all waters God's messengers are to sow the seeds of truth. With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages He has counted His men and women, and has prepared the way before them, saying, "I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they shall use to the glory of My name the talents entrusted to them. They shall go forth to work for Me with zeal and devotion. Through their efforts the truth shall speak to thousands in a most forcible manner, and men spiritually blind shall receive sight and see My salvation. Truth shall be made so prominent that he who runs may read. Means shall be devised to reach hearts. There will be a great difference in the methods used in this work, but let no one because of this block the way by criticism." *16LtMs, Ms 127, 1901, par. 20*

The means in the control of wealthy men will be used to sustain the cause of the Lord. God will set in operation many plans for the accomplishment of His work. His people will concentrate their forces more and more directly on the great consummation, believing and obeying the commission: *16LtMs, Ms 127, 1901, par. 21*

"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all

things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world.” [*Matthew 28:18-20.*] “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following.” [*Mark 16:19, 20.*]*16LtMs, Ms 127, 1901, par. 22*

O, what a work there is before us! Place after place is to be visited; church after church is to be raised up. Those who take their stand are to be organized, and then the minister is to pass on to other equally important fields. Our ministers are not to hover over those who have received the truth. With Christ’s love burning in their hearts, they are to go forth to win sinners to the Saviour.*16LtMs, Ms 127, 1901, par. 23*

Just as soon as a church is organized, the members should be set to work, taught to go forth in God-given power to find others and tell them the story of redeeming love. The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of the Lord that they will at once enter the work, imparting that which they have received.*16LtMs, Ms 127, 1901, par. 24*

The newly formed churches will need to be educated. The minister should not devote so much of his time to preaching as to educating. The people are to be taught how to extend the knowledge of the truth. If they do this work successfully, they will labor so diligently that they will have no time or disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond.*16LtMs, Ms 127, 1901, par. 25*

While the new converts should be instructed to ask counsel of those more experienced in the work, they should also be taught not to put the ministers in the place of God. Ministers are not gods, but human beings, men compassed with infirmities. Christ is the one to whom all are to look for guidance. “The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fullness have all we received, and grace for grace. ... As many as received



him, to them gave he power to become the sons of God, even to them that believe on his name.” [*John 1:14, 16, 12.*]*16LtMs, Ms 127, 1901, par. 26*

“For it pleased the Father that in him should all fullness dwell; and, having made peace by the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight; if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church: whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of this glory among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily.” [*Colossians 1:19-29.*]*16LtMs, Ms 127, 1901, par. 27*

“I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.” [*Colossians 2:1-5.*]*16LtMs, Ms 127, 1901, par. 28*

“I would that ye knew what great conflict I have for you.” What was

the apostle's great desire?—"that their hearts might be comforted, being knit together in love." [*Verses 1, 2.*] Such a union is our great need. Upon it depends our success in the work of the Lord.*16LtMs, Ms 127, 1901, par. 29*

These Scriptures outline true ministry. But today the labor put forth for the churches is to a large degree made up of preaching. There is a great lack of real missionary work—earnest labor for the building up of those who need instruction in regard to the formation of a Christlike character.*16LtMs, Ms 127, 1901, par. 30*

The Sign of Discipleship.*16LtMs, Ms 127, 1901, par. 31*

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:34, 35.*]*16LtMs, Ms 127, 1901, par. 32*

"As I have loved you." [*Verse 34.*] The crowning act in the sacrifice of love was yet to come. Soon, in the scenes of the Saviour's betrayal, trial, and crucifixion, the disciples were to see the measure of His love. They were to see Him hanging on the cross in dying agony, bearing the sins of the world. In this, and in his resurrection and ascension, they were to see a love so broad and deep that all doubt as to the meaning of the new commandment would be swept away. The knowledge of the Saviour's matchless love for them was to bind them heart to heart, preparing the way for the Lord to anoint them with His Spirit. United by this love, they were to go forth to witness with convincing power to the divinity of their Leader. And their Christlike love for one another was to be the sign of their discipleship.*16LtMs, Ms 127, 1901, par. 33*

How much of this love have we shown for one another? Might we not better begin without delay to love one another as Christ has loved us? Would we not then be a power for God in the work? "By this shall all men know that ye are my disciples, if ye have love one for another." [*Verse 35.*]*16LtMs, Ms 127, 1901, par. 34*

"As my Father hath loved me, so have I loved you, continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his

love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you.” [John 15:9-12.] *16LtMs, Ms 127, 1901, par. 35*

What a change would be seen in our world if fathers and mothers would reveal this love in the home. No unkind words would be spoken. There would be no jealousy or envy, no scolding or fretting, nothing to mar the peace of the home. O that all knew the meaning of the words, “Let the peace of God rule in your hearts, ... and be ye thankful.” [Colossians 3:15.] *16LtMs, Ms 127, 1901, par. 36*

I wish to speak of some things that have been represented to me as taking place in the assembly of God’s people. Some have taken offence at things entirely unworthy of notice, and have dishonored God by giving way to the feelings of the unsubdued heart. They have misinterpreted the truth and weakened its influence. They have strengthened Satan’s kingdom; for church members who speak words that stir up strife are doing Satan’s work much more effectively than his own subjects. *16LtMs, Ms 127, 1901, par. 37*

O my brethren, why are you so easily irritated? Why do you so readily separate from one another? Do you realize that your hasty words are written in the books of heaven, to receive the same punishment as the words of a profane man? The same spirit that led him to swear led you to speak words that stirred up strife in the assembly of God’s people. Remember that by your words you shall be justified, and by your words you shall be condemned. *16LtMs, Ms 127, 1901, par. 38*

O that those who are proclaiming the most solemn message ever given to the world would realize how greatly their influence is weakened when they are suspicious of their brethren, when they allow angry words to pass their lips! The displeasure of God rests upon every one who speaks harsh, unkind words. Nothing so dishonors the Lord Jesus as a readiness on the part of church members to take offence when something occurs to displease them. The Holy Spirit is to rest upon God’s children. This is the Lord’s plan and will. But this can never be until they seek for unity, forgetting self in the desire to extend His kingdom. *16LtMs, Ms 127,*

The Saviour's prayer for His followers is: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." [*John 17:17-21.*] *16LtMs, Ms 127, 1901, par. 40*

The conversion of unbelievers depends on the distinctness with which Christ is revealed in the lives of believers. When our hearts are filled with love and compassion, when our conduct toward one another is marked by Christlike tenderness and courtesy, then our words will have power to convict souls. It is the unity of God's followers that convinces the world that God has indeed sent His Son to die for sinners, to make them partakers of His perfection, changing the sinful heart and forming the character after the divine likeness. *16LtMs, Ms 127, 1901, par. 41*

"The glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [*Verses 22-26.*] *16LtMs, Ms 127, 1901, par. 42*

These words mean what they say. How much do they mean to us? *16LtMs, Ms 127, 1901, par. 43*

Christ declares, "There shall be one fold and one shepherd." [*John 10:16.*] He came to our world to live the life that was to be the pattern for all His children. He came to reveal the love that was to

bind them heart to heart. And He made unity the badge of their discipleship. *16LtMs, Ms 127, 1901, par. 44*

God's people are to be united in the accomplishment of one great work. They are to make a combined effort of consecration. By a tender, respectful regard for one another, they are to cherish the influence that works for the recovery of sinners. In their love and unity, they are to be on this earth a symbol of the family in heaven. As good soldiers of the cross they are to strive to win sinners to loyalty. Righteous principles gain more and more power over the life as their influence softens and subdues the natural, untamed disposition. This is the mystery of godliness. *16LtMs, Ms 127, 1901, par. 45*

We are living in the testing time. God is proving His people to see who are worthy of admittance into His family. He desires His followers to carry out the instruction contained in the *seventeenth chapter of John*. The practice of this instruction is to begin in the home. God measures church members by what they are in the home. When Christ's words are obeyed in the home, the influence extends to the church. Grieve not the Spirit of God from your home by an unchristlike course of action. Work the works of Christ in the home. Then your lamp, burning brightly and clearly, will give light to those in darkness. Have you accepted your trust? Does your light so shine before men that they, seeing your good works, glorify your heavenly Father? *16LtMs, Ms 127, 1901, par. 46*

Parents should make the Word of God their study. Their first work should be to interest their children in the holy, uplifting truths of this Word. Then in turn the children will become instruments in the Lord's hands for interesting and instructing others. Thus the truth works with power to win souls to Christ. *16LtMs, Ms 127, 1901, par. 47*

Those who accept the truth are pledged by their baptismal vows to live the truth before the world. As soon as men and women come to a knowledge of the truth, they are to use their powers in shedding abroad the light of the glorious gospel of Christ. God wants His people to be light-bearers. As Christians multiply their talents by use, the church becomes the light of the world. *16LtMs, Ms 127,*

A living church is a working church. It is the do-nothing position of those who profess to be converted that robs the church of vitality. Souls are to be saved, and those who claim to know the truth, yet do not make any effort to win sinners to Christ, will sooner or later be revealed as spiritual dwarfs. God calls for workers who will unite their varied gifts in laboring for Him. His people must show missionary courtesy, missionary hospitality, missionary zeal. He has grace for every worker. *16LtMs, Ms 127, 1901, par. 49*

God's servants are to make use of every resource for enlarging His kingdom. The apostle Paul, a faithful steward of the grace of God, declares that it is "good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." [*1 Timothy 2:3, 4, 1.*] And James says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [*James 5:20.*] Every member of the church is pledged to unite with his brethren in giving the invitation, "Come, for all things are now ready." [*Luke 14:17.*] Each is to encourage the other in doing whole-souled work. Earnest invitations will come from a living church. Thirsty souls will be led to the water of life. *16LtMs, Ms 127, 1901, par. 50*

## Ms 128, 1901

### The Principles that Should Control the Lord's Workers

NP

December 24, 1901

Portions of this manuscript are published in *AH* 283, 388, 488; *SD* 312; *Ev* 42, 86; *4MR* 297; *11MR* 276.

In the *twelfth chapter of First Corinthians* is taught a lesson that we must all learn, for we are probationers. As the chapter is read, let every one consider the meaning of every word. *16LtMs, Ms 128, 1901, par. 1*

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord." [*Verses 4, 5.*] *16LtMs, Ms 128, 1901, par. 2*

In the Master's service, to one man is given a line of work that he can do, and to his brother is given some other line of work. No man should use his measuring line on another man's work, dictating to him the precise manner in which he should labor, because he himself has a certain class of work to do. Altogether too much of this kind of measuring has been done. Let every man receive his instruction from the Lord, and keep his lips closed, passing no opinion in regard to the course of his brother, who is answerable to God, and not to any finite being. *16LtMs, Ms 128, 1901, par. 3*

If through lack of patience and kindness a brother or a sister has erred, if the oil and the wine have been hurt by strong or injudicious words and ill-advised actions, let the wrong be confessed to the injured ones, in order that the stumbling block placed in the way of others may be removed. Let no spirit of lording it over God's heritage be manifested, for such a spirit causes unhappy feelings among brethren. *16LtMs, Ms 128, 1901, par. 4*

Often the sisters increase the difficulties that have originated on account of selfishness; by a strife of words they cause alienation. My sisters, if you wish to keep in the light of Christ's countenance,

talk less and pray more. Do not take exaggerated views of existing circumstances. Help your companions to become Christlike in the expression of their feelings. *16LtMs, Ms 128, 1901, par. 5*

But above all things else, I must tell my brethren that, by hurting the feelings of one another, they have greatly marred God's cause. In planning and advising, ministers of the gospel should be judicious. They should not let Satan obtain any advantage. Let every one be sure that he has confessed every wrong and taken out of the way of others every stumbling block, that the Spirit of the Lord may pardon him and heal the wounds that his sin has made. *16LtMs, Ms 128, 1901, par. 6*

Let all be cautious in regard to judging and condemning others. Those who are themselves far out of the right way often express unkind opinions in regard to the work and motives of others. In such cases "silence is eloquence." Keep your lips from speaking guile, and bear in mind that "there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." [*Verses 6, 7.*] *16LtMs, Ms 128, 1901, par. 7*

In this Scripture a variety of gifts is specified. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the



members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way." [Verses 8-31.] *16LtMs, Ms 128, 1901, par. 8*

What a lesson this Scripture teaches! There is to be an active exercise of the various gifts in one body, the head of which is Jesus Christ. Let no member of Christ's body entertain a spirit of self-sufficiency. Because two members do not act the same part, let not one member say to another member, I have no need of thee. Among the members of the body there is to be no crowding, no judging, no measuring of one gift by another. Many gifts are called for, yet all are members of one body. *16LtMs, Ms 128, 1901, par. 9*

All jealousy, evil-surmising, all evil-speaking, must be put away. Those who have cherished such a spirit should repent before God, for they have dishonored him. Die to your natural selfishness. Then forever bury the hateful spirit that has been so ready to spring into existence and to live within you, strengthening selfish feelings and corrupting spiritual life. *16LtMs, Ms 128, 1901, par. 10*

Let everyone ask himself the question, Where do I stand in this matter of creating difficulties and alienations? This question is before us for consideration. Every one must answer it for himself. It is a question that concerns our relation to the Lord Jesus and His work upon the human heart. Christ says, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." [*Luke 12:47.*] These words mean much. *16LtMs, Ms 128, 1901, par. 11*

Many have so meager a knowledge of God! This is one great reason that there are so many in our world who are not decided Christians in every sense of the word. How much sweeter and more wholesome would be their service for Christ if they were less self-sufficient, less suspicious, less prone to imagine evil of others! They are continually getting farther away from the spirit of unity that Christ prayed might exist among His disciples. To think evil is not profitable to the health of the soul. Placing others in a false light, they act as if their false estimation of them were correct. Therefore they cannot possibly help those whom otherwise they could strengthen and bless. *16LtMs, Ms 128, 1901, par. 12*

We all have hereditary and cultivated tendencies to wrong. In different members of the human family peculiar characteristics appear, which are the result of education and training. Some of these phases of character are of an objectionable stamp. If one who possesses peculiarities of disposition cannot see the evil results of cherishing and strengthening them, he will surely come to believe that these evils are virtues, when in reality they are like parasites, sapping and destroying his spirituality. Their growth in his soul will kill the growth of grace in other souls; for because others do not accommodate themselves to his peculiar tone of spirituality, he treats them as sinners. How much better it would be for every one to cultivate that faith which works by love and purifies the soul of its evil tendencies. *16LtMs, Ms 128, 1901, par. 13*

We should earnestly and determinedly take up the work of overcoming hereditary and cultivated tendencies to wrong, making daily progress in the spiritual warfare by gaining daily victories. Let us all engage in an earnest, determined effort to form a pure and undefiled character. *16LtMs, Ms 128, 1901, par. 14*

Those who have had many advantages and privileges need now as never before to understand their own peculiar temperament and disposition, and to see themselves in the light of eternity. They need to begin the war against selfishness, and by the strength that God has given, overcome difficulties, bringing themselves into right relation to Him. Every one will then be very sparing in his condemnation of others, and will seek to gain his reward by trying to help those who need help. *16LtMs, Ms 128, 1901, par. 15*

An undue estimation of one's own perfections reveals that such an one has imperfections of character that have not been overcome. This is why he is suspicious of others. The Lord calls upon such ones to change their religious experience at once. He calls upon us all individually, whatever our profession or calling, to be Christlike. The Great Teacher says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] Shall we not place ourselves under close examination and discipline, and train ourselves to come under gospel rule as probationers, that we may form a character that will stand the test of the crucible in which all dross is consumed? *16LtMs, Ms 128, 1901, par. 16*

It is when we realize that we must individually form a character for the future life that we comprehend that a true religious life necessitates growth in grace. When the heart is illuminated by the Sun of Righteousness, we shall see the necessity of taking ourselves in hand. We shall weed from the garden of the heart the evils that make the character defective. We shall deal sternly with self. With the closest introspection we shall make a careful examination of our temperament and our weaknesses of character. We should deal with our perverse dispositions decidedly and bravely, so that we shall not dishonor God. We need not carry the defects of early life into the manhood and womanhood of our Christian experience. We should leave childish things behind. "Ye are God's building." [*1 Corinthians 3:9.*] He is working upon you. And in order to grow in grace and attain perfection of character, you must co-operate with Him. *16LtMs, Ms 128, 1901, par. 17*

How thankful we should be that the Lord is willing to accept the human agent who exercises repentance toward God and faith in Jesus Christ! Let us never place bars in the way of any soul, so that

he will not have courage to engage in the good warfare against Satan's temptations. God has placed every one on his honor to deal faithfully and truly with the defects in his own character, to carry on the warfare against self. Every one should therefore make sure that Christ is abiding in his heart by faith. This is a question of personal righteousness. *16LtMs, Ms 128, 1901, par. 18*

When conquered, self is hid with Christ in God. It is through the unseen struggles of the "inner man" [*Ephesians 3:16*] for supremacy, that the world is to be conquered. The crucifixion of fleshly lusts gives the human agent mastery over the devil. "Draw nigh to God, and he will draw nigh to you." [*James 4:8.*] *16LtMs, Ms 128, 1901, par. 19*

In the *forty-ninth chapter of Isaiah* is described the way by which Christlike attributes of character may be obtained. *16LtMs, Ms 128, 1901, par. 20*

"Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. *16LtMs, Ms 128, 1901, par. 21*

"And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an

acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. *16LtMs, Ms 128, 1901, par. 22*

“Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. *16LtMs, Ms 128, 1901, par. 23*

“Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers,

and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. *16LtMs, Ms 128, 1901, par. 24*

“Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.” *[Verses 1-26.]16LtMs, Ms 128, 1901, par. 25*

Are these things true, or is God tantalizing His people? God is true and righteous. We shudder at the thought of God's being like an erring man. Concerning Himself He says, “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” *[Isaiah 57:15-21.]16LtMs, Ms 128, 1901, par. 26*

“Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited

and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?" [Zechariah 7:4-7.] *16LtMs, Ms 128, 1901, par. 27*

Shall we not take heed to these admonitions, and set our souls in order? The Lord will not serve with any man's sins. Let everyone take his case in hand, setting things in order. *16LtMs, Ms 128, 1901, par. 28*

Let every man realize that he is to be worked by the Holy Spirit. Christ said: "Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." [John 16:7-15.] *16LtMs, Ms 128, 1901, par. 29*

To all who hear my testimony in New York City, I testify that the words which are written in this testimony are of a surety appropriate to this people. Open the door of the heart to Jesus Christ. Let Him come in and take possession of the entire being. *16LtMs, Ms 128, 1901, par. 30*

As the Lord's commandment-keeping people, do you not wish to glorify His name? Then let every worker walk humbly before Him. Come down from your position of self-exaltation, and seek the Lord with all your heart, and soul, and strength, and mind. Will you allow Jesus of Nazareth to pass by without receiving the blessing He offers you? God calls upon you to search your hearts and to set in order things that ought to have been set in order before this time. Prepare the King's highway. *16LtMs, Ms 128, 1901, par. 31*

“And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother, and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.” [*Zechariah 7:8-10.*] *16LtMs, Ms 128, 1901, par. 32*

What excellent advice is this! Did the wayward people heed it? “But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.” [*Verses 11-14.*] *16LtMs, Ms 128, 1901, par. 33*

Among the shepherds of God’s flock there must be no rivalry. “And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land.” [*Ezekiel 36:19, 20.*] They imitated the practices that were displeasing to God. *16LtMs, Ms 128, 1901, par. 34*

“But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *16LtMs, Ms 128, 1901, par. 35*



“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.” *[Verses 21-28.] Blessed reconciliation! 16LtMs, Ms 128, 1901, par. 36*

The Lord has set His face toward His people in New York City. In every God-fearing heart there should be a determined purpose that in New York City the truth shall go forth as a lamp that burneth. *16LtMs, Ms 128, 1901, par. 37*

In our large cities a decided effort should be made to work in unity. In the spirit and fear of God the laborers should unite as one man, working with strength and with earnest zeal. There should be no sensational efforts, no strife. Let there be seen practical repentance, true sympathy, hearty co-operation, and decided emulation of one another in the grand, earnest effort to learn lessons of self-denial and self-sacrifice by saving perishing souls from death. *16LtMs, Ms 128, 1901, par. 38*

The plagues of the Lord God of hosts are in our world. Men and women are perishing in consequence of the judgments that have been sent by Him, because they do not take heed to His works and ways. Nevertheless they do not say, Because of our sins the Lord has done this. *16LtMs, Ms 128, 1901, par. 39*

The Lord has provided a remedy, which is now in the hands of His commandment-keeping people. If the members of God’s true church will do their appointed work, they will bring about the recovery of many who otherwise would be destroyed. But they must now begin to work and make an application of the divine remedy. *16LtMs, Ms 128, 1901, par. 40*

Decided efforts must now be made. The standard must be uplifted between the dead and the living. For all to take the standard of the dead in order to preserve harmony would be poor policy. That which the church can do in the strength of the Lord God of Israel,

she must do. Those who are lukewarm will be spued out of the mouth of God as nauseating; for while professing to believe the truth, they do not practice it. But let there be those who are living a more wholesome life, performing praiseworthy works.<sup>16LtMs, Ms 128, 1901, par. 41</sup>

Unless the church repents of her negligence and humbles herself before God, she need not expect to see signal victories in the large cities that have so long been neglected. She has kept concealed the sacred truth that has been in her hands for so long a time, failing to use it to God's glory as a remedy to restore in the fallen world the image of God so nearly effaced by His plagues; and she should now lay herself upon the altar of service and work to the uttermost of her strength to save a perishing world.<sup>16LtMs, Ms 128, 1901, par. 42</sup>

The privileges of the Christian are set forth in the *first chapter of Ephesians*. Paul addresses his letter to "the saints which are at Ephesus, and to the faithful in Christ Jesus," and writes:<sup>16LtMs, Ms 128, 1901, par. 43</sup>

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first

trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.” [Verses 1-23.] *16LtMs, Ms 128, 1901, par. 44*

We have a testing message to bear to the world. No longer are we to neglect to do the work that should have been done long ago. Now as never before should we feel travail of soul for the salvation of people perishing in sin and ignorance. God now calls for men and women to come up to the help of the Lord, to the help of the Lord against the mighty. He calls upon His commandment-keeping people to lift up His standard, and in faith achieve victories. *16LtMs, Ms 128, 1901, par. 45*

The Seventh-day Adventist Church must now repent and heed the message to the Laodicean church. “These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire,

that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Revelation 3:14-22.] *16LtMs, Ms 128, 1901, par. 46*

What shall I do? is the inquiry now to be made. Shall I strive for the supremacy? No, no, no! If you will now see that you have grieved the Holy Spirit of Christ, if you will now come into working order and do homage to the Holy Spirit in the office that it holds in the plan of redemption, you will be able to work in co-operation with God. Only in this way can you do honor to Christ's great work, for it is through His mediation that to human agencies are imparted the direct influences of the Holy Spirit to give power to prayer and to entreaty in a united effort to save souls ready to perish. Christians who love Christ will plead for the conversion of souls. It is this first love that so many have lost. *16LtMs, Ms 128, 1901, par. 47*

Before the true reformer, the medical missionary work will open many doors. We are God's agencies, appointed to serve Him by doing earnest, thorough medical missionary work. You need not wait until you are called to some distant, prominent missionary field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work that should be done in your neighborhood, for which you are held responsible. Wait not for others to urge you to take advance steps. Move without delay, bearing in mind your individual responsibility to Him who gave His life for you. Move as if you heard Christ calling upon you personally to awake out of sleep and to exert every God-given faculty in doing the utmost in His service. Look not to see who else is ready to catch inspiration from the Word of the living God. If you are thoroughly consecrated, through your instrumentality He will bring into the truth others whom He can use as channels to convey light to many souls in darkness. *16LtMs, Ms*

*128, 1901, par. 48*

In the great cities many agencies are to be set at work. Those who are so situated that they cannot act a part in personal labor may interest themselves in bearing the expenses of a laborer who can go. Let not our brethren and sisters make excuses for not engaging in earnest work. No practical Christian lives to himself.*16LtMs, Ms 128, 1901, par. 49*

Many frame excuses when they ought not to do so. Some say, "My home duties, my children, claim my time and my means. It takes all the money I can save to furnish them with funds." Parents, your children should be your helping hand, increasing your power and ability to be earnest workers for the Master. Mothers, have you neglected your God-given responsibility of multiplying agencies for the service of Christ?*16LtMs, Ms 128, 1901, par. 50*

Children are the younger members of the Lord's family. They should be led to consecrate themselves entirely to God, whose they are by creation and by redemption. They should be trained to be serviceable helpers in the various lines of work that they have to do. They should be taught that all their powers of body, mind, and soul are the Lord's. Parents should not allow children to be hindrances. With their parents, the children should share spiritual as well as physical burdens. Line upon line and precept upon precept, they should be taught to serve the precious Saviour.*16LtMs, Ms 128, 1901, par. 51*

Parents have a sacred responsibility also to teach their children to dress economically. By helping others, children increase their own happiness and usefulness. Keep a little money box on the mantle or in some safe place where it can be seen, in which the children can place their offerings for the Lord. Let the younger members of the family bear in mind that they are to be helpers in the Lord's work. Thus they may be trained for God. This is a grand work for time and for eternity.*16LtMs, Ms 128, 1901, par. 52*

God wants the children of all believers to be trained from their earliest years to share the burdens that their parents must bear in caring for them. To them is given a portion of the home for their rooms, and the right and privilege of having a place at the family

board. God requires parents to feed and clothe their children. But the obligations of parents and children are mutual. On their part children are required to respect and honor their parents. *16LtMs, Ms 128, 1901, par. 53*

“Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” [*Exodus 20:12.*] Christ said, “For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death.” [*Matthew 15:4.*] He repeated the injunction that is thus given in the Old Testament Scriptures: “And he that curseth his father, or his mother, shall surely be put to death.” [*Exodus 21:17.*] Solomon said, “Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.” [*Proverbs 20:20.*] *16LtMs, Ms 128, 1901, par. 54*

How are children to be taught what it means to honor their father and their mother in obedience to the commandment? Parents must diligently teach God’s commandments to them, instructing them line upon line, precept upon precept. Those who search the Scriptures understand that this sacred duty has been enjoined upon all parents. *16LtMs, Ms 128, 1901, par. 55*

“Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged. *16LtMs, Ms 128, 1901, par. 56*

“Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand,

and they shall be as frontlets between thine eyes.” [*Deuteronomy 6:1-8.*]*16LtMs, Ms 128, 1901, par. 57*

Instruction should be given as God has directed. Patiently, carefully, mercifully, diligently, children should be trained. Upon all parents rests the obligation of giving their children physical, mental, and moral instruction. It is essential to keep ever before children the claims of God. The religious training should in no case be neglected.*16LtMs, Ms 128, 1901, par. 58*

The physical education, the development of the human organism, can be given far more easily than can the spiritual education. To the physical training belong the nursery, the playground, the workshop, the field, the sowing of seed, and the gathering of the harvest. Under nearly all circumstances a child naturally gains healthful vigor and a proper development of the physical organs. Yet even in physical lines the child should be carefully trained.*16LtMs, Ms 128, 1901, par. 59*

But the higher soul-culture, which gives purity and elevation to the thoughts and a spiritual fragrance to words and actions, requires careful, painstaking effort. It takes patience to keep every evil motive weeded from the garden of the Lord. In endeavoring to win hearts to Christ, we should employ measures of love.*16LtMs, Ms 128, 1901, par. 60*

The highest duty of parents is to give to their children a religious training. When parents fail of doing this, the future life of their children bears testimony to their neglect. To allow a child to follow his natural impulses means that he will deteriorate and become proficient in evil. The neglect of training begins to reveal itself in childhood. In early youth a selfish temper is developed; and as the youth grows to manhood, he grows in sin. A continual testimony against the neglect of parents is borne by children who have been permitted to follow ways of their own choosing. Such a downward course can be prevented only by bringing to bear influences that will counteract evil. From infancy to youth and from youth to manhood, the child should be under influences for good.*16LtMs, Ms 128, 1901, par. 61*

In that great day when every case is settled, many parents will be

convicted by the charges of their children, who went to ruin because of their neglect to restrain them.<sup>16</sup>*LtMs, Ms 128, 1901, par. 62*



## Ms 129, 1901

Continuation of the Situation in the Southern Field

South Lancaster, Massachusetts

December 7, 1901

Portions of this manuscript are published in *CD 52, LHU 321, VSS 151-152*. +Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Lord calls upon men who claim to believe the truth to show a zeal proportionate to the great truth they profess. Bible truth is the test and proving of souls for this time. Those in the South who know the truth are in great need of a thorough conversion. I am instructed to say that the religious sentiments must be adjusted to work in different lines. The work neglected brings the denunciation of God upon a large number who are not doing the work God has given them to do. The Laodicean message is appropriate for a very large portion of those who claim to believe present truth. There are many receivers of light who do not accumulate by trading upon their talents. They are neither cold nor hot. "I would," said Christ our Saviour, "thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." [*Revelation 3:15, 16.*]*16LtMs, Ms 129, 1901, par. 1*

Whoever now claims to believe the truth will show how much he believes it by the Bible test—revealing the principles of our holy faith in his life. It is the eternal law of Jehovah that whosoever has the truth, the last message of mercy to a fallen world, will be wide awake to proclaim that testing message to those who have not a knowledge of it.*16LtMs, Ms 129, 1901, par. 2*

If those in the Southern field wait to see a large work accomplished, and do not invest first themselves and then their self-sacrificing efforts, with much prayer and daily consecration, they will be disappointed. God cannot use men while they do not sincerely co-operate with the ones whom God has accepted because they gave

themselves to do all possible to make a beginning. Will God look with favor upon their finding fault whenever things do not go in accordance with their ideas?*16LtMs, Ms 129, 1901, par. 3*

There has been with the responsible men a blocking of the way, and throughout the Southern field men have stood with stones in their hands to put before the car wheels, instead of behind them, when the men who have tried to do something were trying to push the car uphill. When the hand of God has through unseen agencies opened the way, influences have been exercised by unconverted men to propose suggestions and theories to block the way and sow the seeds of jealousies and evil surmisings. The Lord can do without these men. The message He would have them give He can give to the stones of the field to proclaim, for this is the very work that prophecy has pointed out shall be done. Why do not these men take some part of the field and go to work themselves? Why do they show their willingness to do all in their power to hinder? Let every man in the South do to the uttermost of his ability rather than let this work continue to be neglected, bringing dishonor to God.*16LtMs, Ms 129, 1901, par. 4*

I wish now to urge these important matters of truth upon you, that you may be impressed in a decided manner, for your eternal happiness depends upon your submission and obedience to the words of Jesus Christ, to work out your own salvation with fear and trembling. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." Now the explanation: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [*John 6:57, 63.*] Connect these words with (*John 15*), and we can better understand their meaning: "Now ye are clean through the word which I have spoken unto you." [*Verse 3.*] Will we understand?*16LtMs, Ms 129, 1901, par. 5*

All who abide in Christ will reveal the same spirit which Christ possessed. Whoever is converted to God, and made a partaker through faith of the Spirit and love of Christ, is set apart to do the same works that Christ did. They lose their identity in Christ, become one with Christ. They have a knowledge of the plan of salvation. This is found by searching the Word of God diligently,

receiving the Word as the leaves of the tree of life and eating them, that there may be an appetite for the Word which, eaten and digested in the religious life, is eating the flesh and drinking the blood of the Son of God. There must be an appetite created in the newborn soul for that bread which came down from heaven, which, if a man eat thereof, he shall never die. Our physical health is maintained by that which we eat; if our appetites are not under the control of a sanctified mind, if we are not temperate in all our eating and drinking, we shall not be in a state of mental and physical soundness to study the Word with a purpose to learn what saith the Scripture—what shall I do to inherit eternal life? Any unhealthful habit will produce an unhealthful condition in the system, and the delicate, living machinery of the stomach will be injured and will not be able to do its work properly. The diet has much to do with the disposition to enter into temptation and commit sin. *16LtMs, Ms 129, 1901, par. 6*

“They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory [character] which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [*John 17:16-23.*]*16LtMs, Ms 129, 1901, par. 7*

What a wonderful prayer was this! Consider it carefully, study every word, lest you lose the impression, which is of the greatest importance to all who are striving for salvation. All who have this word of possibilities, which reveals our positive privilege of being in covenant relation with God, but do not avail themselves of this privilege, will have to answer in that great day for their non-improvement of this greatest gift placed within their reach. I say, had they repented, God would have given the people confidence in their work since the Conference. *16LtMs, Ms 129, 1901, par. 8*

The Lord is working. The salvation of His striving people is promised to the Saviour. "Thy people shall be willing in the day of thy power." [*Psalm 110:3.*] The Source of all divine agencies gives an energy to souls by His Holy Spirit, whereby He works in the children of disobedience, causing the dead in trespasses and sins to become transformed, to put away their sins and live to Christ. The men heretofore blinded by the enemy may see the worldliness in believers, and they will be disgusted at its truly hideous character in the light of Christ's divine glory and beauty through the revealing of the truth as it is in Jesus. It is the light of life. It is a soul-energizing light.*16LtMs, Ms 129, 1901, par. 9*

Let God's Spirit work with all who are at Nashville, but let no man try to work the Holy Spirit. I wish you to have no murmuring. I wish you, my son, to cast no reflection upon the men at the head of responsibilities in Battle Creek, although guilt has rested upon the managers in the past, for it is not your work to do this. If you have words of encouragement to speak, then speak; if not, then keep silent. And I have a word from the Lord, that you grieve not the Holy Spirit of God by expressions and feelings because your soul is bruised, and you feel the need of more means to advance the work. If you are tied up in hard places for the want of means, carry the whole business to God, for men who moved so darkly, unless transformed, will never see all things clearly. The treasury is depleted, and when letter after letter comes calling for means to meet emergencies, what can they do but feel discouraged? If you were in their place, you would perhaps feel as nervous and disturbed as they do. It is not the Lord that has brought things around, through lack of principle and dishonesty in dealing, so that the people have no courage and faith.*16LtMs, Ms 129, 1901, par. 10*

Then let your words be carefully chosen, choice words, clean words, pure words, fraught with Christian sympathy and love. Then you will not bruise souls already smarting under the results of their own course of action, but give strength. Silence is often eloquence.*16LtMs, Ms 129, 1901, par. 11*

I see everywhere I go men chafing under their need of help from the Conference, but very few will do as they should do—strip for the

race and harness for the battle. But when they have no help to give, can you not see it galls the soul? They placed themselves just where they are, and the sure result has come, and they suppose they must fasten the guilt on some one. *16LtMs, Ms 129, 1901, par. 12*

We all need to learn in the school of Christ meekness and lowliness of heart, then we shall find restfulness in the wearing of Christ's yoke and the lifting of Christ's burdens, and can say that His yoke is easy and His burdens light. The Lord would have you all forbearing. Cease your murmuring. *16LtMs, Ms 129, 1901, par. 13*

Brother Evans has need of your prayers and your sympathies. He has been like a man dazed, and these reproaches will not be health to his soul until the converting power of God takes hold of him, and he is born again. I have pity and deep sympathy for Brother Evans and all who are connected with him. We want him to know that God will sustain every action that is in accordance with His will, and we want him to work himself out on right lines. God alone knows the full wretchedness of His people in all their present circumstances. They might have been corrected had they received the Word of the Lord. *16LtMs, Ms 129, 1901, par. 14*

Let all in Nashville seek the Lord in prayer. Let all bear in mind that there is help to come from those whom God has helped to be a blessing to others when no one lifted the burden. I have hired money on which I pay interest, <to carry on my work,> but I will not utter a word of complaint, although I am often tempted of the enemy to do this. When there is not money in the treasury, it cannot be paid out. *16LtMs, Ms 129, 1901, par. 15*

There is help for us in God, and the Lord has means which are in the hands of His stewards. It may be wealthy unbelievers will be moved upon to return means to the Lord which is His own. There have been men and women moved to advance the work in New York City. Men not of our faith, yet favorable, have helped in many ways, and we are praying and expecting that they will help more. The Lord wants us to learn our lessons of humiliation, and then we will also learn our lessons of encouragement. The eyes of the mind will become enlightened as [one] sees how feeble he is to bring

about favorite schemes upon which his mind is set. *16LtMs, Ms 129, 1901, par. 16*

At this time do not write or speak one word of censure or recrimination to any one, notwithstanding it may appear to you they are justly deserved. Brother Evans is seeking to carry out the light God has given to reduce the wages of some that were getting twenty dollars. If this had been done at an earlier date, the miserable trash that has come from the press would have been cut off, for it dishonored God. But they would not work for less wages, and quite a number left, so he has had to perform the work which they refused to do. Shall we say this was unwise in Brother Evans? No. We cannot avert the crisis, but let it not crush out the life and courage of the one who is trying to do what he can in a case of emergency. <Let none of those who have left be accepted to take the work unless they are converted.> *16LtMs, Ms 129, 1901, par. 17*

I am glad the Lord knows the full measure of all the trials He permits to come upon His tried and tested people. In Christ we will say, There is help for us in God. The dreadful impossibilities that lie in the way, the Lord can and will remove. *16LtMs, Ms 129, 1901, par. 18*

The Lord knows all about those men who have left the office and their positions of trust, and He will deal with them in His wisdom. But let not one word of discouragement come from the lips of any in Nashville. God in His providence has given you advantages for the publication and sale of books. Thank Him for this. You will soon be able to handle my books with facility. *16LtMs, Ms 129, 1901, par. 19*

While I feel all the interest in the Southern field that I have ever felt, I must consider when the great State of New York is presented before me, and also New York City with all that it embraces. I see this field as another portion of the Lord's neglected vineyard. The sight presented to me is what brought me from St. Helena. I see now that the present is the time to work this field and all that it embraces. New Jersey and Brooklyn, with their suburbs, are all embraced. I was so glad we had a <hired> hall which could accommodate seven hundred people on Sabbath and first day. There had been a good work done to purge away dissension and

strife, and to unify the people of God, that the work might be performed here in the spirit of love and unity, that God might be glorified. This people are to bear to the world in their unity the credentials that God hath sent His Son. Then do not let any one feel it to be a virtue to stand constantly as accusers, after the testimony God has given has come to His people. Let all read *John 17:26*. Study constantly how much consequence and eternal importance is given to this unity specified in the prayer of Christ for His disciples. How shall this prayer be answered? Only by every sincere believer's putting away all evil thinking, all evil expressions. (*Verse 21*): "That they all may be one." That means that we are to feel that we are under claims to Jesus Christ to will to do the expressed will of God. "That they all may be one: as thou, Father, art in me, and I in thee, that the world may know that thou hast sent me. And the glory (character) which thou gavest me I have given them: that they may be one, even as we are one." [*Verses 21, 22.*]*16LtMs, Ms 129, 1901, par. 20*

Who can comprehend such a statement as this? Is it deeper and broader than our faith can reach? "I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou has loved me." [*Verse 23.*] Can we comprehend such largeness of expression? How can these things be? many may ask. Wonderful, amazing condescension and love for fallen humanity! It is the privilege of every one meeting these great, deep, and far-reaching expressions. "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. ... Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [*Verses 16-18, 24-26.*]*16LtMs, Ms 129, 1901, par. 21*

This is our work—constantly to cherish love and not hatred in our hearts. (*John 15:17*): "These things I command you, that ye love

one another.” (*Verse 14*): “Ye are my friends, if ye do whatsoever I command you.” Who can look into the heart of this great mystery, and find it to be love, without catching the same spirit, and binding up his very life and soul with Christ in God, without feeling it thrill through every faculty of his soul? The voice that makes this last prayer for His disciples is the voice of Christ our Redeemer. Does not that voice thrill through every faculty of your soul? That love expressed throws open to us the gates of Paradise. Henceforth the surrendered soul lives in complete harmony with God. The Spirit has taken the things of Christ and shown them unto us with so transforming an effect that we become new creatures in Christ Jesus.*16LtMs, Ms 129, 1901, par. 22*

“Ye are not your own. For ye are bought with a price.” [*1 Corinthians 6:19, 20.*] Every part and property of the human nature is the Lord’s, paid for by the precious blood of Jesus. Then what we are to show is respect and kindness and love to all who love God. They may not always please our taste or meet our comprehension, but although there is a difference in expression of character, we must press together in the unity of Christian fellowship.*16LtMs, Ms 129, 1901, par. 23*

I will not prolong this letter. I have much to say to James Edson White and Brother Palmer. I would have you always to be found workers on the plan of God’s love. We are to fit ourselves with the selfsame spirit that was in Christ Jesus. Christ is working for us; will we work for Christ in His lines? Children, cultivate patience and faith and hope. May the Lord increase our joy of faith in this ever-living Intercessor. Try to let no day pass in which you fail to realize your accountability to God through the sacrifice of His only begotten Son. Jesus does not receive glory from any one who is an accuser of the brethren. Let not a day pass that we are not healing and restoring old wounds. Cultivate love, and let no words of evil surmising escape our lips. Close this door quickly, and keep it closed; open the door where Christ presides, and keep it open, because we know the value of Christ’s sacrifice and His unchangeable love. Drink in the ever-refreshing waters of life from the wells of Lebanon, but refuse the murky waters from the valley—the dark, suspicious feelings. There is much truthfulness in the cause, but shall we spoil our fragrance of spirit because others clothe themselves with



bitterness? God forbid. There is not one tithe of the imaginings of evil that is worth the time we give to consider it and repeat it. Cut away from our speech all severity; talk sweetly; and hold your confidence in Jesus firmly. *16LtMs, Ms 129, 1901, par. 24*

We have an ever-living Advocate who is making intercession for us. Then let us become advocates in principle in behalf of those who err. "And having an high priest over the house of God [here is His intercession in our behalf]; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering." He is a "faithful high priest in things pertaining to God." [*Hebrews 10:21-23; 2:17.*]*16LtMs, Ms 129, 1901, par. 25*

Then as He is working for us, let us work just as earnestly and interestedly to promote union with one another. Christ prayed that we might be of that same nature and oneness as that existing between Himself and His Father. Try in everything we do to secure confidence and love one for another, and thus we will answer the prayer of Christ Jesus. Reports will be made because it is habit to make them, but do not stop <and defile your spirit> to turn off a mass of dead rubbish. Not all our suppositions and our ideas of our brethren are correct; neither are you, Brethren White and Palmer, to admit a wrong when God has not charged you with wrong. Let us put away these ugly supposings and imaginings, keep close on the side of Christ, and think of the rich encouragement He has given us, that we may in our turn give to others. *16LtMs, Ms 129, 1901, par. 26*

There are many more who need a medical missionary hand held out to them than we suppose. There are many fainting souls to whom kind, compassionate, sympathizing words would be like a cup of cold water to a thirsting soul. Are you doing Christ service in succoring depressed and weary souls? "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in

the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.” [Verses 10-13.] There is Christ’s work and the work of His disciples completely mingled. He suffered, being tempted, therefore He always sympathizes with the tempted ones whom Satan is seeking to destroy. Christ was made like unto His brethren in all things for this very purpose. “Who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed about with infirmities.” [Hebrews 5:2.] He is therefore acquainted with all our perplexities. *16LtMs, Ms 129, 1901, par. 27*

Then shall we think it becomes us as children of God to be so ready to complain? Certainly we greatly weaken and endanger our souls by so doing. Has not your experience in the assurance that God has gone before you been sufficient to prove to you that false reports are not placed in the books of heaven as truth? Close the door of the ears from hearing complaints. Close the door of the heart that prejudice may not take possession of our souls. Let envy and jealousy be quenched in the flow of love from the fountain of God’s love. The cry of them that are ready to perish finds swift entrance into His ear. “He shall deliver the needy when he crieth, the poor also and him that hath no helper.” [Psalm 72:12.] *16LtMs, Ms 129, 1901, par. 28*

Let not your hearts become discouraged. The Lord Jesus would have us trust fully in Him, and bear patiently delays we cannot help. The Lord Jesus remembers every word which He has given in encouragement for His redeemed children to trust in Him, for He is ever mindful of His covenant. Many things will come as tests and trials, but keep the door of the lips from hastily spoken words that may be very displeasing to the Lord; they hurt the soul of the speaker. The Lord’s Word will never fail; He is not glorified by complaining and faultfinding and suspicions that are unjust. *16LtMs, Ms 129, 1901, par. 29*

Speech is a wonderful talent. How much more will God be glorified with pleasant speech of, or in regard to, His blood-bought heritage, than with faultfinding. Clouds will come; wicked speech will come from those who are enemies of the truth, to oppress the righteous;

but never let haughty and accusing words come from any believers against other believers. Have we not enough of God's tokens and blessings to keep our mouth filled with thanksgiving and praise, and glorify Him? Will you be justified in uttering expressions of ill feeling and ill repute against those whom we suppose have erred? Have we never made any mistakes ourselves? Have we never been in the slough of despond? God help us to bear in mind how hard it is when tempted of the devil to have our own brethren step on the side of the devil and try to hurt and destroy. When tempted to speak words of faultfinding, begin to sing, "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation" of the righteous. "The works of his hands are verity and judgment, all his commandments are sure. ... The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments. His praise endureth forever. ... Unto the upright there ariseth light in darkness. He is gracious and full of compassion and righteousness." [*Psalm 111:1, 7, 10; 112:4.*]*16LtMs, Ms 129, 1901, par. 30*

There is to be a great reformation in all our churches in regard to evil surmisings, evil feelings, and speech against one another. They create many stumbling blocks over which sinners stumble to perdition. Many things are misjudged and many words are dropped that are creating great disturbance that should not exist at all. Many things are imagined that have no foundation in truth. Let those with whom the Lord in His compassion has dealt mercifully say, "Not one good thing has failed me, of all that the Lord hath spoken." [See *Joshua 23:14.*] "All the paths of the Lord are truth unto such as keep his covenant and his testimonies." [*Psalm 25:10.*] "All the promises of God in him are yea, and in him Amen, unto the glory of God by us." [*2 Corinthians 1:20.*] Let us open the door of the lips to speak words that are refreshing. In His love and in His pity He redeemed us, and shall we not impart to others the grace of God?*16LtMs, Ms 129, 1901, par. 31*

## Ms 129a, 1901

### Training Children for God's Service

NP

December 24, 1901

Previously unpublished.

We shall now speak of a work that is left undone. In sending children to the common schools, parents are placing them under demoralizing influences—influences that corrupt morals, habits, ways, and manners. They are, as it were, being nurtured in a den of thieves, among corrupters of habits and practices. They receive instruction of such a character that they are trained to be enemies of Christ. They lose sight of true piety and virtue. The baneful influence of vile-hearted boys and girls who practice the most degrading habits—boys and girls who are experts in sin—permeates the schools and has a degrading power over innocent children. And the children playing on the street are also obtaining a training that thoughtless parents will sometime learn leads to recklessness and lawlessness. *16LtMs, Ms 129a, 1901, par. 1*

Arouse, parents! Your children have souls to save or to lose. Take your children out of the common schools. Place them in a school where God's Word is made the foundation of all education. But are you sure that the children who have been instructed in vice, and who now attend a church school, will not in turn instruct the children who are uncorrupted? What will the end be? I should have the children and youth, who come to school, thoroughly, searchingly interviewed. Are they under control at home? Have they learned how to work? *16LtMs, Ms 129a, 1901, par. 2*

A reformation must take place in the homes of those who claim to believe the truth. Deep, earnest piety should be constantly manifested in the home. Let parents greatly enlarge their spiritual perceptions. Teach the children to do justice and judgment. In the home school, which is the first grade, the very best talent should be utilized. *16LtMs, Ms 129a, 1901, par. 3*

At an early age the minds of most children are very susceptible to impressions of good or evil. Even in infancy a child is affected by a sorrowful expression on the mother's face. In a family where harsh, discordant, fretful, scolding words are spoken, a child will cry much, and upon its tender sensibilities are impressed the image and superscription of unhappiness and discord.<sup>16</sup>*LtMs, Ms 129a, 1901, par. 4*

Then, mothers, let your countenance be full of sunshine. Smile, if you can, and the infant's mind and heart, so susceptible to cheerful impressions, will reflect the sunshine of your pleasant countenance, as the polished plate of an artist portrays the human features. Be sure, mothers, to have an indwelling Christ, so that upon your child's expanding mind will be impressed the divine likeness.<sup>16</sup>*LtMs, Ms 129a, 1901, par. 5*

## Ms 129b, 1901

A Call to Service

NP

ND, 1901

This manuscript is published in entirety in *The Southern Watchman*, 02/27/02, 03/06/02, 03/13/02.

The believers in the South are in need of a thorough conversion. The Lord calls upon them to show a zeal proportionate to the great truth they have accepted. The message to the Laodicean church is applicable to many of those who claim to believe present truth. They are neither cold nor hot. They have not been doing the work God has given them to do. Christ says to them, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." [*Revelation 3:15, 16.*] *16LtMs, Ms 129b, 1901, par. 1*

He who truly believes the truth will show the sincerity of his belief by revealing in his life the principles of the truth. This is the test by which God proves His followers. It is an eternal law of Jehovah that he who accepts the truth is to make it his first work to proclaim to the world the message of mercy and warning. *16LtMs, Ms 129b, 1901, par. 2*

The work that is neglected brings the denunciation of God upon many. If those in the Southern field wait to see a large work accomplished without first giving themselves to the advancement of the cause of God, with much prayer and daily consecration, making self-sacrificing efforts for its advancement, they will be disappointed. God cannot use those who do not sincerely co-operate with the ones He has accepted, because they gave themselves to His work and did all they possibly could to make a beginning. *16LtMs, Ms 129b, 1901, par. 3*

He does not look with pleasure on those who find fault when things do not move in accordance with their ideas. *16LtMs, Ms 129b, 1901, par. 4*

The hand of God, working through unseen agencies, has opened the way for the advancement of the work in the Southern field. But some of the men in responsible positions have hindered the progress of this work. Throughout the field there have been men who have put stones before instead of behind the wheels of the car that the workers are trying to push uphill. Unconverted men have brought forward theories and suggestions that have sown seeds of jealousy and evil surmising. The Lord can do without such men, but it is for their interest to reform. The message He desires them to proclaim, He can, if they refuse, give to the stones of the field to proclaim. This message will be given to the world; for prophecy has pointed out this work as a work that must be accomplished. Why do some men do all in their power to hinder? Such men would better go to some hard part of the field and begin to work.*16LtMs, Ms 129b, 1901, par. 5*

Few are willing to strip for the race, laying aside every weight, and the sin that so easily besets. Few are willing to gird themselves for the battle, putting on the whole armor of God. Let every believer in the South labor to the utmost of his ability from henceforth to advance the work. Let not this work continue to be neglected, bringing dishonor to God. I urge this matter upon you, that you may be impressed with its importance. On your submission to Christ and your obedience to His command to work out your own salvation with fear and trembling, and to labor unselfishly for the salvation of others, depends your present and future happiness.*16LtMs, Ms 129b, 1901, par. 6*

Those who believe in Christ will reveal the same spirit that Christ revealed. Converted to God, made partakers of the spirit and love of the Saviour, they are set apart to do the same work that He did on this earth. They lose their identity in Christ, becoming one with Him. By searching the Word of God diligently, receiving it as the leaves of the tree of life, to be ministered to the people, they gain a knowledge of the plan of salvation. They learn from Jesus how to work successfully for others.*16LtMs, Ms 129b, 1901, par. 7*

Christ says, "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Then comes the explanation, "It is the spirit that quickeneth; the flesh

profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [John 6:57, 63.] Connecting these words with those found in the *fifteenth chapter of John*, “Now ye are clean through the word which I have spoken unto you” [Verse 3], we can better understand their meaning. Shall we understand? *16LtMs, Ms 129b, 1901, par. 8*

In the prayer Christ offered for His disciples just before His crucifixion, He said, “They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [John 17:16-23.] *16LtMs, Ms 129b, 1901, par. 9*

What a wonderful prayer is this! Consider it carefully. Study every word, lest you fail of receiving the impression that God desires to make on your heart—an impression that is of the greatest importance to you. This prayer holds out before us our possibilities, showing that it is our privilege to live in covenant relation with God. Every one may understand these wonderful, far-reaching expressions, and appropriate to himself the rich promises they contain. Those who do not avail themselves of the blessings so graciously offered them, will be called upon in the day of the Lord to answer for their refusal to accept the great gift placed within their reach. *16LtMs, Ms 129b, 1901, par. 10*

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [Verse 23.] Can you comprehend this statement? Is it deeper and broader than your faith can reach? Do you ask, How can this be? It can; for God has said it, and He means every word He says. He will not change or alter the thing



that has gone out of His lips. *16LtMs, Ms 129b, 1901, par. 11*

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.”  
[*Verses 24-26.*] *16LtMs, Ms 129b, 1901, par. 12*

The voice that utters this prayer is the voice of our Redeemer. Do not the tones thrill through every part of your being? *16LtMs, Ms 129b, 1901, par. 13*

The love of Christ has thrown open to us the gates of Paradise. Who can look into the heart of the great mystery of redemption, and find it to be love, without catching the same spirit that led Christ to die for sinners? As we think of His sacrifice, our life is bound up with His. A desire to serve Him takes possession of every fibre of our being. *16LtMs, Ms 129b, 1901, par. 14*

The Lord is working. The Saviour has been promised the salvation of His people. “Thy people shall be willing in the day of thy power.” [*Psalm 110:3.*] He who is the source of all power gives energy to souls by His Holy Spirit. His power is the light of life, a soul-energizing light. By His Spirit He works in the children of disobedience, raising to newness of life the dead in trespasses and sins, leading the transgressor to put away his sins and live the life of Christ. Henceforth the surrendered soul lives in harmony with God. The Spirit takes of the things of Christ, and shows them to him with so transforming an effect that he becomes a new man in Christ. *16LtMs, Ms 129b, 1901, par. 15*

\*\*\*\*\*

Let God’s Spirit work with all who are at Nashville, but let no man try to work the Holy Spirit. And let no words of murmuring be spoken. If you have words of encouragement to say, say them; but if not, keep silent. Silence is often eloquence. And I have a word from the Lord: Grieve not the Holy Spirit by giving expression to

your feelings when you see the need of more means to advance the work, and your soul is grieved by the indifference of those who ought to help. If through lack of means you are brought into trying positions, carry the matter to God. When the treasury is empty, and when letter after letter comes calling for means to meet emergencies, the men at the heart of the work feel perplexed and discouraged. Let your words be carefully chosen words, choice and pure, fraught with love and sympathy. Then you will not bruise and wound the souls of your fellow workers. You will strengthen and encourage them.*16LtMs, Ms 129b, 1901, par. 16*

The Lord desires His servants to show His forbearance in dealing with one another. Let not the workers in Nashville speak a word of recrimination or discouragement. In His providence God has given you facilities for the publication and sale of books. Thank Him for this. Let no word of evil-surmising escape your lips. Close the door quickly against this temptation, and keep it closed. God is dishonored by those who accuse their brethren. Open the heart to Christ's forbearance. Refuse to drink the turbid, murky waters of the valley; drink only the water that flows from the refreshing streams of Lebanon. Let no day pass in which you do not realize your accountability to work for God—an accountability placed on you by the death of His Son in your behalf. Let not a day pass in which you do not try to heal the wounds that sin has made. Always be found working on the broad plan of God's love.*16LtMs, Ms 129b, 1901, par. 17*

"Ye are not your own; for ye are bought with a price." [*1 Corinthians 6:19, 20.*] Every part of the being is the Lord's, paid for by the precious blood of Jesus. In dealing with one another, we are to remember this. We are to treat our fellow workers with respect and kindness and love; for they belong to Christ. They may not always please us. What they do may not always meet our ideas. Nevertheless we are to unite with them in Christian fellowship.*16LtMs, Ms 129b, 1901, par. 18*

Think of the importance Christ places on unity. He prayed that the oneness existing between Him and His Father might exist among His followers, that the world might know that God had indeed sent His Son into the world to save sinners. How shall this prayer be

answered? By every believer putting away all evil-thinking and evil-speaking. *16LtMs, Ms 129b, 1901, par. 19*

Do not admit a wrong that God has not charged you with. But do not take time to contradict the false reports that are made. Shall we sacrifice our fragrance of spirit because others clothe themselves with bitterness? God forbid. Is it not sufficient for us to know that God does not record these false reports in the books of heaven as true? *16LtMs, Ms 129b, 1901, par. 20*

Do not speak or write a word of censure or recrimination, even though it may seem to you as if the censure were deserved. Refuse to listen to complaints. Close the heart against prejudice. Let envy be quenched in the flow of love from the fountain of God's love. Evil imaginings are not worth the time so often given to thinking of and repeating them. *16LtMs, Ms 129b, 1901, par. 21*

Many trials will come. But keep the door of the lips against hasty words, for such words, if spoken, hurt your own soul and are displeasing to the Lord. *16LtMs, Ms 129b, 1901, par. 22*

There must be a reformation in our churches in regard to evil-thinking and evil-speaking. These sins are stumbling blocks over which sinners stumble to perdition. They cause men and women to be misunderstood and misjudged. They create disturbances that should never exist. God will not justify us in giving expression to ill-feeling against those whom we suppose have erred. Have we ourselves never made mistakes? Have we never been in the slough of despond? God help us to remember how hard it is, when tempted by the enemy, to have our own brethren step to his [the enemy's] side, and try to hurt and destroy. *16LtMs, Ms 129b, 1901, par. 23*

When tempted to find fault, begin to sing, "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. ... The works of His hands are verity and judgment, all his commandments are sure. ... The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." [*Psalm 111:1, 7, 10.*] "Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous." [*Psalm*

\*\*\*\*\*

I am so glad that the Lord knows the full measure of the trials which He permits to come upon His people. There is help for us in God. The obstructions that seem to us like impossibilities, God can and will remove. He desires us to learn our lessons of humiliation, and in learning these, we shall learn lessons of encouragement. We shall be led to depend upon God as we see how unable we are to carry out His purposes in our own strength.16LtMs, Ms 129b, 1901, par. 25

Let all the workers in Nashville seek the Lord in prayer. He has placed means in the hands of His stewards for the advancement of His work. Wealthy unbelievers will some of them be impressed to return to the Lord His own. God has led such ones to help the work in New York. Men not of our faith, but favorable to the truth, have helped in many ways, and we are praying and expecting that they will help still more.16LtMs, Ms 129b, 1901, par. 26

While I feel all the interest in the Southern field that I have ever felt, I realize that there is much to be done in other parts of the vineyard. The State of New York has been presented before me, and also the greater City of New York, Brooklyn and Jersey City, and their suburbs.16LtMs, Ms 129b, 1901, par. 27

Do not, at any trial that the Lord permits to come, give way to discouragement. Complaining and murmuring weaken the soul and dishonor God. Does it become us to be so ready with complaint? Are not the tokens of God's love sufficient to fill our hearts with thanksgiving and praise? Jesus desires us to trust in Him, bearing patiently the delays we cannot help. He remembers every word He has spoken to lead His children to trust in Him. He is ever mindful of His covenant. His word will never fail. May the Lord increase our faith in our Intercessor!16LtMs, Ms 129b, 1901, par. 28

We are under obligation to will to do the will of God. By striving to be like the Saviour, we are to prepare ourselves for service. He is working for us. We have an Advocate in the heavenly courts, who is ever making intercession for us. The cry of the one ready to perish

finds swift entrance to His ear. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." [*Psalm 72:12.*] Shall we not work for Christ on the lines that He has marked out? Shall we not be advocates of those who are in need of help? "Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering." [*Hebrews 10:21-23.*]*16LtMs, Ms 129b, 1901, par. 29*

"It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church I will sing praise unto thee." [*Hebrews 2:10-12.*]*16LtMs, Ms 129b, 1901, par. 30*

Christ suffered, being tempted; therefore He always sympathizes with the tempted ones, whom Satan is seeking to destroy. That He might be a merciful and high priest, He was in all things made like those He came to help. He has compassion on the ignorant and on those who are out of the way; for when He was on this earth, He was compassed with infirmities. He is able to help us in our perplexities. As He works for us, let us work for one another, striving to promote unity and harmony. Let us reveal Christlike love for our fellow workers, acting in such a way that they will have full confidence in us. Think of the rich encouragement the Saviour has given us, which we in turn are to give to others.*16LtMs, Ms 129b, 1901, par. 31*

Many more than we suppose need a helping hand held out to them. There are many to whom words of compassion and sympathy would be as a cup of cold water to a thirsty soul. Are you doing Christ's service by ministering to weary, discouraged fellow beings?*16LtMs, Ms 129b, 1901, par. 32*

Let those with whom the Lord has dealt so mercifully say, Not one good thing has failed, of all that the Lord has spoken. "All the paths of the Lord are mercy and truth unto such as keep his covenant and

his testimonies.” [*Psalm 25:10.*] God’s promises are Yea and Amen. Let us open the door of the lips to speak words of hope and courage to our fellow workers. In love and pity God has helped us. Shall we not impart His grace to others?<sup>16</sup>*LtMs, Ms 129b, 1901, par. 33*

## Ms 130, 1901

“Sunday the 24th was a rainy ...”

South Lancaster, Massachusetts

November 27, 1901

This manuscript is published in entirety in *16MR 188-205*.

Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably expect. I spoke from *1 John 3*. The Lord gave me freedom in speaking His word. The blessing of the Lord seemed to attend the word spoken. May the Lord bless the hearers. *16LtMs, Ms 130, 1901, par. 1*

We need now as never before to call attention to the words, “Look unto me, and be ye saved, all the ends of the earth.” [*Isaiah 45:22*.] What the Lord inscribed upon His temple was in perfect harmony with His plan. His invitation is to go forth to all places of the earth. Unlimited was His invitation of mercy. “My house shall be called an house of prayer for all people.” [*Isaiah 56:7*.] It shall proclaim that I am now on My throne, giving audience to the world. “Let the people praise thee, O God, let all the people praise thee.” “And let the whole earth be filled with his glory.” [*Psalms 67:3; 72:19*.] *16LtMs, Ms 130, 1901, par. 2*

God calls upon you, O church, that have been blessed with the truth. Thus saith the Lord, This people have I formed for Myself. They shall show forth My praise. God has given the most sacred, solemn message of warning to His appointed agencies. They were His chosen representatives to an apostate world. It was an impossibility for the church to whom had been entrusted the greatest truths ever given to our world, to represent and maintain these truths, but by revealing themselves as a distinct existence, separate from the idolatrous nations that were deep in apostasy and idolatry, and thus presenting a character for excellence and entire obedience, teaching the highest standard of spirituality—far, far above all worldly policy and all idolatry. *16LtMs, Ms 130, 1901, par. 3*

How would it be possible to maintain their integrity for truth and righteousness, to the honor and glory of God, walking in their integrity, presenting to the world the divine benevolence of our God, but by co-operating with God, and becoming channels of light to all nations of the earth? Then what if they venture to lower the standard to a cheap level? The mission of Christ from the heavenly courts to His death upon the cross embraces in it the true, unchanging principle that should be developed in every mission that shall be entered upon and established by all who believe in Jesus Christ; through the grace and the gift of the Holy Spirit is the great promise to be fulfilled in the Christian endeavors of every company of believers associated together in church capacity. *16LtMs, Ms 130, 1901, par. 4*

From Christ's mission to our world, all are to make it their Christian practice to exhibit to a world dead in trespasses and sins, the great and heavenly principles of the love of Christ for one another, although they are not assigned the same class of labor, but all working intelligently to advance the work in their line, to make their appointed work a success. The example of Christ can never be equaled, for the Saviour of the world worked out an example for every living creature in the world in regard to the principles of that heavenly country from which He came to set us all an example in obeying the laws of that better country, and the city He has builded for all who will be obedient to the laws of God, which laws represent His character. We know that Christ gave His life to make it possible in our humanity to meet the conditions that will give all an entrance into that city whose builder and maker is God. *16LtMs, Ms 130, 1901, par. 5*

Now cannot we see the obligations every soul is under who has decided to take the name of Christian, to set ourselves to the exalted possibility of answering the character of excellence in humanity, that we shall reveal Christ's character in our works, showing that we are appointed His chosen representatives to an apostate world? "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, NOW is the accepted time; behold, NOW is the day of salvation)" *2 Corinthians 6:1, 2*. Bear in mind the



NOW is ever and ever the eternal NOW. There is no tomorrow that is ours. This whole chapter from the first verse to the last is of great importance. These conditions are scarcely thought of as principles that in no case should be neglected. *16LtMs, Ms 130, 1901, par. 6*

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” *2 Corinthians 7:1; 1 John 3:1-5. 16LtMs, Ms 130, 1901, par. 7*

The formation of the Christian church, and the union of all that it embraces, and preserving the consecration of all its powers as the appointed agencies of God, for the spiritual recovery of the moral image of God in man, was the object of Christ's assuming human nature. Christ was the foundation of the whole Jewish economy, which was the symbol prescribed in type for the religious faith and obedience of all people. The Lord is not pleased with the indifference in recognizing the sacredness of the service of God, when the sample of what a church should be in all its instrumentality, its entire consecration in service, with a decided spirituality and zeal and exactitude in all service concerning the worship of God and exalted religious privileges, are to be treated in far greater reverence in all service; since we have the example of the great Founder of all the religious economy, should not we as a Christian people, in all our religious Christian worship, take in the lessons given and express a greater devotedness, which God requires in all who believe in Christ as type has met antitype in the giving of Himself to die on Calvary's cross? His resurrection from the dead, His full and ample promise to His disciples just before His ascension to heaven escorted by the heavenly throng in triumph to the city of God, we now have assurance of a living Saviour, our Advocate in the heavenly courts, and the promise made (*Matthew 28:18-20; Mark 16:15-20; Luke 24:44-53*). *16LtMs, Ms 130, 1901, par. 8*

With all this great transaction of Christ's actual life-sacrifice to redeem the world, and His promises to devote Himself to the work, with His promise of blessing all who with entire consecration, and imparting all blessings to those who believe according to His promise, our religious spirituality and zeal should show after the

evidences given us as far superior to any they expected from the Jewish nation, as the sun is superior to the moon, as far as redemption and our exalted religious principles are concerned. God requires of all His believing people a far superior devotedness in the perfect consecration of the individual soul-temple. The whole religious economy shall appear in all its appointment far more heavenly and more sacred in all the instruction given to benefit fallen man, and in the Christlike character exemplifies a complete unity, which means a great work to be done for human, selfish hearts, in that they need the instruction of the great Teacher.*16LtMs, Ms 130, 1901, par. 9*

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.” [*John 13:34.*] The Lord our Redeemer had not yet demonstrated fully that love to its completeness. After His condemnation in the judgment hall, His crucifixion on the cross, when He cried out in clear, loud voice, “It is finished,” that love stands forth as an exhibition of a new love—“as I have loved you”—is demonstrated. [*John 19:30.*] Can the human mind take this in? Can we obey the commandment given? Christ requires nothing of any soul that it is not possible for him to do. “By this (revealing of unity and love one for the other) shall all men know that ye are my disciples, if ye have love one to another.” [*John 13:35.*] “If ye love me, keep my commandments.” [*John 14:15.*] “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” *John 14:21, 23.* “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you.” [*John 15:8-12.*]*16LtMs, Ms 130, 1901, par. 10*

This love among brethren is of the greatest consequence for the prosperity of His church. Satan knows this, and he is ready with his

temptations of selfishness, working in them a spirit of envy, jealousy, evil surmisings. “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” Here is the strength of His prayer for unity: “That the world may believe that thou hast sent me. And the glory (character) which thou gavest me I have given them; that they may be one, even as we are one. (Wonderful request; it seems almost too great for expectation!) I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [*John 17:20-23.*]*16LtMs, Ms 130, 1901, par. 11*

Then why is there not a practical carrying out of this principle of love? Christ gave His own life for the life of the world. “Therefore doth my Father love me because I lay down my life for the sheep.” [See *John 10:17, 15.*] Why do not these words of Christ stir our souls with intense desire to love one another as He has loved us? Christ engaged in covenant with God the Father to represent the love of God in His humanity for the fallen race. Christ knew that this great display of the grace of God, which He Himself engaged to represent—nothing less could represent that love of infinity than in giving His own Son to save the guilty sinner. Christ undertook the plan when He knew all things, that nothing else than the infinite capabilities that made Him equal with the Father could possibly express the plan unless He became one with humanity, taking upon Him the nature of man, and thus bearing all the temptations as man, and dying that man might live through faith in His redeeming power.*16LtMs, Ms 130, 1901, par. 12*

“Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons [and daughters] unto glory, to make the captain of their salvation perfect

through suffering. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. ... Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” *Hebrews 2:7-11, 17, 18.16LtMs, Ms 130, 1901, par. 13*

“Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” *Hebrews 4:14-16.16LtMs, Ms 130, 1901, par. 14*

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of (contention and alienation and strife?—No, no) of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” *2 Corinthians 5:17-21.16LtMs, Ms 130, 1901, par. 15*

I wish to say that no human language could be framed to give a just conception of the fulness of the love of God, even the Infinite God, suffered in His Son; and nothing He could express in His words or actions, in doing and suffering, could possibly exaggerate the conception of the grace of that great love of God wherewith He hath loved us. Now what is required of every child of God? To search diligently and learn what this meaneth, “I will have mercy and not sacrifice.” [*Matthew 9:13.*] Will all individually who claim to believe in Christ as their personal Saviour—that Christ embodied the love of the Father—[will] all who truly believe Christ has developed the

same in [the] individual members of His body, [seeking] to multiply the similitude of His character in them, [live their] lives in connection one with another?*16LtMs, Ms 130, 1901, par. 16*

As God made Christ His messenger to the world, Christ has made all who claim Him as their Redeemer, to represent Christ in mercy, forgiveness, and pardon to the world. Now in every generation Christ has required that all who believe in His name should become His witnesses, bearing His message to the world, viewing His words, and expressing His character. All of us are pledged to do, in our individual instrumentality, for Christ, what Christ did in his human life here upon the earth, as the Sent of God for the representation of the Father. All are to represent the goodness of God in His compassion and His love, representing [that] they are channels of light, light-bearers to the world. Graciously has the Lord made them partakers of the divine nature through Christ. The Lord requires that each one shall live, as their pattern of life, sensitive of quick feeling drawn out in love to the perishing world. They are to go forth as God's watchmen, proclaiming the something that must take place in every heart, representing the quickening, vivifying influence of the power of the truth, and for perishing souls that passeth knowledge. He withheld nothing; He gave His own self; He was bruised with our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. He endured the cross, despising the shame. O, the riches of the love of God are beyond our computation. Now the Lord expects [us to make] persevering efforts in behalf of the salvation of souls ready to perish in their ignorance and unbelief and sin. We are individually under bonds to God to convey the message of truth, and that mysterious love which Christ expressed to a world His followers are to express to their fellow men. When they are thus imbued with His Spirit, they will be messengers to bear the life-giving message to the world, that Christ is waiting to receive them, to pardon their transgressions and sins. Many are saying, Oh, that I might find Him. They need the words and compassion and sympathy of one who has found Him precious to their souls.*16LtMs, Ms 130, 1901, par. 17*

Tell the poor, perishing sinner the story of His love. The Saviour has given Himself to bring light and salvation to you, and now He says, I give you as My representative to the world. Consider yourself as

dedicated to My service. Speak tenderly, pityingly; tell them the glad tidings of Christ and His love; express your love in unselfish, Godlike deeds to save perishing souls.*16LtMs, Ms 130, 1901, par. 18*

The wicked, selfish, loveless spirit that has come into the church puts Christ to open shame. Look at the cities in New England. How long have they laid waste? And yet the message of God has come that the church that believes advanced truth is to labor most earnestly with the Holy Spirit of God for the conversion of the ministry, and many will be converted who are willing to set them to work, who are willing to take them, instruct them, pray for them and with them.*16LtMs, Ms 130, 1901, par. 19*

Christ's field was the world. He shall embrace the world of sin. That is the work of the Holy Spirit through the human agencies in bearing to them the life-giving message. Church members, I call upon you, Are you converted? What was the instrumentality that was to be employed? Whose voice is to proclaim the all-important message to our world, that they may be convinced of sin? God calls upon all to act a part and tax their resources to the uttermost. God has His workmen. He has been using them in the great city of New York.*16LtMs, Ms 130, 1901, par. 20*

Brother and Sister Haskell have been working. God has worked with them. They have not had an easy time, by any means. Sister Haskell has stood by the side of her husband as a faithful worker together with him. She has watched lest her husband become worn out with constant anxiety and labor, and when this became apparent, she has added his labors and appointments to her labor, for she was stronger than he was. These two faithful servants worked with us in Australia, and they are now working in New York City by the appointment of God; and their mission place is not the most lovely and quiet place in the world. The workers connected with them are receiving an experience, growing in knowledge and grace. There ought to be for all [workers] such laborers who have served the cause of God in earlier years, who have been obtaining an experience.*16LtMs, Ms 130, 1901, par. 21*

While at the General Conference the destitute fields were laid out

before me—what should have been done in the Lord’s vineyard in sowing the seed of truth, that there should be a harvest to reap in these large cities. *16LtMs, Ms 130, 1901, par. 22*

Elder Franke has been laboring in New York City for the worldlings and all who would hear the message; and a number embraced the truth; but other gifts were needed to engage in the same kind of mission work which has been in Australia. I said to Elder Haskell, Will you go and take hold of the work in New York City after the Conference? He said he had a burden for New York City, and if I would come and bear testimony the Lord had given to me, to those who were professing to believe the truth, he would take hold in New York. I consented to do this after the Conference should close; but my work was marked out to visit Indiana, Des Moines, College View, Denver, Colorado, and Oregon. I had appointments in this round of meetings, and then attended the camp-meeting in Oakland. So it was made impossible for me to go to New York as I had purposed to do. *16LtMs, Ms 130, 1901, par. 23*

But my burden did not leave me. I had a message to the believers in New York City, that all who are truly converted unto the proclamation of the third angel’s message must not present to the world, to angels, and to men, division in the place of unity. The truth of God sanctifies the receiver to be a channel and representative of His grace to the world, and to angels, and to men—all who are called, prepared, and aided by one agency from one great and powerful Source. There would be love and unity, that their Christian instrumentality [would] prove to glorify God in their love and harmonious action, each strengthening the other and each taking diligent heed to his own course of soul-action in the great and solemn work before them in presenting the sanctifying truth to souls ready to die. *16LtMs, Ms 130, 1901, par. 24*

All who should receive the truth in the love of the principles of the truth would make straight paths for their feet, lest the lame be turned out of the way. Many, for want of meekness and humility and wholehearted kindness, would consider themselves independent atoms, or, as in the days of the apostle Paul, would consider they were to link up with the one man under whose labors they received the light of present truth. *1 Corinthians 3*. This whole chapter in the

Bible was the education the apostle was trying to give to those who claimed to believe in his time, and yet a strong spirit had taken possession of them. He did not give them up and let them alone as irreclaimable, but tried to bring them to a better understanding of the spirit that should control their actions as believers in Christ Jesus. All who placed themselves on the side of the one who brought to them light and truth, and refused to be in harmony with their brethren, were not being sanctified through the truth (*1 Corinthians 3:1*). The difficulty is plainly stated to warn all believers of this dangerous ground. Those who suppose that they are cemented to the man who brought them the truth, and tie up in separate bundles, need a reconversion as soon as possible, else their claimed conversion is a stumbling block to sinners. *16LtMs, Ms 130, 1901, par. 25*

Let us hear the words of Paul: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" [*Verses 1-5.*]*16LtMs, Ms 130, 1901, par. 26*

"Do we begin again to commend ourselves? (as though such a strange thing was essential) or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." [*2 Corinthians 3:1-3.*] Read *Romans 12:3-5.**16LtMs, Ms 130, 1901, par. 27*

"I have planted, Apollos watered; but God gave the increase." [*1 Corinthians 3:6.*] These were men ordained of God as His helping hand to do this work; if they became exalted because of their success, and lifted up their souls unto vanity, the Lord would



remove their light from them. “So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.” [Verse 7.] Now the wise conclusion: “Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God’s husbandry, ye are God’s building.” [Verses 8, 9.] *16LtMs, Ms 130, 1901, par. 28*

Here is our subject matter. “Let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” [Verses 10, 11.] Shall one draw apart from his brother for no other reason only his own misconceived opinions? Would he not much better go apart by himself and think soundly what he is doing in estranging himself from his brethren? This is a much more inconsistent thing to persist in handling, for if he begins in self-confidence to build after certain notions of his own plans and his own desirings, without reference to his brethren, he will bring in material and lay on the foundation a mass of suppositions of his own, which is only rubbish. *16LtMs, Ms 130, 1901, par. 29*

“Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward.” [Verses 12-14.] *16LtMs, Ms 130, 1901, par. 30*

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” Now comes the warning: “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.” [Verses 16-20.] *16LtMs, Ms 130, 1901, par. 31*

Therefore let us humble our hearts before God, and be very careful not to judge our brethren because they do not consider all our

words and spirit and actions perfection. *16LtMs, Ms 130, 1901, par. 32*

“Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another”—showing and talking your preferences, comparing one with another to the detriment of the one you do not prefer. “For who maketh thee to differ from another?” And now comes the grave question: “And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” [*1 Corinthians 3:21-4:7.*] *16LtMs, Ms 130, 1901, par. 33*

May the Lord help all who receive the truth to open their minds and hearts to receive likewise the beauty and loveliness of the virtues of the truth in your own hearts and practice the truth, as well as being advocates of the truth, in the beauty of holiness. Christ’s practice is to become our practice. So vast was His conception of the love of God that He did not describe it, but lived and practiced this love in Godlikeness indeed. *16LtMs, Ms 130, 1901, par. 34*

What efforts are we putting forth as the believers of unpopular truth, in self-denial, in self-sacrifice? We can never equal the Pattern because it is infinite goodness practiced in His human nature, just as we should make determined efforts to practice in our human nature with all the powers of our being to follow His example. Hear His words: He that “will come after me, let him deny himself, and

take up his cross, and follow me.” [Mark 8:34.] Having given His life to save the world from ruin, they would be saved in God’s way in obeying the laws of His kingdom. He, the Lifegiver, expects all His followers to be faithful stewards of the grace of God, and to live for the same object, to do according to His appointed will, to be His human helping hand to save perishing souls. *16LtMs, Ms 130, 1901, par. 35*

As to our work: We are entrusted with the grace of God, and our commission is to resemble Him, making it our first business and calling to seek first the kingdom of God and His righteousness. Read Acts carefully. There was the highest expectation of the fulfilment of the promise. Ten days were devoted to most earnest prayer, and they were in this time searching their own hearts, to put away everything that should hinder the fulfilment of the promise. “Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey. ... These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.” [Acts 1:12, 14.] *16LtMs, Ms 130, 1901, par. 36*

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” [Acts 2:1-4.] *16LtMs, Ms 130, 1901, par. 37*

There was the power of heaven as if this greatness of influence had for ages been under restraint, and now the time had come, and all the universe of heaven rejoiced in being able to communicate and pour down from heaven the riches of the power upon the church, to be transferred to the world. And what followed? Thousands were converted in a day. The sword of the Spirit in the Word of God was indeed newly edged with power, and, bathed in the lightnings of heaven, cut its way through unbelief. *16LtMs, Ms 130, 1901, par. 38*

The seed sown by Christ in His mission work with His disciples

needed no other evidence [than] that the words spoken by the disciples found entrance to their minds and hearts, and through these mighty agencies the world was to be convinced of sin. Bear in mind, when heavenly influences came into the heart, all found a field ready to be harvested. Particular fields of labor were opened to be worked, and all found [that] wherever they went in Christ's name, His representative in the Holy Spirit opened the hearts and doors for the disciples. All were of one mind, and all felt that their resources must be taxed to the uttermost of their ability. A work was before them to preach Christ and Him crucified through the whole world. One subject was the theme for all who should work with completeness the works of Christ as His representatives, to all—as many as would believe on Him. They were of one heart and one mind, and daily they were adding new territories as their fields of labor.*16LtMs, Ms 130, 1901, par. 39*

Those who had accepted the influence of priests and rulers, and united with them in opposing the claims of Christ, were now soundly converted to the faith. And what was the success through the design of the Spirit in all this? He shall not speak of Himself. He shall testify of Me. He shall glorify Me. As the Saviour came to our world to glorify the Father by the demonstration of His infinite love, so the Holy Spirit came to glorify Christ.*16LtMs, Ms 130, 1901, par. 40*

The world's eye for that time must rest on Christ as the Creator of man and as the Redeemer of man. The sphere of man's influence is to belt the world. He shall convince the world of sin; the work of the gospel message must go forth, to bear the truth before them—the most convincing power [upon] humanity under the influence of heavenly principles.*16LtMs, Ms 130, 1901, par. 41*

“The whole multitude of them that believed were of one heart and of one mind.” [*Acts 4:32.*] The Spirit of Christ animated and made strong and earnest workers of all of one heart and of one mind. The Lord was magnified. Now there is just as much necessity for the whole church of believers in every place to put their whole being in communion with God, pleading the promise, “Ask, and ye shall receive.” [*John 16:24.*] Every one that asketh receiveth. Here is the connection: Asking, believing, and receiving. All who receive Christ

by faith are to be as so many consecrated channels to receive the living truth to carry to the world. *16LtMs, Ms 130, 1901, par. 42*

What is the promise to those living in these last days? “Turn ye to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; ... Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.” [*Zechariah 9:12; 10:1.*] *16LtMs, Ms 130, 1901, par. 43*

The world must have evidence and be convinced of sin, and then the Lord will receive the repentant and condemn the despisers of His mercy. God’s mighty hand is stretched out still to save all who come unto Him. Our people who claim to believe the truth, and all who see and understand, are accountable to God for the knowledge they have of past and future events, and they are to be light-bearers to the world. There is every promise made that they shall receive of Christ, and, filled with His Spirit, work as co-operating with God. He requires every one who knows the truth to influence the entire church to unity of action, to do the truth. *16LtMs, Ms 130, 1901, par. 44*

The absence of a single means which might have been employed and is not—whatever the hindrance, whether in themselves or in others who hedge up the way—is committing robbery toward God in standing in the way of sinners that might be labored for, but are left out without help. There are those who have kept back workers because it takes money to feed and support them. How much better it would be to devise methods whereby these souls that are praying for light should have the truth! And God has promised the influence of the Holy Spirit to accompany the teacher in any line [that] he may work; but He regards [or “takes note of”] all you [who] believe and fear [that] your prospects will not stand as favorably if more workers were encouraged. *16LtMs, Ms 130, 1901, par. 45*

We see these destitute cities in the South are unworked. What an account these will have to give, who have felt at liberty to use the means to add building to building, and bring upon themselves the rebuke of God, which is upon every soul that has not [encouraged], to the extent of his powers, with words and means, workers to go

out into the waste places of the Lord's vineyard!<sup>16</sup>*LtMs, Ms 130, 1901, par. 46*

Christ had a mission to educate His workers. The mission of Christ, from the throne of heaven, [was to] work and suffer and die for the world, that it might be saved. He sent forth the twelve, with their commission, two and two; then sent out the seventy to go before Him whither He Himself would go. They were to proclaim the kingdom of God through Judea, and He taught them [that] piety must be diffusive. Christ abolishes the distinction between neighbor and enemy as regards those who need light and truth, and they [His workers] are to look on the world as their field. Not a member of the church is to be an uninterested faction. Life is to be held in their mind as under obligation to do service [for] Christ in their devising and planning from the first period of conversion, to consecrate the entire life-influence to unite with Christ in the object for which He gave His life. He would have them [be] patterns of His own love for fallen humanity. They are to love one another as Christ has loved them. The principles of this kind of labor in love for one another were the badge of their connection with Christ. "By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:35.*]<sup>16</sup>*LtMs, Ms 130, 1901, par. 47*

Lifting up His prayer, the last prayer for His church was that they all may be one with the Father, "that the world may believe that thou hast sent me." [*John 17:21.*]<sup>16</sup>*LtMs, Ms 130, 1901, par. 48*

I have seen the coming in and increase of selfishness in the working of fields or the non-working of fields. What does it mean, these destitute places left unworked, and so little earnest effort made to put workers into these fields? The Lord Jesus gave His last testimony to John in Revelation: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." [*Revelation 1:19.*] Here is message after message given.<sup>16</sup>*LtMs, Ms 130, 1901, par. 49*

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor." "And to the angel of the church in Pergamos write." "And

unto the angel of the church in Sardis write.” “And to the angel of the church in Philadelphia write.” “And unto the angel of the church of the Laodiceans write.” *Revelation 2, 3.16LtMs, Ms 130, 1901, par. 50*

[In] the last chapter of Revelation, these messages given to the church, Christ did not withhold from His followers that they must do their work amid trials and exposure to persecution and [loss of] life itself; but they must not become dim or cease to shine as lights amid the moral darkness, to eradicate the dense gloom of immorality and sin. They are to unite in bearing one another's burdens. Ye are the light of the world. There was kept before them that His people must be a combined, united power in love and efficiency, to become a light amid the moral darkness. [To] these combined forces [it was] specified that they all [should] be one. Hear it, every one who is a Seventh-day Adventist; hear it: “As thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. ... I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [*John 17:21, 23.*]*16LtMs, Ms 130, 1901, par. 51*

The Lord Jesus described the difficulties they [would] meet. Having called their minds to rise to an eminence, He bids them look and behold the vast confederacy of evil arrayed against God, against Christ, against all who unite with these holy powers. Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to extinguish the light of the life of Christ out of their ranks. But they were not left to fight the battles in their own human strength; that the angelic host coming as ministers of God would be in that battle, and also there would be the eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them with more than mortal energy, and [who] would advance with them to the work, and convince the world of sin.*16LtMs, Ms 130, 1901, par. 52*

This is your work. I left heaven, My riches, My command, My honor, My glory, to save a world from death, if they would take hold of My strength, and make peace with Me, and I will make peace with them.*16LtMs, Ms 130, 1901, par. 53*

The great missionary spirit of the church is to be aroused. But the Lord Jesus comes forth yet once again to speak to John, and present the missionary work to be done in our world. He sees that the message, the last message of warning, is not thoroughly understood. The angel with the everlasting gospel did not awaken the people to move them to action to satisfy the yearning compassion of infinite love. He came personally to John and announced to him the missionary work to be done. "And he saith unto me, Seal not the sayings of the prophecy of this book: For the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:10-17.*]<sup>16</sup>*LtMs, Ms 130, 1901, par. 54*

Ellen G. White



## Ms 131, 1901

“Our school interests are important ...”

Nashville, Tennessee

December 29, 1901

Portions of this manuscript are published in *5BC 1115*.

Our school interests are important. The schools are to be a large force working in the Lord's vineyard, and they should have every advantage and encouragement that can be given them. Teachers should have as full support and encouragement as the workers in any other branch of the cause. Let them put their whole soul into the work, with Christlike simplicity and true greatness and nobility, after the similitude of Christ's character. *16LtMs, Ms 131, 1901, par. 1*

Let schools be located out of cities, and let all connected with them be under the Holy Spirit's teaching. *16LtMs, Ms 131, 1901, par. 2*

Managers and teachers are all to be united in such an educational work as will prepare the students to enter the Higher School in the Paradise of God. There was a great work appointed for the prophet John, but there was no school on the earth with which he could connect. His learning must be obtained away from the cities, in the wilderness. The Old Testament Scriptures, God, and the nature which God had created were to be his study books. God was fitting John for his work of preparing the way of the Lord. His food was simply locusts and wild honey. The customs and practices of men were not to be the education of this man. Worldly engrossment was to act no part in the formation of his character. *16LtMs, Ms 131, 1901, par. 3*

The education that is to be given to all the students in our schools is to be marked with the simplicity of godliness. It must teach them to carry out God's will and give them a better understanding of the Scriptures, that every precept of God may bear with weight on the mind and be carried out in the practical life. The principles of the Higher School are to be inculcated in every manner possible, that

not one principle of God's law shall be dislocated from the whole code of precepts. God calls for perfect men and women to do His work.<sup>16</sup>*LtMs, Ms 131, 1901, par. 4*

## Ms 132, 1901

Extracts from Testimonies on *Daniel 1*

NP

1901

Portions of this manuscript are published in *CG 166-167; BTS 11/1912; 4MR 123*.

In order rightly to understand the subject of temperance, we must consider it from a Bible standpoint; and nowhere can we find a more comprehensive and forcible illustration of true temperance and its attendant blessings, than is afforded by the history of the prophet Daniel and his Hebrew associates in the court of Babylon.*16LtMs, Ms 132, 1901, par. 1*

It was not their own pride or ambition that had brought these young men into the king's court—into a companionship of those who neither knew nor feared the true God. They were captives in a strange land, and Infinite Wisdom had placed them there.*16LtMs, Ms 132, 1901, par. 2*

When these youth were selected to be educated in the “learning and the tongue of the Chaldeans,” that they might “stand in the king's palace,” there was appointed them a daily allowance from the king's table, both of food and wine. “But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.” [*Verses 4, 5, 8.*] Daniel's companions, also, resolutely denied selfish desires, and put away hurtful gratifications.*16LtMs, Ms 132, 1901, par. 3*

At this trial of their loyalty, they considered their position, with its dangers and difficulties, and then in the fear of God made their decision. Even at the risk of the king's displeasure, they would be true to the religion of their fathers. This purpose was not formed without due reflection and earnest prayer. When Daniel was required to partake of the luxuries of the king's table, he did not fly into a passion, neither did he express a determination to eat and drink as he pleased. Without speaking one word of defiance, he

took the matter to God. He and his companions sought wisdom from the Lord, and when they came forth from earnest prayer, their decision was made. There was much involved in this decision. They were regarded as slaves, but were particularly favored because of their apparent intelligence and comeliness of person. But they decided that any pretense, even to sit at the table of the king and eat of the food or accept of the wine, even if they did not drink it, would be a denial of their religious faith. There was no presumption with these youth, but a firm love for truth and righteousness. They did not choose to be singular, but they must be, else they would corrupt their ways in the courts of Babylon and be exposed to every kind of temptation in eating and drinking. The corrupting influences would remove their safeguard, and they would dishonor God and ruin their own characters.*16LtMs, Ms 132, 1901, par. 4*

Daniel could have argued that at the royal table, and at the king's command, there was no other course for him to pursue. But he and his fellows had a council together. They canvassed the entire subject as to how they would improve their physical and mental powers by the use of wine. They studied this subject most diligently. The wine of itself, they decided, was a snare. They were acquainted with the history, which had come to them in parchments, of Nadab and Abihu. In these men, the use of wine had encouraged their love for it. They drank wine before their sacred office in the sanctuary. Their senses were confused. They could not distinguish the difference between the sacred and the common fire. In their brain-numbed state, they did that which the Lord had charged all who served in holy office not to do. They put the common fire upon the censers, when they had been expressly charged to use only the sacred fire of the Lord's own kindling that never went out.*16LtMs, Ms 132, 1901, par. 5*

Nadab and Abihu had not in their youth been trained to habits of self-control. The father's yielding disposition, his lack of firmness for right, had led him to neglect the discipline of his children. His sons had been permitted to follow inclination. Habits of self-indulgence, long cherished, obtained a hold upon them which even the responsibility of the most sacred office had not power to break. They had not been taught to respect the authority of their father, and they did not realize the necessity of exact obedience to the

requirements of God. Aaron's mistaken indulgence of his sons prepared them to become subjects of the divine judgments. *16LtMs, Ms 132, 1901, par. 6*

The instruction given to the people was carefully treasured up and often composed into song and taught to their children, that through song they might become familiar with the truths. Daniel and his companions had been educated in regard to Nadab and Abihu, and also Abel, Seth, Enoch, and Noah. They cherished the truth that had been given them from human lips, passing down the line from one generation to another. The image of God was engraved upon the heart. *16LtMs, Ms 132, 1901, par. 7*

A second consideration of those youthful captives was that the king always asked a blessing before his meals, and addressed his idols as deity. He set apart a portion of his food to be presented to the idol god whom he worshiped, and also a portion of the wine. This act, according to their religious instruction, consecrated the whole to the heathen god. To sit at the table where such idolatry was practiced, Daniel and his three brethren deemed would be a dishonor to the God of heaven. These four children decided that they could not sit at the king's table, to eat of the food placed there, or to partake of the wine, all of which had been dedicated to an idol god. This would indeed implicate them with heathenism and dishonor the principles of their national religion and their God. *16LtMs, Ms 132, 1901, par. 8*

With true courage and Christian courtesy, they requested the officer who had them in charge to give them a more simple fare; but he hesitated, fearing that such rigid abstinence as they proposed would affect their personal appearance unfavorably and bring him into disfavor with the king. The explanation Daniel gave was that the mind must not be clouded with these articles, which, if he should eat, would be difficult of digestion. Even in articles of healthful food there must be a restriction in the quantity taken. The food placed in the stomach Daniel had under his own control; therefore he could co-operate with God in keeping his stomach in a healthful condition by not benumbing his sensibilities by overeating or by the use of wine and flesh-meats, which are not healthful or necessary for physical strength. A proper regard for the articles of

food eaten would keep a healthful current of blood flowing through his veins, and his mind and body would be in a condition for hard, stern labor; for mind and body would not be oppressed with a variety of flesh-meats. *16LtMs, Ms 132, 1901, par. 9*

These youth urged most earnestly that the one who had charge of their food should not compel them to partake of the king's luxuries, or drink of his wine. They begged him to try them ten days only, and then examine them, and decide by their physical appearance whether their abstemious diet would be to their advantage. Their request was granted, for they had obtained favor with God and with men. *16LtMs, Ms 132, 1901, par. 10*

Why did Daniel and his companions refuse to eat at the king's table? Why did they refuse his meats and wines? Because they had been taught that this class of food would not keep the mind or the physical structure in the very best condition of health to do God's service. They sought to acquire knowledge for a purpose—to honor and glorify God. They must perfect a Christian character and have a clear intellect in order to stand as the representatives of the true religion amid the false religions of heathenism. To them the will of God was the supreme law of life. They practiced temperance in eating and drinking, that they might not enfeeble brain or muscle. The food appointed them would include meats pronounced unclean by the law of Moses. Those four Hebrew youth chose to have their mental powers clear and undimmed, and their physical health was to them a matter of the highest consideration. They would not imperil the physical and moral powers for the indulgence of appetite. They saw that perils were on every side and that, if they resisted temptation, they must make most decided efforts on their part and then trust the rest with God. *16LtMs, Ms 132, 1901, par. 11*

When they came in for examination, the result was decidedly in their favor. These youth were found to be far more healthy in appearance than were those who had partaken of the king's dainties. It was otherwise with the youth who had eaten of the luxuries of the king's table and drank of his wine. The clear sparkle of the eye was gone; the ruddy, healthful glow had disappeared from the countenance. The four Hebrew captives were thereafter permitted to have the diet they had chosen. What effect did it have

upon mind and character? They had conscientiously refused the stimulus of flesh and of wine. They obeyed God's will in self-denial, and He showed His approval. He desired His servants to honor Him by their adherence to steadfast principle in all their habits of life. Their countenances would be a certificate of physical soundness and moral purity.*16LtMs, Ms 132, 1901, par. 12*

Though surrounded by temptations to self-indulgence and dissipation, they would not consent to violate their consciences. They made God their strength, their minds were not enervated by habits of indulgence which crush out true, godlike manhood, and they were prepared to attain both moral and intellectual greatness. As a result, their minds became strong and vigorous. They chose the real, the true, and the useful, rather than the momentary indulgence of appetite and pride. They did all in their power to place themselves in right relation to God, and the Lord was not unmindful of their firm, persevering, earnest effort.*16LtMs, Ms 132, 1901, par. 13*

These youth had the Lord as their educator. The golden links of the chain of heaven connected the finite with the Infinite. They were partakers of the divine nature. They were very careful to keep themselves in touch with God. They prayed and studied and brought into their practical life strictly conscientious, humble minds. They walked with God as did Enoch. The Word of the Lord was their meat and their drink. These youth were sincere, faithful Christians. True education must be all-sided, not one-sided. Such an education Daniel and his fellows were determined to have.*16LtMs, Ms 132, 1901, par. 14*

The Lord can impress the mind, if it is in a healthful condition. Then the human agent and God are in co-partnership. The created human agent and the Creator are working to make man in every sense complete in Jesus Christ. There is no war instituted by the human agent against the law of his being. Daniel purposed in his abstemious habits of nonuse of meats to glorify God. The blessing of the Lord attended the youth who would, through love and fear of God, discard everything they deemed detrimental to their advancement in their physical, mental, and moral perfection. Under God they were in perfect training, that all their faculties might do

highest service for him.*16LtMs, Ms 132, 1901, par. 15*

These youth had received a right education in early life; and now, when separated from home influences and sacred associations, they honored the instructors of their childhood. With their habits of self-denial were coupled earnestness of purpose, diligence, and steadfastness. They were not actuated by pride or unworthy ambition, but sought to acquit themselves creditably for the honor of their down-trodden people and for His glory whose servants they were.*16LtMs, Ms 132, 1901, par. 16*

While these youth on their part were working out their own salvation with fear and trembling, it was God who was working in them both to will and to do His own good pleasure. The conditions of the reward for our own good are as if everything depended upon ourselves. To make God's grace our own, we must act our part. There is a work that is laid before us to do, and this work must be done with fidelity, and the fruit we bear will manifest before God, before angels, and before men the character of our work. The penny was given to the laborer in the vineyard, but not to the loiterer in the market place. Those who in this life want to become all that God designs that they should, will ever be learners. This knowledge will not generally come in a supernatural manner, although this is not impossible. There are stores of information to be obtained by painstaking effort. Thus it was with Daniel. He kept close to God, and while he applied himself closely and earnestly to acquire all the knowledge possible, God added his blessing.*16LtMs, Ms 132, 1901, par. 17*

The Scriptures declare of Daniel and his fellows, "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*] These youth had placed themselves in connection with the Source of all wisdom. They learned of Christ, the world's greatest teacher. While improving their opportunities to obtain a knowledge of the sciences, they were obtaining also the highest education which it is possible for mortals to receive. They received light directly from the throne of Heaven, and read the mysteries of God for future ages.*16LtMs, Ms 132, 1901, par. 18*



When the ability and acquirements of these youth were tested by the king at the end of the three years of training, none was found like unto Daniel, Hananiah, Mishaël, and Azariah. Their keen apprehension, their choice and exact language, their extensive and varied knowledge testified to the unimpaired strength and vigor of their mental powers. Therefore they stood before the king. "And in all matters of understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [*Verse 20.*] *16LtMs, Ms 132, 1901, par. 19*

These youth determined that the talents entrusted to them of God should not be perverted and enfeebled by selfish indulgence. They revered their own manhood. They kept their eyes fixed steadfastly on the good which they wished to accomplish. They honored God, and God honored them. God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon, yet amid them all, the Hebrew captives were without a rival. The erect form, [the] elastic step, the fair countenance, the undimmed senses, the untainted breath—all were so many certificates of good habits—insignia of the nobility with which nature honors those who are obedient to her laws. *16LtMs, Ms 132, 1901, par. 20*

The history of Daniel and his companions contains a lesson for us. Inspiration declares that the "fear of the Lord is the beginning of wisdom." [*Psalms 111:10.*] Religious principle lies at the foundation of the highest education. If our youth are but balanced by principle, they may with safety improve the mental powers to the very highest extent, and may take all their attainments with them into the future life. But temptations assail the young on every hand. Fathers and mothers should give thought and study and persevering effort to the training of their children, that they may stand unsullied by the prevailing evil, as did those Hebrew youth in the court of Babylon. *16LtMs, Ms 132, 1901, par. 21*

We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Such was the method pursued by the ancient

Waldenses; and if true to God, our youth, like theirs, might do a good work even while gaining their education, in sowing the seeds of truth in other minds. *16LtMs, Ms 132, 1901, par. 22*

Daniel's parents had trained him in his childhood to habits of strict temperance. They had taught him that he must conform to nature's laws in all his habits; that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God, and must not, by any course of action, dwarf or cripple them. As the result of this teaching, the law of God was exalted in his mind and revered in his heart. During the early years of his captivity, Daniel was passing through an ordeal which was to familiarize him with courtly grandeur, with hypocrisy, and with paganism. A strange school indeed to fit him for a life of sobriety, industry, and faithfulness! And yet he lived uncorrupted by the atmosphere of evil with which he was surrounded. *16LtMs, Ms 132, 1901, par. 23*

Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves—when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His Spirit strengthened every true purpose, every noble resolution. *16LtMs, Ms 132, 1901, par. 24*

The lesson here presented is one which we would do well to ponder. Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. Those who would preserve their powers unimpaired for the service of God must observe strict temperance in the use of His bounties, as well as total abstinence from every injurious or debasing indulgence. *16LtMs, Ms 132, 1901, par. 25*

The rising generation is surrounded with allurements calculated to tempt the appetite. Especially in our large cities, every form of indulgence is made easy and inviting. Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate

habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency.*16LtMs, Ms 132, 1901, par. 26*

The history of Daniel and his companions has been recorded on the pages of the inspired Word for the benefit of the youth of all succeeding ages. What men have done, men may do. Did those youthful Hebrews stand firm amid great temptations and bear a noble testimony in favor of true temperance? The youth of today may bear a similar testimony.*16LtMs, Ms 132, 1901, par. 27*

We who are living in this age have greater light and privileges than were given to Abraham, Joseph, Moses, Daniel, Ezra, Nehemiah, and other ancient worthies, and we are under correspondingly greater obligation to let our light shine to the world. The Lord would have us learn a lesson from the experience of Daniel. There are many who might become mighty men, if, like this faithful Hebrew, they would depend upon God for grace to be overcomers and for strength and efficiency in their labors.*16LtMs, Ms 132, 1901, par. 28*

## Ms 133, 1901

### Proper Books and Literature to Read

NP

1901

This manuscript consists of extracts published in various sources. Ellipses are in the original typed Ms.

(From a *Ms. to the workers in the office at Oakland, California*, dated North Fitzroy, Australia, December 19, 1891.)<sup>16</sup>*LtMs, Ms 133, 1901, par. 1*

The character of your religious experience is made manifest largely by the character of the books that you choose to read in your leisure moments. The Bible is the book of books; and if you love the Scriptures, searching them when you have opportunity, that you may come in possession of the rich treasures of the Word of God and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to Himself. But to read the Scripture in merely a casual way, without seeking to comprehend the lesson of Christ, that you may comply with His requirements, is not enough. There are rich treasures in the Word of God that can be discovered only by sinking the shaft deep into the mine of truth. The Scriptures are given for our benefit, that we may have instruction in righteousness. ...<sup>16</sup>*LtMs, Ms 133, 1901, par. 2*

The carnal mind rejects the truth, but the soul that is converted undergoes a marvelous change. The book that was unattractive, because it revealed truths that testified against the sinner, to the converted heart becomes the food of the soul, the consolation and joy of a life. The eyes anointed with spiritual discernment behold new beauties in the Word of God and see that the inspired words of the Scriptures are especially adapted to the needs of the soul. The Sun of Righteousness shines upon the Word, and there is the flashing of divinity through humanity. The Spirit of God speaks to the soul, and the heart of the true believer becomes like a watered garden. To those who love Christ, the Bible is as the garden of God; those promises are as grateful to the heart as the fragrance of

flowers to senses. Then take your Bibles and, with fresh interest, begin to study the sacred records of the Old and New Testaments. ...*16LtMs, Ms 133, 1901, par. 3*

I have a word from the Lord to you who are handling sacred things and yet who do not appreciate the value of eternal realities and have not spiritual discernment to understand the work that you are doing. The Spirit of God is grieved because works of a worldly character which are calculated to charm the senses, to fill the mind with that which can only be compared to wood, hay, and stubble, are multiplied in the office of publication. These books are read with eagerness, and they contain no spiritual nourishment, whereby the soul can acquire more strength; give no true idea of Christian life or instruction in regard to the common duties of life. The atmosphere they breathe is one that is detrimental to solid Christian experience. Were Christ upon the earth today, He would cleanse the office of many things that are not in accordance with our high profession, as He cleansed the temple of its unholy traffic. It is written, "My house shall be called an house of prayer, but you have made it a den of thieves." [*Matthew 21:13.*] Let every one begin to cleanse his own soul-temple and thus co-operate with Christ in the work of purifying the office.*16LtMs, Ms 133, 1901, par. 4*

Let not books be placed before the workers which, if they do not mislead and corrupt the mind, will still give to the mind a disrelish for the Word of God which brings to view matters of eternal interest. ... There is no time for engaging in trifling, amusing, and the gratification of selfish propensities. It is time that you were occupied with serious thoughts. ...*16LtMs, Ms 133, 1901, par. 5*

There is such a mingling of the sacred and the common in the work at the office, that much of the sacredness of the work of God has been lost from the minds of the workers. The subject matter that they are handling is of such a character that their attention is arrested and their mind engaged; and the cheap, objectionable sentences are fastened upon the memory; and before they know it, they are influenced by the spirit of the writer; and their mind and character is fashioned in some objectionable mold. There are souls connected with the office who are weak in the faith, weak in the power of self-control; and through the influence of such

publications, a train of thought is started that will be difficult to repress and expel from the mind. Before they embraced the truth, they had formed the habit of reading light and trifling literature; and after uniting with the church, they made efforts to overcome this taste for novels and storybooks. To introduce to this class books that are not in harmony with the sacred work of God is like putting the glass to the lips of the inebriate. With the temptation continually before them, they yield and become interested in that which they discarded and lose their relish for solid reading, for Bible study which is positively essential for the health of the soul. Through the influence of this kind of reading, moral power is enfeebled; dishonesty and crime do not appear so repulsive, discernment and sanctified perception are lost, and unfaithfulness in little things is increased. When the appetite of the mind is perverted, these poor souls will grasp any kind of reading that has a stimulating influence.<sup>16</sup>*LtMs, Ms 133, 1901, par. 6*

All these things have been placed before me, and every line of business at the office must be so regulated that the purity of the Christian character shall be preserved. Every temporal, earthly interest must be so subjected to the interest of the higher life that at any sacrifice this Christian integrity shall be untarnished. The question of what shall be published at the office must be viewed in the light of the teachings of the Holy Scriptures. The Lord's voice must be honored and obeyed. "The words that I speak unto you, they are spirit, and they are life." [*John 6:63.*] The truth must not be placed in the background as now it is, for subjects of vast importance to the soul receive only a passing notice, while these objectionable things must have the foreground. The workers overlook the great truths that would make them wise unto salvation.<sup>16</sup>*LtMs, Ms 133, 1901, par. 7*

\*\*\*\*\*

(*Testimony to Pacific Press Pub. Co.*, dated Melbourne, Australia, Dec. 23, 1891.)<sup>16</sup>*LtMs, Ms 133, 1901, par. 8*

The large number of hands in the office make it necessary to take in a large amount of work in order to keep them employed. Thus in printing for other parties, an objectionable class of publication is

introduced into the office. My guide inquired of one who was occupying a responsible position, "How much do you receive in payment for this work?" The figures were placed before him. He said, "This is too small a sum. If you do business in this way, you meet with loss. But even if you should receive a much larger sum, this class of literature would be published at great cost to the office; for the influence upon the workers is demoralizing. All the messages that God shall send them presenting the sacredness of the work are neutralized by your action in consenting to print such a class of matter."*16LtMs, Ms 133, 1901, par. 9*

The world is deluged with books that might better be consumed rather than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practices portrayed in more strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practices of human beings are giving publicity to evil works. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. We have no permission from the Lord to engage either in the printing or the sale of such publications, for they are the means of destroying many souls. I know of what I am writing, for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; He will scatter more than is accumulated.*16LtMs, Ms 133, 1901, par. 10*

There is another class of books—love stories, and frivolous and exciting tales that are a curse to every one who reads them—and this, although the author may attach a good moral. Often religious sentiments are woven all through these books; but in most cases, Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree by what it feeds upon. The readers of frivolous and exciting tales become

unfitted for the duties lying before them. They live an unreal life and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled and loses its power to contemplate the great problems which relate to the mission and work of Christ, the plan of salvation—subjects [that] will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame.*16LtMs, Ms 133, 1901, par. 11*

The youth must take heed what they read as well as what they hear. I have been shown that they are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing its fearful work upon human minds and corrupting human hearts. Satan is seeking to lead both the youth and those of mature age to be charmed with foolish stories. None is so confirmed in right principles, so secure from temptation, that he can feel safe and think no one need feel anxious about him. Resolutely discard all this trashy reading which will not increase your spirituality, but will introduce into your minds sentiments that cultivate the imagination, so that you think less of Jesus and dwell less upon His precious lessons. ...*16LtMs, Ms 133, 1901, par. 12*

I charge you who are responsible men in the publishing office, work diligently to bring in a different order of things. Cease to publish literature which is a temptation to the workers, many of whom are weak and easily led into forbidden paths. Never should such books be put in their way. ...*16LtMs, Ms 133, 1901, par. 13*

\*\*\*\*\*

*Testimonies for the Church 1:134, 135.16LtMs, Ms 133, 1901, par. 14*

I saw that young and old neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them are ready, and find plenty of time to read almost any other book. But the Word that points to life, eternal life, is not perused and daily studied. That precious, important book that is to judge them in the last day is scarcely studied at all. Idle stories have been attemptively read,



while the Bible has been passed by neglected. ...16LtMs, Ms 133, 1901, par. 15

Parents would better burn the idle tales of the day and the novels as they come into their houses. It would be a mercy to the children. Encourage the reading of these storybooks, and it is like enchantment. It bewilders and poisons the mind. Parents, I saw that unless you awake to the eternal interest of your children, they will be lost through your neglect. And the possibility that unfaithful parents will be saved themselves is very small. Parents should be exemplary. They should exert a holy influence in their families.16LtMs, Ms 133, 1901, par. 16

\*\*\*\*\*

*Testimonies for the Church 1:241, 242.*16LtMs, Ms 133, 1901, par. 17

You are indulging an evil which threatens to destroy your spirituality. It will eclipse all the beauty and interest of the sacred pages. It is love for storybooks, tales, and other reading which does not have an influence for good upon the mind that is in any way dedicated to the service of God. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and love of spiritual things. You were represented to me with your eyes turned from the sacred book and intently fixed upon exciting books which are death to religion. The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish will you have for light reading. The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere. Bind this precious volume to your hearts. It will prove to you a friend and guide in perplexity.16LtMs, Ms 133, 1901, par. 18

\*\*\*\*\*

*Testimonies for the Church 2:236.*16LtMs, Ms 133, 1901, par. 19

The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful

employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the Word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him. *16LtMs, Ms 133, 1901, par. 20*

\*\*\*\*\*

*Testimonies for the Church 2:410, 411. 16LtMs, Ms 133, 1901, par. 21*

Many of the young are eager for books. They read everything they can obtain. Exciting love stories and impure pictures have a corrupting influence. Novels are eagerly perused by many, and as the result their imagination becomes defiled. In the cars, photographs of females in a state of nudity are frequently circulated for sale. These disgusting pictures are also found in daguerrean saloons and are hung upon the walls of those who deal in engravings. This is an age when corruption is teeming everywhere. The lust of the eye and corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination. ... Avoid reading and seeing things which will suggest impure thoughts. Cultivate the moral and intellectual powers. Let not these noble powers become enfeebled and perverted by much reading of even storybooks. I know of strong minds that have been unbalanced and partially benumbed or paralyzed by intemperance in reading. *16LtMs, Ms 133, 1901, par. 22*

I appeal to parents to control the reading of their children. Much reading does them only harm. Especially do not permit upon your

tables the magazines and newspapers wherein are found love stories. It is impossible for the youth to possess a healthy tone of mind and correct religious principles, unless they enjoy the perusal of the Word of God. This book contains the most interesting history, points out the way of salvation through Christ, and is their guide to a higher and better life. They would all pronounce it the most interesting book they ever perused, if their imagination had not become perverted by exciting stories of a fictitious character. You who are looking for your Lord to come the second time to change your mortal bodies, and to fashion them like unto His most glorious body, must come up upon a higher plane of action. You must work from a higher standpoint than you have hitherto done, or you will not be of that number who will receive the finishing touch of immortality. *16LtMs, Ms 133, 1901, par. 23*

\*\*\*\*\*

*Testimonies for the Church 3:471, 472. 16LtMs, Ms 133, 1901, par. 24*

Violence and crime of every description are filling our world, and Satan is using every means to make crime and debasing vice popular. The youth who walk the streets are surrounded with handbills and notices of crime and sin presented in some novel or to be acted at some theater. Their minds are educated into familiarity with sin. The course pursued by the base and vile is kept before them in the periodicals of the day, and everything which can excite curiosity and arouse the animal passions is brought before them in thrilling and exciting stories. *16LtMs, Ms 133, 1901, par. 25*

The literature that proceeds from corrupted intellects poisons the minds of thousands in our world. Sin does not appear exceedingly sinful. They hear and read so much of debasing crime and vileness that the once-tender conscience, which would have recoiled with horror, becomes so blunted that it can dwell upon the low and vile sayings and actions of men with greedy interest. *16LtMs, Ms 133, 1901, par. 26*

... There will be a people who hold so fast to the divine strength that they will be proof against every temptation. Evil communications in flaming handbills may seek to speak to their senses and corrupt

their minds; yet they will be so united to God and angels that they will be as those who see not and hear not.*16LtMs, Ms 133, 1901, par. 27*

\*\*\*\*\*

*Testimonies for the Church 4:497, 498.16LtMs, Ms 133, 1901, par. 28*

You have indulged in novel and story reading until you live in an imaginary world. The influence of such reading is injurious to both the mind and the body; it weakens the intellect and brings a fearful tax upon the physical strength. At times your mind is scarcely sane, because the imagination has been over-excited and diseased by reading fictitious stories. The mind should be so disciplined that all its powers will be symmetrically developed. A certain course of training may invigorate special faculties, and at the same time leave other faculties without improvement, so that their usefulness will be crippled. The memory is greatly injured by ill-chosen reading, which has a tendency to unbalance the reasoning powers, and to create nervousness, weariness of the brain, and prostration of the entire system. ...*16LtMs, Ms 133, 1901, par. 29*

You are a mental dyspeptic. Your mind has been crammed with knowledge of all sorts—politics, history, theology, and anecdote—only a part of which can be retained by the abused memory. Much less information, with a mind well disciplined, would be of far greater value. You have neglected to train your mind to vigorous action; therefore your will and inclination have controlled you and been your masters instead of your servants. The result is a loss of physical and mental power.*16LtMs, Ms 133, 1901, par. 30*

For years your mind has been like a babbling brook, nearly filled with rocks and weeds, the water running to waste. Were your powers controlled by high purposes, you would not be the invalid that you now are. You fancy you must be indulged in your caprice of appetite and in your excessive reading. I saw the midnight lamp burning in your room while you were poring over some fascinating story, thus stimulating your already over-excited brain. This course has been lessening your hold upon life and enfeebling you physically, mentally, and morally. ...*16LtMs, Ms 133, 1901, par. 31*

Education is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life. Improper reading gives an education that is false. The power of endurance and the strength and activity of the brain may be lessened or increased according to the manner in which they are employed. There is a work before you to dispose of this light reading. Remove it from the house! Do not have before you the temptation to pervert your imagination, to unbalance your nervous system, and to ruin your children. *16LtMs, Ms 133, 1901, par. 32*

\*\*\*\*\*

*Testimonies for the Church 5:506.16LtMs, Ms 133, 1901, par. 33*

If the souls of your children are saved, you must do your work with fidelity. God has not been wholly pleased with your course in regard to worldly associations, and now the peril is revealed. You have also encouraged the reading of storybooks; these and papers with continued stories, lying upon your table, have educated the taste of your daughter until she is a mental inebriate and needs a stronger power, a firmer will than her own, to control her. *16LtMs, Ms 133, 1901, par. 34*

\*\*\*\*\*

*Testimonies for the Church 5:516-520.16LtMs, Ms 133, 1901, par. 35*

Dear Brother E.: I have just read the *Review and Herald* and have seen your article giving a list of good books for our youth. I was much surprised to read your recommendation of *Uncle Tom's Cabin*, *Robinson Crusoe*, and such books. You are in danger of becoming somewhat careless in your writing. It would be well to give thought and careful study to whatever is to be immortalized in print. I am really alarmed to see that your spiritual eyesight is not more clear in the matter of selecting and recommending reading for our youth. I know that the recommendation in our papers of such infatuating books as *Uncle Tom's Cabin* will in many minds justify the reading of other books which are nothing but fiction. ... This recommendation will make taxing work for those who are laboring to persuade the youth to discard fictitious reading. I have repeatedly

seen the evil of reading such books as you recommend and have an article all prepared cautioning our youth in this very matter. *16LtMs, Ms 133, 1901, par. 36*

Be sure, my brother, not to lead away from the searching of the Scriptures. It has been revealed to me that the purchase and sale by our brethren of storybooks such as are commonly circulated in Sunday schools, is a snare to our people, especially to our children. It leads them to expend money for that class of reading which fevers the imagination, and unfits them for the real duties of practical life. You may be assured that this recommendation of yours will be acted upon. The youth need no such sanction or liberty, for their taste and inclination are all in this direction. But I hope no more such recommendations will appear. You must be getting away from Jesus and His teachings and do not realize it. *16LtMs, Ms 133, 1901, par. 37*

It is Satan's work to present to our youth newspaper stories and storybooks that fascinate the senses and thus destroy their relish for the Word of God. ... It is not best for you to feel at liberty to speak your mind upon such matters as concern the welfare of our youth, recommending books which do not tend to spirituality or piety. If you fancy that such reading will develop firm, unspotted principle, you are mistaken. ... *16LtMs, Ms 133, 1901, par. 38*

There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, because they have gratified a taste for story-reading. They have as much difficulty to control the appetite for such superficial reading as the drunkard has to control his appetite for intoxicating drink. These might today be connected with our publishing houses and be efficient workers to keep books, prepare copy for the press, or to read proof; but their talents have been perverted until they are mental dyspeptics and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life; and that which is the most sad and discouraging is they have lost all relish for solid reading. They have become

infatuated and charmed with just such food for the mind as the intensely exciting stories contained in *Uncle Tom's Cabin*. That book did good in its day to those who needed an awakening in regard to their false ideas of slavery; but we are standing upon the very borders of the eternal world, where such stories are not needed in the preparation for eternal life. ...16LtMs, Ms 133, 1901, par. 39

The special effort for this time of ministers and of workers all through our ranks should be to turn away the attention of the youth from all exciting stories to the sure Word of prophecy. The attention of every soul striving for eternal life should center upon the Bible.16LtMs, Ms 133, 1901, par. 40

It seems wonderfully strange to me, considering all I have written in regard to the reading of exciting stories, to see a recommendation from your pen to read *Robinson Crusoe*, *Uncle Tom's Cabin*, and *Aesop's Fables*. My brother, you made a mistake in writing that article. If these books are among those which you have for sale, I beg of you never to offer them again to our youth. It is your duty to call their attention to the Bible; do not become their tempter by offering to them attractive storybooks which will divert their minds from the story of the Scriptures. We must ourselves be drinking of the water of life, else we will be constantly hewing out for ourselves broken cisterns which can hold no water.16LtMs, Ms 133, 1901, par. 41

There are a thousand ways and plans that Satan has of creeping in to unsettle the minds of youth, and unless the soul is firmly and fully stayed upon God, and conscientiously guarded upon the very point of keeping the mind employed in searching the Scriptures, and becoming grounded in our faith, they will surely be ensnared. We cannot be off guard for a moment. We cannot allow ourselves to move from impulse. We must set a guard about our minds and the minds of our children, that they may not be allured by Satan's temptations.16LtMs, Ms 133, 1901, par. 42

\*\*\*\*\*

*Testimonies for the Church* 5:544, 545.16LtMs, Ms 133, 1901, par. 43

We are living in a time when everything that is false and superficial is exalted above the real, the natural, and the enduring. The mind must be kept free from everything that would lead it in a wrong direction. It should not be encumbered with trashy stories, which do not add strength to the mental powers. The thoughts will be of the same character as the food we provide for the mind. ...*16LtMs, Ms 133, 1901, par. 44*

Could my voice reach the parents all through the land, I would warn them not to yield to the desires of their children in choosing their companions or associates. ... If children are with those whose conversation is upon unimportant, earthly things, their minds will come to the same level. ... If their minds are filled with stories, be they true or fictitious, there is no room for the useful information and scientific knowledge which should occupy them. What havoc has this love for light reading wrought with the mind! How it has destroyed the principles of sincerity and true godliness, which lie at the foundation of a symmetrical character! It is like a slow poison taken into the system, which will sooner or later reveal its bitter effects. When a wrong impression is left upon the mind in youth, a mark is made, not on sand, but on enduring rock.*16LtMs, Ms 133, 1901, par. 45*



## Ms 134, 1901

Music

NP

1901

This manuscript is extracted from published sources and *Ms 157, 1899*.

### **Music. Extracts from the Testimonies.**

*Testimonies for the Church 1:146.16LtMs, Ms 134, 1901, par. 1*

I have seen that confusion is displeasing to the Lord, and that there should be order in praying and also in singing. ... I saw that all should sing with the spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to Him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more is He glorified, the church benefited, and unbelievers favorably affected.*16LtMs, Ms 134, 1901, par. 2*

I have been shown the order, the perfect order, of heaven and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant. I have seen companies of angels, who stood in a hollow square, every one having a harp of gold. At the end of the harp was an instrument to turn, to set the harp or change the tunes. Their fingers did not sweep over the strings carelessly, but they touched different strings to produce different sounds. There is one angel who always leads, who first touches the harp and strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It is melody, heavenly, divine, while from every countenance beams the image of Jesus, shining with glory unspeakable.*16LtMs, Ms 134, 1901, par. 3*

\*\*\*\*\*

*Testimonies for the Church 1:496-513.16LtMs, Ms 134, 1901, par. 4*

I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. ... They have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind, so that Christ is not desired. ... I was shown that the youth must take a higher stand, and make the Word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants, and with strong cries and tears, pleading for heavenly strength to be fortified against the powerful temptations of the evil one. ...*16LtMs, Ms 134, 1901, par. 5*

Music has occupied the hours which should have been devoted to prayer. Music is the idol which many professed Sabbath-keeping Christians worship. Satan has no objection to music, if he can make that a channel through which to gain access to the minds of the youth. ... When turned to good account, music is a blessing, but it is often made one of Satan's most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly. When allowed to take the place of devotion and prayer, it is a terrible curse. ...*16LtMs, Ms 134, 1901, par. 6*

God is glorified by songs of praise from a pure heart filled with love and devotion to Him. ...*16LtMs, Ms 134, 1901, par. 7*

Pray more than you sing. Do you not stand in greater need of prayer than of singing? Young men and women, God calls upon you to work, work for Him.*16LtMs, Ms 134, 1901, par. 8*

\*\*\*\*\*

*Testimonies for the Church 2:144.16LtMs, Ms 134, 1901, par. 9*

How can I endure the thought that most of the youth in this age will come short of everlasting life! Oh that the sound of instrumental music might cease, and they no more while away so much precious time in pleasing their own fancy!*16LtMs, Ms 134, 1901, par. 10*

\*\*\*\*\*

*Testimonies for the Church 2:538.16LtMs, Ms 134, 1901, par. 11*

Your daughters may love music, and this may be all right; it may add to the happiness of the family; but the knowledge of music without the knowledge of cookery is not worth much. When your daughters have families of their own, an understanding of music and fancy work will not provide for the table a well-cooked dinner, prepared with nicety, so that they will not blush to place it before their most esteemed friends.*16LtMs, Ms 134, 1901, par. 12*

\*\*\*\*\*

*Testimonies for the Church 3:39.16LtMs, Ms 134, 1901, par. 13*

Your singing schools have ever been a snare to you. Neither you nor your sisters have a depth of experience that will enable you to be brought in contact with the influences you meet in your singing schools without being affected.*16LtMs, Ms 134, 1901, par. 14*

\*\*\*\*\*

*Testimonies for the Church 4:71-73.16LtMs, Ms 134, 1901, par. 15*

Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering. But it is sometimes more difficult to discipline the singers and keep them in working order, than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation

and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord. ...*16LtMs, Ms 134, 1901, par. 16*

There are more gatherings for singing than for prayer among our people; but even these gatherings can be conducted in so reverential yet cheerful a manner that they may exert a good influence. There is, however, too much jesting, idle conversation, and gossiping to make these seasons beneficial, to elevate the thoughts and refine the manners.*16LtMs, Ms 134, 1901, par. 17*

\*\*\*\*\*

*The Review and Herald, July 24, 1883**16LtMs, Ms 134, 1901, par. 18*

Another matter which should receive attention, both at our camp-meetings and elsewhere, is that of singing. A minister should not give out hymns to be sung, until it has first been ascertained that they are familiar to those who sing. A proper person should be appointed to take charge of this exercise, and it should be his duty to see that such hymns are selected as can be sung with the spirit and with the understanding also. Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God. There should be system and order in this as well as every other part of the Lord's work. Organize a company of the best singers, whose voices can lead the congregation, and then let all who will, unite with them. Those who sing should make an effort to sing in harmony; they should devote some time to practice, that they may employ this talent to the glory of God.*16LtMs, Ms 134, 1901, par. 19*

But singing should not be allowed to divert the mind from the hours of devotion. If one must be neglected, let it be the singing. It is one of the great temptations of the present age to carry the practice of music to extremes, to make a great deal more of music than of prayer. Many souls have been ruined here. When the Spirit of God is arousing the conscience and convicting of sin, Satan suggests a singing-exercise or a singing-school, which, being conducted in a light and trifling manner, results in banishing seriousness and quenching all desire for the Spirit of God. Thus the door of the

heart, which was about to be opened to Jesus, is closed and barricaded with pride and stubbornness, in many cases never again to be opened. ... They have chosen singing before prayer, singing-schools in preference to religious meetings. ... Such singing is an offence to God. *16LtMs, Ms 134, 1901, par. 20*

\*\*\*\*\*

*Patriarchs and Prophets, 637-643, 707-711. 16LtMs, Ms 134, 1901, par. 21*

Centuries before the advent of the Saviour, David, in the freshness of boyhood, kept watch of his flocks as they grazed on the hills surrounding Bethlehem. The simple shepherd boy sang the songs of his own composing, and the music of his harp made a sweet accompaniment to the melody of his fresh young voice. ... *16LtMs, Ms 134, 1901, par. 22*

David, in the beauty and vigor of his young manhood, was preparing to take a high position with the noblest of the earth. His talents, as precious gifts from God, were employed to extol the glory of the divine Giver. His opportunities of contemplation and meditation served to enrich him with that wisdom and piety that made him beloved of God and angels. ... Each ray of new light called forth fresh bursts of rapture, and sweeter anthems of devotion, to the glory of God and the Redeemer. ... As he beheld the love of God in all the providences of his life, his heart throbbed with more fervent admiration and gratitude, his voice rang out in a richer melody, his harp was swept with more exultant joy; and the shepherd boy proceeded from strength to strength, from knowledge to knowledge; for the Spirit of the Lord was upon him. ... *16LtMs, Ms 134, 1901, par. 23*

His [Saul's] counselors advised him to seek for the services of a skillful musician, in the hope that the soothing notes of a sweet instrument might calm his troubled spirit. In the providence of God, David, as a skillful performer upon the harp, was brought before the king. His lofty and heaven-inspired strains had the desired effect. The brooding melancholy that had settled like a dark cloud over the mind of Saul was charmed away. ... *16LtMs, Ms 134, 1901, par. 24*

While he [David] was absorbed in deep meditation, and harassed by thoughts of anxiety, he turned to his harp, and called forth strains that elevated his mind to the Author of every good, and the dark clouds that seemed to shadow the horizon of the future were dispelled. ...*16LtMs, Ms 134, 1901, par. 25*

Again the long train was in motion, and the music of harp and cornet, trumpet and cymbal, floated heavenward, blended with the melody of many voices. ... The triumphal procession approached the capital, following the sacred symbol of their invisible King. Then a burst of song demanded of the watchers upon the walls that the gates of the Holy City should be thrown open:*16LtMs, Ms 134, 1901, par. 26*

“Lift up your heads, O ye gates;  
And be ye lifted up, ye everlasting doors;  
And the King of glory shall come in.” [*Psalm 24:7.*]*16LtMs, Ms 134, 1901, par. 27*

A band of singers and players answered,*16LtMs, Ms 134, 1901, par. 28*

“Who is this King of glory?” [*Verse 8.*]*16LtMs, Ms 134, 1901, par. 29*

From another company came the response,*16LtMs, Ms 134, 1901, par. 30*

“The Lord strong and mighty,  
The Lord mighty in battle.” [*Verse 8.*]*16LtMs, Ms 134, 1901, par. 31*

Then hundreds of voices, uniting, swelled the triumphal chorus,*16LtMs, Ms 134, 1901, par. 32*

“Lift up your heads, O ye gates;  
Even lift them up, ye everlasting doors;  
And the King of glory shall come in.” [*Verse 9.*]*16LtMs, Ms 134, 1901, par. 33*

Again the joyful interrogation was heard, “Who is this King of glory?” And the voice of the great multitude, “like the sound of many waters,” was heard in the rapturous reply,*16LtMs, Ms 134, 1901,*

*par. 34*

“The Lord of hosts,  
He is the King of glory.” [*Verse 10; Revelation 19:6.*]*16LtMs, Ms 134, 1901, par. 35*

The solemn ceremonies attending the removal of the ark had made a lasting impression upon the people of Israel, arousing a deeper interest in the sanctuary service and kindling anew their zeal for Jehovah. David endeavored by every means in his power to deepen these impressions. The service of song was made a regular part of religious worship, and David composed Psalms, not only for the use of the priests in the sanctuary service, but also to be sung by the people in their journeys to the national altar at the annual feasts. The influence thus exerted was far-reaching, and it resulted in freeing the nation from idolatry.*16LtMs, Ms 134, 1901, par. 36*

\*\*\*\*\*

(From Ms. entitled “A Message to the Battle Creek Church,” December 4, 1899.)*16LtMs, Ms 134, 1901, par. 37*

The instruction God gave His apostles, He gave for the benefit of the church in these last days. When professing Christians reach the high standard which it is their privilege to reach, the simplicity of Christ will be maintained in all their worship. Forms and ceremonies and musical accomplishments are not the strength of the church. Yet these things have taken the place that God should have, even as they did in the worship of the Jews. The Lord has revealed to me that when the heart is cleansed and sanctified, and the members of the church are partakers of the divine nature, a power will go forth from the church that will cause melody in the heart. Men and women will not then depend upon their instrumental music, but on the power and grace of God, which will give fullness of joy. There is a work to be done in clearing away the rubbish which has been brought into the church. Let the services of the Tabernacle be conducted in humility and repentance. ... This message is not only for the church at Battle Creek, but for every other church that has followed her example. ...*16LtMs, Ms 134, 1901, par. 38*

Professing Christians, will you not see your work and do it, that you

may be Christians not only in name, but in reality? If you do this, your pipe organ and other musical instruments will be placed second and not first. If you would close your instruments of music, and seek the Lord as you have never sought Him before, if you would put away the evil of your doing, the Spirit of the Lord would cleanse you from all defilement, and put the melody of heaven in your hearts. Your music does not commend you to God. It is the doing of His Word which He accepts.<sup>16</sup>*LtMs, Ms 134, 1901, par. 39*



## Ms 135, 1901

### Union and Organization

NP

1901

This manuscript is extracted from various published sources.

#### **Union and Organization.**

As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.—*Testimonies for the Church 1:210* (Dec. 23, 1860).*16LtMs, Ms 135, 1901, par. 1*

If all who have an influence felt the necessity of co-operation, and would seek to answer the prayer of Christ, that they may be one as He is one with the Father, the cause of present truth would be a power. ... But the people of God are asleep and do not see the wants of the Cause for this time. They do not feel the importance of concentrated action. Satan is ever seeking to divide the faith and hearts of God's people. He well knows that union is their strength and division their weakness. It is important and essential that all of Christ's followers understand Satan's devices, and with a united effort meet his attacks and vanquish him. They need to make continual efforts to press together, even if it be at some sacrifice to themselves.*16LtMs, Ms 135, 1901, par. 2*

The people of God, with various temperaments and organizations, are brought together in church capacity. The truth of God, received into the heart, will do its work of refining, elevating, and sanctifying

the life, and overcoming the peculiar views and prejudices of each. All should labor to come as near to one another as possible. All who love God and keep His commandments in truth will have an influence with unbelievers and will win souls to Christ, to swell the glad songs of triumph and victory before the great throne. Selfishness will be overcome, and overflowing love for Christ will be manifested in the burden they feel to save souls for whom He died.—*Testimonies for the Church* 3:434, 435.16LtMs, Ms 135, 1901, par. 3

I was pointed back to the children of Israel. Very soon after leaving Egypt, they were organized and most thoroughly disciplined. God had in His special providence qualified Moses to stand at the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians, and in generalship he could not be surpassed by any man.—*Testimonies for the Church* 1:650.16LtMs, Ms 135, 1901, par. 4

Christ is leading out a people and bringing them into the unity of the faith that they may be one as He is one with the Father. Differences of opinion must be yielded, that all may come into union with the body, that they may have one mind and one judgment. (*1 Corinthians* 1:10): “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” (*Romans* 15:5, 6): “Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.” (*Philippians* 2:2): “Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.”—*Testimonies for the Church* 1:324.16LtMs, Ms 135, 1901, par. 5

Heaven and holy angels are working to unite, to bring into the unity of the faith, into the one body. Satan opposes this and is determined to scatter and divide and bring different sentiments, that the prayer of Christ may not be answered: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in

thee, that they also may be one in us, that the world may believe that thou hast sent me.” *John 17:20, 21*. Jesus designed that the faith of His people should be one. If one goes forth preaching one thing, and another differing with him preaches something else, how can those who believe “through their word” be one? There will be difference of sentiments.—*Testimonies for the Church 1:326, 327.16LtMs, Ms 135, 1901, par. 6*

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect harmony, cannot work for us successfully. ... Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. ...*16LtMs, Ms 135, 1901, par. 7*

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected [with] heaven is in perfect order, that subjection and thorough discipline mark movements of the angelic host. It is his studied effort to lead professed Christians just as far from Heaven’s arrangement as he can; therefore he deceived even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. ... I was shown that it is Satan’s special work to lead men to feel that it is God’s order for them to strike out for themselves and choose their own course, independent of their brethren.—*Testimonies for the Church 1:649, 650.16LtMs, Ms 135, 1901, par. 8*

God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and

views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. ...*16LtMs, Ms 135, 1901, par. 9*

God is leading out a people and establishing them upon the one great platform of faith, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer.—*Testimonies for the Church 3:446, 447.16LtMs, Ms 135, 1901, par. 10*

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole.—*Testimonies for the Church 4:16.16LtMs, Ms 135, 1901, par. 11*

God is leading out a people to stand in perfect unity upon the platform of eternal truth.—*Testimonies for the Church 4:17.16LtMs, Ms 135, 1901, par. 12*

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. ... Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore He enjoined it upon His disciples. And the history of Christianity from that time until now, proves conclusively that in union only there is strength. ...*16LtMs, Ms 135, 1901, par. 13*

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [*1 Corinthians 1:10.*] —*Testimonies for the Church 4:19.16LtMs, Ms 135, 1901, par. 14*

A machine may be perfect in all its parts, and yet there be much friction and wear in its movements; but apply oil, and it performs its work quietly and well. So with us. It is necessary to have the oil of grace in our hearts, in order to prevent the friction that may arise between us.—*Historical Sketches of the Foreign Missions of the Seventh Day Adventist*, 119.16LtMs, Ms 135, 1901, par. 15

The third angel's message is not a narrow message. It is worldwide; and we should be united, as far as possible, in the manner of presenting it to the world. 16LtMs, Ms 135, 1901, par. 16

Man is fallible; but the message is infallible. With it all should be in harmony; it is the center of interest, in which all hearts should be united. ... The message is to prepare a people to stand in the last great day and to be united in Heaven above. None should feel that it is of no special importance whether they are in union with their brethren or not; for those who do not learn to live in harmony here, will never be united in heaven. ... 16LtMs, Ms 135, 1901, par. 17

The history of God's work in the past shows that some have understanding of one thing, others of another. It is His plan that there should be a counseling together. In the multitude of counselors there is safety. There should be harmony in sentiment and action among the laborers. ... 16LtMs, Ms 135, 1901, par. 18

The truth is a unit, so powerful that our enemies cannot controvert it. Therefore they try to excite jealousies to create variance among brethren that they may be led to separate their affections from God and from one another. In unity there is strength. In Luther's time it was considered a great misfortune when differences arose among the believers, because it strengthened the opposition of their enemies. ... 16LtMs, Ms 135, 1901, par. 19

Jesus is ready to do great things for us when we lay ourselves upon the altar, a living, consuming sacrifice. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [*Isaiah 13:12.*] How? through the Spirit of Christ. ... When we have His Spirit in our hearts, we shall be of one mind in Him. ... Our eyes will be fixed upon Jesus, and we shall learn from Him to dwell in love and harmony with one another here, and shall finally be permitted to dwell with Christ and angels and all the redeemed

throughout the ceaseless ages of eternity.—*Historical Sketches of the Foreign Missions of the Seventh Day Adventist*, 124, 126.16LtMs, Ms 135, 1901, par. 20

### Unity Among Different Nationalities

(This is an address given by Sister E. G. White, Sept. 24, 1885, in Basel, Switzerland.)16LtMs, Ms 135, 1901, par. 21

“If any man thirst, let him come unto me, and drink.” “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” *John 7:37; 4:14*.16LtMs, Ms 135, 1901, par. 22

If with these promises before us we choose to remain parched and withered for want of the water of life, it is our own fault. If we would come to Christ with the simplicity of a child coming to its earthly parents, and ask for the things that He has promised, believing that we receive them, we should have them. ...16LtMs, Ms 135, 1901, par. 23

Since these meetings began, I have felt urged to dwell much upon love and faith. This is because you need this testimony. Some who have entered these missionary fields have said, “You do not understand the French people; you do not understand the Germans. They have to be met in just such a way.” But, I inquire, does not God understand them? Is it not He who gives His servants a message for the people? He knows just what they need; it will make all one in Christ. Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly Christlike.16LtMs, Ms 135, 1901, par. 24

The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of axe or hammer. This building represents God’s spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low,

rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and men; for its builder and maker is God.*16LtMs, Ms 135, 1901, par. 25*

Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified.*16LtMs, Ms 135, 1901, par. 26*

I was almost afraid to come to this country, because I heard so many say that the different nationalities of Europe were peculiar and had to be reached in a certain way. But the wisdom of God is promised to those who feel their need and who ask for it. God can bring the people where they will receive the truth. Let the Lord take possession of the mind, and mold it as clay is molded in the hands of the potter, and these differences will not exist. Look to Jesus, brethren; copy His manners and spirit, and you will have no trouble in reaching these different classes. We have not six patterns to follow, nor five. We have only one, and that is Christ Jesus. If the Italian brethren, the French brethren, and the German brethren try to be like Him, they will plant their feet upon the same foundation of truth; the same Spirit that dwells in one will dwell in the other—Christ in them, the hope of glory. I warn you, brethren and sisters, not to build up a wall of partition between different nationalities. On the contrary, seek to break it down wherever it exists. We should endeavor to bring all into the harmony that there is in Jesus, laboring for the one object—the salvation of our fellow men. ...*16LtMs, Ms 135, 1901, par. 27*

As workers together for God, brethren and sisters, lean heavily upon the arm of the Mighty One. Labor for unity, labor for love, and you may become a power in the world.—*Historical Sketches of the Foreign Missions of the Seventh Day Adventist, 136-138**16LtMs,*

### **Unity and Organization in the Church**

Many do not realize the sacredness of church relationship, and are loath to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice. Those who hold responsible positions in the church may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after His resurrection, delegated power unto His church, saying, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." [*John 20:23.*]*16LtMs, Ms 135, 1901, par. 29*

Church relationship is not to be lightly canceled; yet when the path of some professed followers of Christ is crossed, or when their voice has not the controlling influence which they think it deserves, they will threaten to leave the church. True, in leaving the church they will themselves be the greatest sufferers; for in withdrawing beyond the pale of its influence, they subject themselves to the full temptations of the world.*16LtMs, Ms 135, 1901, par. 30*

Every believer should be wholehearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are those who spend large amounts for needless luxuries; they gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefit of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause will not hesitate to invest money in the enterprise whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another, and moving in perfect harmony as an individual whole. They should



defer their individual judgment to the judgment of the body of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to His expressed word. ...*16LtMs, Ms 135, 1901, par. 31*

Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church; but to yield to such feelings and views is unsafe, and will bring us into anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore He enjoined it upon His disciples. And the history of Christianity from that time till now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church.*16LtMs, Ms 135, 1901, par. 32*

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [*1 Corinthians 1:10.*]*16LtMs, Ms 135, 1901, par. 33*

He also wrote his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." [*Philippians 2:1-5.*]*16LtMs, Ms 135, 1901, par. 34*

To the Romans he wrote: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the

glory of God.” “Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.” [*Romans 15:5-7; 12:16.*]16LtMs, Ms 135, 1901, par. 35

Peter wrote to the churches scattered abroad: “Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.” [1 *Peter 3:8, 9.*]16LtMs, Ms 135, 1901, par. 36

And Paul, in his Epistle to the Corinthians, says: “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.” [2 *Corinthians 13:11.*]—*Testimonies for the Church 4:17-20.*16LtMs, Ms 135, 1901, par. 37

\*\*\*\*\*

God has invested His church with special authority and power which no one can be justified in disregarding and despising; for in so doing he despises the voice of God.—*Testimonies for the Church 3:417.*16LtMs, Ms 135, 1901, par. 38

### **Authority of the Church**

The world’s Redeemer has invested great power with His church. He states the rules to be applied in cases of trial with its members. After He has given explicit directions as to the course to be pursued, He says, “Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever (in church discipline) ye shall loose on earth shall be loosed in heaven.” [*Matthew 18:18.*] Thus even the heavenly authority ratifies the discipline of the church in regard to its members, when the Bible rule has been followed.16LtMs, Ms 135, 1901, par. 39

The Word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church. If

there were no church discipline and government, the church would go to fragments; it could not hold together as a body. There have ever been individuals of independent minds, who have claimed that they were right, that God had especially taught, impressed, and led them. Each has a theory of his own, views peculiar to himself, and each claims that his views are in accordance with the will of God. Each has a different theory and faith, yet each claims special light from God. These draw away from the body, and each is a separate church in himself. All these could not be right, yet they all claim to be led of the Lord. The Word of inspiration is not yea and nay, but yea and amen in Christ Jesus. *16LtMs, Ms 135, 1901, par. 40*

Our Saviour follows His lessons of instruction with a promise that if two or three should be united in asking anything of God it should be given them. Christ here shows that there must be union with others, even in our desires for a given object. Great importance is attached to the united prayer, the union of purpose. God hears the prayers of individuals; but on this occasion Jesus was giving especial and important lessons that were to have a special bearing upon His newly organized church on the earth. There must be an agreement in the things that they desire, and for which they pray. It is not merely the thoughts and exercises of one mind, liable to deception; but the petition was to be the earnest desire of several minds centered on the same point.—*Testimonies for the Church 3:428, 429. 16LtMs, Ms 135, 1901, par. 41*

### **Unity Essential in the Hour of Danger**

The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man's mind, one man's judgment, is not sufficient to be trusted. Christ would have His followers brought together in church capacity, observing order, having rules and disciplines, and all subject one to another, esteeming others better than themselves. Union and confidence are essential to the prosperity of the church. If each member of the church feels at liberty to move independently of the others, taking his own peculiar course, how can the church be in any safety in the hour of danger and peril? The prosperity and very existence of a church depend upon the prompt, united action and mutual confidence of its members. When, at a critical time, one sounds the alarm of danger,

there is need of prompt and active work, without stopping to question and canvass the whole subject from end to end, thus letting the enemy gain every advantage by delay, when united action might have saved many souls from perdition.—*Testimonies for the Church* 3:445.16LtMs, Ms 135, 1901, par. 42

### **Platform of Present Truth**

God is leading out a people from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinions of his brethren, and justifies his course, alleging that he has a right to his peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren?16LtMs, Ms 135, 1901, par. 43

God is leading out a people and establishing them upon the one great platform of faith, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer.—*Testimonies for the Church* 3:445-47. See *Early Writings*, “A Firm Platform.”16LtMs, Ms 135, 1901, par. 44

You must never, never seek to lift one pin, remove one landmark, that the Lord has given to His people as truth.—(Ms., December 18, 1898.)16LtMs, Ms 135, 1901, par. 45

### **Members of Church Controlled by Majority**

The church is God's delegated authority upon the earth. Christ has said, "Whatsoever ye bind on earth shall be bound in heaven, and whatsoever things ye loose on earth shall be loosed in heaven." [Verse 18.] There is altogether too little respect paid to the opinion of members of the same church. It is the want of deference for the opinions of the church that causes so much trouble among brethren. The eyes of the church may be able to discern in its individual members that which the erring may not see. A few persons may be blind as the one in error, but the majority of the church is a power which should control its individual members. ...16LtMs, Ms 135, 1901, par. 46

Unless the advice and counsel of the church can be respected, it is indeed powerless. God has placed a voice in the church which must control its members.—*Testimonies for the Church* 5:107, 108.16LtMs, Ms 135, 1901, par. 47

### **Satan is Now Seeking to Bring in Discord**

As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order or Satan will take the advantage.—*Testimonies for the Church* 1:210.16LtMs, Ms 135, 1901, par. 48

If all who have an influence felt the necessity of co-operation, and would seek to answer the prayer of Christ, that they may be one as He is one with the Father, the cause of present truth would be a power. ... But the people of God are asleep and do not see the wants of the cause for this time. They do not feel the need of concentrated action. Satan is ever seeking to divide the faith and hearts of God's people. He well knows that union is their strength and division their weakness. It is important and essential that all of Christ's followers understand Satan's devices and with a united

front meet his attacks and vanquish him. They need to make continual efforts to press together, even if it be at some sacrifice to themselves.—*Testimonies for the Church* 3:434, 435.16LtMs, Ms 135, 1901, par. 49

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore, he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality; and the only safety for them is to let each pursue his own course and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. ... I was shown that it is Satan's especial work to lead men to feel that it is God's order for themselves and choose their own course, independent of their brethren. —*Testimonies for the Church* 1:649, 650.16LtMs, Ms 135, 1901, par. 50

### **Angels Work in Harmony**

Heaven and holy angels are working to unite, to bring into the unity of the faith, into the same body.—*Testimonies for the Church* 1:326.16LtMs, Ms 135, 1901, par. 51

Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect harmony, cannot work for us as successfully. ... Those who have the unction from on high will in their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. ...—*Testimonies for the Church* 1:649, 650.16LtMs, Ms 135, 1901, par. 52

### **All Should Preach the Same Things**

Jesus designed that the faith of His people should be one. If one goes forth preaching one thing, and another differing with him preaches something else, how can those believing “through their word” be one? [*John 17:20.*] There will be difference of sentiments.—*Testimonies for the Church 1:327.16LtMs, Ms 135, 1901, par. 53*

The history of God’s work in the past shows that some have an understanding of one thing, others of another. It is His plan that there should be a counseling together. In the multitude of counselors there is safety. There should be harmony in sentiment and action among the laborers. ...*16LtMs, Ms 135, 1901, par. 54*

The truth is a unit, so powerful that our enemies cannot controvert it. Therefore they try to excite jealousies, to create variance, among the brethren, that they may be led to separate their affections from God and from one another. In unity there is strength. In Luther’s time it was considered a great misfortune when differences arose among the believers, because it strengthened the opposition of their enemies.—*Historical Sketches of the Foreign Missions of the Seventh Day Adventist, 125, 126.16LtMs, Ms 135, 1901, par. 55*

### **Living in Harmony one with Another**

Christ is leading out a people and bringing them into the unity of the faith, that they may be one, as He is one with the Father. Differences of opinion must be yielded that all may come into union with the body, that they may have one mind and one judgment.—*Testimonies for the Church 1:324.16LtMs, Ms 135, 1901, par. 56*

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole.—*Testimonies for the Church 4:16.16LtMs, Ms 135, 1901, par. 57*

It is necessary to have the oil of grace in our hearts, in order to prevent the friction that may arise between us.—*Historical Sketches of the Foreign Missions of the Seventh Day Adventist, 119.16LtMs, Ms 135, 1901, par. 58*

None should feel that it is of no special importance whether they are in union with their brethren or not; for those who do not learn to live in harmony here will never be united in heaven.—*Historical Sketches of the Foreign Missions of the Seventh Day Adventist*, 124.16LtMs, Ms 135, 1901, par. 59



**Ms 136, 1901**

Letters to Fannie Bolton

Duplicate of *Lt 120, 1900*.

**Ms 137, 1901**

Parable of the Ten Virgins

Refiled as *Ms 47, 1895*.

**Ms 138, 1901**

The Mistake of a Low Fee for Tuition

Refiled as *Ms 58, 1898*.

## Ms 139, 1901

Organization

NP

1901

This manuscript is extracted from various published sources.

God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. Let every one who reads these words give them thorough consideration; for in the name of Jesus I would press them home upon every soul. When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth.—*The Review and Herald, August 29, 1893*.<sup>16</sup>*LtMs, Ms 139, 1901, par. 1*

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. The world is a workshop in which, through the operation of human and divine agencies, Jesus is making experiments by His grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this crooked and perverse generation. They see them becoming prepared by a Christlike experience to suffer with their Lord, and afterward to be partakers with Him in His glory in heaven above.<sup>16</sup>*LtMs, Ms 139, 1901, par. 2*

God has a church on earth who are lifting up the down-trodden law

and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depositary of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that His church may be one, as He was one with His Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation.<sup>16LtMs, Ms 139, 1901, par. 3</sup>

There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren. —*The Review and Herald, September 5, 1893*<sup>16LtMs, Ms 139, 1901, par. 4</sup>

God speaks through His appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God's Word from the lips of His chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings and rob Christ of the glory that should come to Him by showing disrespect to His appointed agencies.<sup>16LtMs, Ms 139, 1901, par. 5</sup>

Those who have proclaimed the Seventh-day Adventist Church as Babylon have made use of the testimonies in giving their position a seeming support; but why is it that they did not present that which for years has been the burden of my message—the unity of the church? Why did they not quote the words of the angel, “Press together, Press together, Press together”? Why did they not repeat the admonition and state the principle, that “in union there is strength, in division there is weakness”? It is such messages as these men have borne, that divide the church and put us to shame before the enemies of truth; and in such messages is plainly revealed the specious working of the great deceiver, who would hinder the church from attaining unto perfection in unity. These

teachers follow the sparks of their own kindling, move according to their own independent judgment, and cumber the truth with false notions and theories. They refuse the counsel of their brethren, and press on in their own way, until they become just what Satan would desire to have them—unbalanced in mind.*16LtMs, Ms 139, 1901, par. 6*

I warn my brethren to guard against the working of Satan in every form. The great adversary of God and man is exulting today that he has succeeded in deceiving souls and in diverting their means and ability into harmful channels. Their money might have been used to advance present truth, but instead of this, it has been expended in presenting notions that have no foundation in truth.*16LtMs, Ms 139, 1901, par. 7*

Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God. God has divinely appointed agencies—men whom He is leading, who have borne the heat and burden of the day, who are co-operating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents and be found at the last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus.*16LtMs, Ms 139, 1901, par. 8*

He is leading, not stray offshoots, not one here and one there, but a people.*16LtMs, Ms 139, 1901, par. 9*

We are not to think that the chosen ones of God, who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon.—*The Review and Herald, September 12, 1893.16LtMs, Ms 139, 1901, par. 10*

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided if self is surrendered to

God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper to the verdict of the church; but to yield to such feelings and views is unsafe and will bring us into anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore He enjoined it upon His disciples. And the history of Christianity from that time until now proves conclusively that in union only is there strength. Let individual judgment submit to the authority of the church.—*Testimonies for the Church 4:19.16LtMs, Ms 139, 1901, par. 11*

Australia, December 19, 1892

Melbourne, Victoria

Dear Brethren of the General Conference:—

I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it.*16LtMs, Ms 139, 1901, par. 12*

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.*16LtMs, Ms 139, 1901, par. 13*

From the first our work was aggressive. Our numbers were few, and mostly from the poorer classes. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our

message. *16LtMs, Ms 139, 1901, par. 14*

“Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption that, according as it is written, He that glorieth, let him glory in the Lord.” [1 *Corinthians 1:26-31*.] *16LtMs, Ms 139, 1901, par. 15*

Our numbers gradually increased. The seed that was sown was watered of God, and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in school houses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. *16LtMs, Ms 139, 1901, par. 16*

Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.—*The General Conference Daily Bulletin, January 29, 1892. 16LtMs, Ms 139, 1901, par. 17*



There is order in heaven, and God is pleased with the efforts of His people in trying to move with system and order in His work on earth. I saw that there should be order in the church of God, and that system is needed in carrying forward successfully the last great message of mercy to the world.—*Testimonies for the Church 1:191, [1859].16LtMs, Ms 139, 1901, par. 18*

\*\*\*\*\*

As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.*16LtMs, Ms 139, 1901, par. 19*

I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move understandingly, and prepare themselves for the attacks of Satan. Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God's cause may not slip into the enemy's ranks. I saw that God's people should act wisely and leave nothing undone on their part to place the business of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan take no advantage of God's remnant people. It is Satan's time to work. A stormy future is before us; and the church should be awake to make an advance move that they may stand securely against his plans. It is time that something was done. God is not pleased to have the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him.—*Testimonies for the Church 1:210, 211.16LtMs, Ms 139, 1901, par. 20*

\*\*\*\*\*

Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like drops of water. Then there would be a power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed. *16LtMs, Ms 139, 1901, par. 21*

The hearts of God's servants are made sad as they journey from church to church, by meeting the opposing influence of other opposing ministering brethren. There are those who have stood ready to oppose every advance step that God's people have taken. The hearts of those who have dared to venture out are saddened and distressed by the lack of union of action on the part of their fellow laborers. We are living in a solemn time. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbath-keepers who claim to believe solemn, important truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. The influence of such is recorded as of those who retard the advance reform among God's people. —*Testimonies for the Church 1:270.16LtMs, Ms 139, 1901, par. 22*

\*\*\*\*\*

There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order and expel the reckless, disorderly spirit of fanaticism from their meetings. —*Testimonies for the Church 1:413.16LtMs, Ms 139, 1901, par. 23*

\*\*\*\*\*

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us and guiding by His providence. We engaged in the work of organization and marked prosperity attending this advance movement. As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of health institutions had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment of others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies, for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the order of the Captain of our Salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been “compacted by that which every joint supplieth.” [*Ephesians 4:16.*] As we have advanced, our system of organization has still proved effectual. *16LtMs, Ms 139, 1901, par. 24*

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort should be made to simplify the work so as to avoid all needless labor and perplexity. *16LtMs, Ms 139, 1901, par. 25*

The business of our Conference session has sometimes been burdened down with propositions and resolutions that were not at all essential and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before Him. The fewer rules and regulations that we can have, the better will be the effect in the end. <Let them be carefully

considered, and, if wise, let it be seen that> when they are made, they mean something and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity. *16LtMs, Ms 139, 1901, par. 26*

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study and many prayers for wisdom, that we know God has answered to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause. *16LtMs, Ms 139, 1901, par. 27*

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us and His teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth of holiness of character, and to

send the message of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin.*16LtMs, Ms 139, 1901, par. 28*

Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of the truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God.*16LtMs, Ms 139, 1901, par. 29*

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.*16LtMs, Ms 139, 1901, par. 30*

We are still free to worship God according to the dictates of our own conscience. As the disciples of Christ, it is our duty to diffuse light which we know that the world has not. Let the people of God be “rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” [1 *Timothy* 6:18, 19.]—*The General Conference Daily Bulletin, January 29, 30, 1893.16LtMs, Ms 139, 1901, par. 31*

## Ms 140, 1901

Letters Regarding the Publishing Work

NP

1901

Portions of this collection are published in *4BC 1179*; *10MR 389-390*.

“Sunnyside,” Cooranbong

November 16, 1898

Dear Brother and Sister Robinson:—

I have just written a letter to Brother Salisbury in response to a letter recently received from him by William. C. White. He sets matters before W.C.W. representing the great advantages to be gained by his visiting America by the way of Capetown and London, and seeing what can be done by business negotiations to procure facilities to use in the production of books, also in the market for books. The light given me when you were holding your last council in Melbourne was of that character that I felt pained, because there was heart-consecration needed to prepare the workers for the work already being handled.<sup>16</sup>*LtMs, Ms 140, 1901, par. 1*

Brother Salisbury seems to treat the matter as if he had the sanction of W. C. W., and that that would be sufficient to open the subject to the proper ones. I know not how much encouragement Brother Salisbury has received in regard to this anticipated journey, but I have much reluctance in regard to W.C.W. taking responsibilities in encouraging any such movements. The light which the Lord has given me is that W.C.W.'s work is in connection with my work, that he should bend his mind and thoughts and powers in this direction. The last time he was called to Melbourne, the outcome was that movements were made that you could not feel were as they should be, and the dissatisfaction mainly was charged upon W.C.W., as working in a way that was not agreeable to yourself and others. The whole difficulty lies in your minds, but it

is not clearly defined. One thing is certain. I feel that in view of the light given me in regard to the work of God, W.C.W. had better not put his neck under a yoke which shall be made galling to him. There is an abundance of responsibilities resting upon him in New South Wales, and if he shall take the responsibility in Melbourne, there are those who would see defects, and would charge them to him as responsible for movements made with which they could not harmonize. *16LtMs, Ms 140, 1901, par. 2*

I cannot give any encouragement for Brother Salisbury to now expend the means which is so limited in such an enterprise as he is contemplating. If you that are in Melbourne see sufficient interests to be promoted by justifying such a movement, then I have nothing more to say; but I do not want W. C. W. to have any responsibility in encouraging such a movement, for if difficulties appear, they will be made to rest on him. *16LtMs, Ms 140, 1901, par. 3*

When the truth is more clearly distinguished from human wisdom, when those who handle the truth are themselves more decidedly consecrated to God, the work will progress, because the workers will be charged with that earnestness that bears the sanctification of the Spirit of God. The Lord inspires no censuring, no accusing. He will lead all who will learn of the great Teacher. *16LtMs, Ms 140, 1901, par. 4*

There is but a feeble sense of the sacredness of the things we are handling. "Take my yoke upon you," says the great Teacher. "Learn of me, and ye shall find rest unto your souls; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] We are to walk as Christ walked, live as Christ lived. It is now, just now, that zeal is required. This zeal is to be purged from all selfishness, and there is to be an increase of every good work. Our work is to be under the supervision of the Holy Spirit. Have ye received the baptism of the Holy Ghost? If not, is it not high time that we had this blessing, which purges away our unsanctified words, and enables us to use the talent of speech as a most sacred, entrusted gift? *16LtMs, Ms 140, 1901, par. 5*

We are to get out of self, and abide in Christ. Then much more

good will be done to the souls and bodies of those who have need to be healed of their infirmities. "These signs shall follow those that believe." [*Mark 16:17.*] As the time of Christ's labor upon this earth grew shorter, His work became more intense, His energies were called out, and there seemed to be no limit to His work. Thus it will be with every true worker. The failures of the year 1898 cannot now be repaired; but we may now prepare for the coming year 1899. We may make such a consecration of self to God that the Holy Spirit will control the whole man. We may redeem the time and redouble our earnest, sanctified exertions. Wherever Christ's cause has a claim, wherever God's people have necessities to be met, there our obligation begins. We are responsible to God for all the good we can do. We are to encourage gratitude, praise, and thanksgiving, not allowing our minds to become Satan's workshop to create dissension and strife; for this is the foundation of so much weakness and so little of the real, genuine working of the Spirit of God in our churches. The Lord invites us to look to Him, to trust in Him, to walk with Him, to talk with Him, to keep step with Him. Then duty will be clear before us. The Lord can use pure, unselfish, holy hearts to His own name's glory. *16LtMs, Ms 140, 1901, par. 6*

While your meeting was in session in Melbourne, it was presented before me that there needed to be a cleansing of the soul and spirit before the Holy Spirit could mold and fashion mind and character. There must be more of Christ, all of Christ, and none of self. Then there will be patience, longsuffering, gentleness and love for one another. This pulling apart will not be. We have need of patience, that after we have done the will of God, we shall receive the promise, looking for and hastening unto the coming of the day of God. *16LtMs, Ms 140, 1901, par. 7*

It has been presented to me that the richest blessings are awaiting those who will appreciate them. But many of those who claim to believe carry such a bundle of self along with them that there is no room for Christ. There is to be and must be a reformation in the heart, else ere long we shall understand fully what it means to come to the banquet of God's Word without the wedding garment. This point is to be considered carefully, else many who are now professedly believing the truth will be found to be unsanctified. They did not accept and wear the garment of Christ's righteousness.



They will learn that they have not represented Christ in character. *16LtMs, Ms 140, 1901, par. 8*

We may go all over the world full of the talk of the Word, and yet keep Christ out of the heart. The truth is kept in the outer court, and Christ meets us with the words, Friend, how camest thou in hither without the wedding garment? The voice may even utter the highest oracles of God's Word, yet the men may not have put on the wedding garment. They are building on a sandy foundation. Hearers of the Word, they come to the banquet, but they have not put on the robe of Christ's righteousness. The Word of the Holy Spirit is to them a strange work. They are not doers of the Word. The living oracles are not their guide and directory. *16LtMs, Ms 140, 1901, par. 9*

We all need to study as never before the parable of the ten virgins. Five of them were wise, and five were foolish. The wise took oil in their vessels with their lamps. This is the holy oil represented in Zechariah. "I answered again, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [*Zechariah 4:12-14.*] This representation is of the highest consequence to those who claim to know the truth. But if we do not practice the truth, we have not received the holy oil, which the two golden pipes empty out of themselves. The oil is received into vessels prepared for the oil. It is the Holy Spirit in the heart which works by love and purifies the soul. *16LtMs, Ms 140, 1901, par. 10*

We must have greater confidence and earnestness in practicing a "Thus saith the Lord." We are not to listen to any voice that will benumb our senses in regard to the white garment of character that we must put on. There is to be no party spirit. We are to be united with God and with one another. Then the prayer of faith will heal the sick. *16LtMs, Ms 140, 1901, par. 11*

Satan is working with all his hellish power to quench that light which should burn brightly in the soul and shine forth in good works. The words of God to Zechariah show from whence the holy golden oil comes, and its bright light which the Lord kindles in the chambers of the soul gives light through good works to the world. Satan will work to quench the light God has for every soul by casting his shadow across the pathway to intercept every ray of heavenly light. He knows that his time is short. The people of God must cleave to God, else they will lose their bearings. If they cherish hereditary and cultivated traits of character that misrepresent Christ, while professedly His disciples, they are represented by the man coming to the gospel feast without having on the wedding garment, and by the foolish virgins which had no oil in their vessels with their lamps. We must cleave to that which God pronounces to be truth, though the whole world may be arrayed against it.*16LtMs, Ms 140, 1901, par. 12*

(I shall not be able to get more copied this morning, but there is more to come if I have strength to write it.)*16LtMs, Ms 140, 1901, par. 13*

[signed] Mrs. E. G. White

Rockhampton, Queensland

November 5, 1898

Dear Brother Salisbury:—

I must speak a few words to you with my pen. You are casting about in your mind as to what you will do to make improvements. You were presenting different plans and methods, and seemed to suppose that if you could have this and that advantage, you would do great things. But the voice that often speaks to us in our perplexities said, The greatest advantages will not accomplish that which you design. I have had light on these subjects.*16LtMs, Ms 140, 1901, par. 14*

A plan was laid appointing men to go to far-off regions, to see what could be done. Much money was to be invested, all without the counsel of God. How much better it would be if there had been less

anxious care and more trust in God, more humility of mind, more searching of the Scriptures. You need not go to the ends of the earth for wisdom, for God is near. Put your talent into the work, and ask God for wisdom and it will be given you. It is not the capabilities you now possess or ever will have at your command that will give you success in the work. It is that which the Lord can do for you.*16LtMs, Ms 140, 1901, par. 15*

Physical habits have a great deal to do with the success of every individual. The more careful you are in your diet, the more simple and unstimulating the food that sustains the body in its harmonious action, the more clear will be your conception of duty. There needs to be a careful review of every habit, every practice, lest a morbid condition of the body shall cast a cloud upon everything. There is more uneasiness than is at all necessary. If you do your best, and stand true as steel to principle, and then seek God for wisdom, you will receive it; for God has promised this.*16LtMs, Ms 140, 1901, par. 16*

God is very near to all who call upon Him, and He must be the One to go before us and work with us. Self must be consecrated to God. It is not the great and wonderful things you may do that will make the work a success; for with all your methods and plans, you cannot accomplish that which you suppose. Your work is to do your level best, knowing that if you use your talents as God requires of you, this is all He asks. The Lord can make a success in any place.*16LtMs, Ms 140, 1901, par. 17*

If you lack faith where you are when difficulties present themselves, you will lack faith in any place. God has a work to be done right here in Australia, and He is willing to open ways and means before you right where you are if you will have faith. But without faith it is impossible to please God. I trust that there will be less criticizing, less suspicion and unbelief. Do not place your confidence in the voice of human agents, but have more confidence in God. Unless we shall increase our faith, and cease to talk doubts, unbelief will encircle the soul.*16LtMs, Ms 140, 1901, par. 18*

That which you need is faith in God. You hedge up your own way by unbelief. You open the door of the heart to fears and

conjectures, and are altogether too cowardly. You need, connected with you in the office, men of capability, men who will put their whole soul into the work. You need not feel that God has forsaken His work. You look on the dark side and are losing your grip upon the Lord God of Israel. We greatly dishonor God by our unbelief. *16LtMs, Ms 140, 1901, par. 19*

The case was clearly laid before me. There must be less talking unbelief, less imagining that this one and that one is hedging up the way. Go forward in faith, and trust the Lord to prepare the way for His work to advance. Then you will find rest in Jesus Christ. Train yourself to see the attractiveness of Christ. As you cultivate faith, as you place yourself in a right relation to God, and brace yourself by earnest prayer to do your duty, to realize the expanding and ennobling character which it is possible for you to have, you can be worked by the Holy Spirit. The many problems that are now mysterious to you, you may solve for yourself by continued trust in God. You need not be painfully indefinite, because you are living under the guidance of the Holy Spirit. You may walk and work in confidence. *16LtMs, Ms 140, 1901, par. 20*

I cannot see any light in going to America. There must be faithful men who for Christ's sake will do the work you are proposing to do, and who are in the very place you propose to visit. I have had presented to me the plans that have been laid to send several of our brethren on a tour around the world. Was not the light from heaven? Money and time were consumed in traveling, which, had they been invested in the improvements so sadly needed in new fields, would greatly have helped the cause of God. The money used in taking these long, wearisome journeys to find out matters which seem so essential to some has proved no gain in the end. Elder ----- was ready to go traversing the country with several merely businessmen, to investigate matters which they could have adjusted themselves, had they asked wisdom of God. This was a dishonor to God and to the truth and consumed means that was needed in other lines. *16LtMs, Ms 140, 1901, par. 21*

I have been made to understand the result of these things. Had the men in responsible positions pressed into the work every jot of ability to make a success where there was so much to be

accomplished, the showing would be far better. There are men just come from America, and there are businessmen there who love and fear God, and who will, I believe, act conscientiously to advance the work of God. It seems, as it is presented to me, that there is altogether too much work now that needs the help of every one.*16LtMs, Ms 140, 1901, par. 22*

The trouble with our brethren in Melbourne is that there is so little openness and frankness among them. There is so much secrecy, so little confidence in one another. When meetings are held to counsel together, and arrangements are made in regard to methods and plans, there seems to be so little gained, so much time lost in criticizing, that God's blessing cannot come upon them. The Lord cannot work where unbelief is so manifest. If we all sought counsel of God and depended far less on human wisdom, the Lord would be honored, and the human agent would become the channel for the two olive branches through which the golden pipes might empty the golden oil out of themselves. The golden oil supplies the vacuum in all who are emptied of self.*16LtMs, Ms 140, 1901, par. 23*

We must have less faith in what we can do and more faith in what the Lord can do for us, if we will have clean hands and pure hearts.*16LtMs, Ms 140, 1901, par. 24*

I was in great burden when you with Willie were assembled night after night. I was as a cart beneath sheaves. Then I was made to understand that we need a spirit of humility and consecration brought into every line of the work. I was referred to the matter through figures and symbols, and words were spoken by which I obtained the impression that when the love of Christ becomes an abiding principle in the soul, there will be far less unbelief, less suspicion and distrust, less resentment. There was presented before me the figure of a man impatiently drawing away his shoulder as from one whom he considered was meddling with a work of which he was manager. This has been the great evil with the Echo office from the beginning, and it is not yet clear from it.*16LtMs, Ms 140, 1901, par. 25*

All the light I can see is, Bind about the edges. Make no large calculations for the absorbing of means. Take hold of the work

interestedly and do it. There is need that you in Melbourne and we in Cooranbong have a deeper teaching than man's teaching. All these conveniences are not a positive necessity while the dearth of means is so great as at the present time. It is not the way to rush out of perplexities by expending large sums of money just now. *16LtMs, Ms 140, 1901, par. 26*

Christ must dwell in the heart just as the blood is in the body and circulates there as a vitalizing power. We have no time to be going around the world to see what kind of terms can be made for the work. If there are not businessmen there, who can be trusted to see what kind of terms can be made in the things you mention, I feel that we are to be pitied. Lay your plans before men whom you can trust as surely as you yourself can be trusted, who understand your plainly stated necessities as well as you can state them with your voice. There is such a thing as being anxious to make many preparations, but accomplishing but little with that which you already have. The thought will come that if you only had all that you suppose you need, the difficulties would be all removed. The word to Zerubbabel is needed by us all. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt come a plain; and he shall bring forth the headstone of it with shoutings, crying, Grace, grace unto it." [*Zechariah 4:6, 7.*] *16LtMs, Ms 140, 1901, par. 27*

Threads of selfishness are woven into the fabric. Every thread should be a golden thread of love, because the web is the Lord's and every worker should be a worker together with God. You are none of you engaged in your own human work, you are doing the work of God. You are to be united as one mind in God's great firm, putting away all selfish ideas and thoughts. There is quite a heap of rubbish to be cleared away and consumed. This is an individual work, a work for time and for eternity. *16LtMs, Ms 140, 1901, par. 28*

I wrote to you because light came to me from God. I sent that light to William C. White, so that he could bring it in when it was thought best. More love is needed, more frankness, less suspicion, less evil thinking. We need to be less ready to blame and accuse. It is this that is so offensive to God. A spirit is cherished that does not reveal the love of Christ. The heart needs to be softened and subdued by

love. The strengthless condition of our people is the result of the heart's not being right with God. There are plenty of words, but the soul temple is not clean. When the Holy Spirit controls minds and hearts, there will be an altogether different showing in every line of the work. There will be more faith. There will be a sense that the pure hearts and clean hands are much more significant than they now appear. *16LtMs, Ms 140, 1901, par. 29*

Not a step can be taken in spiritual progress without fresh supplies from the fountain of grace and strength. And yet how often our words provoke God, and by our spirit we deny Him so that He has to withdraw His influence and leave us to our own human inventions. The Lord would have us lean heavily upon Him; and the less we depend upon human help, the more we depend on and make God our trust, the greater will be our supply of strengthening, quickening grace. True repentance means a daily change of heart, a turning the face to the Sun of Righteousness. This leaves no chance for self-exaltation, no opportunity to trust to our own wisdom. When the cleansing, refining process shall take place, and continue its daily work upon our hearts, we shall go forward. But as long as difficulties arise, and we look at the discouragements, we shall not advance. We must brace up the soul in God, and we shall endure the seeing of Him who is invisible. *16LtMs, Ms 140, 1901, par. 30*

Lay hold of the hope set before you in the gospel. Work right where you are. The Lord understands the situation. We have no time now to doubt, no time now to lay off the armor. Consider we are merely agents in the hands of God, and if we are controlled by the Spirit of God, we shall have courage and faith and perseverance that will not fail nor be discouraged. There is altogether too little faith. Advance by faith. Aspire constantly to follow Christ our Saviour, attaining more and more excellency of character. The human mind, like the heavenly bodies, is worked, inspired by an influence unseen and incomprehensible, but its effects are certain. Give the correct direction to the thought, and brace up for trials and duty. *16LtMs, Ms 140, 1901, par. 31*

[signed] Mrs. E. G. White

Norfolk Villa, Prospect St., N. S. W.

August 3, 1894

Elder Littlejohn, Battle Creek, Michigan

Dear Brother:—

I received and read your letter, and am more sorry than I can express with pen and ink that anything of a disagreeable character should have occurred between you and the General Conference Association or the publishers of the Review and Herald. It is necessary that something should be done to guard the interests of those who believe the truth for this time. Christ has given many warnings to the effect that false doctrines, false prophets, and false christs would arise and deceive many. From the light that God has been pleased to give me, His humble servant, I know that these prophecies have been fulfilling, and testimonies have not been few that have been given to meet these things as they have come up all along through our religious experience. Great delusions will arise, and “even of your own selves shall men arise, speaking perverse things to draw away disciples after them.” [Acts 20:30.] Even Satan will disguise himself and appear as Christ. *16LtMs, Ms 140, 1901, par. 32*

I can see plainly that should every one who thinks he is qualified to write books follow his imagination and have his productions published, insisting that they be recommended by our publishing houses, there would be plenty of tares sown broadcast in our world. Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects that they wish to present to the people in such a way as to leave a deep impression upon them. It is true that there is a reason why some of their matters should be presented; but I would not venture to give my approval in using the Testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose. The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an



enterprise, there are many things that must come into consideration; for in using the Testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection.*16LtMs, Ms 140, 1901, par. 33*

I am also receiving printed matter, tracts and leaflets, from one and another, which present a large array of Scriptures put together in a way that would seem to prove certain theories; but they only prove the theories in the estimation of their authors; for truth set in a framework of error diverts the mind from the real subject which should take the attention, and aids error in calling the minds of men away from the present truth which is essential for this time. These persons bring certain Scriptures together and interpret passages of the Bible so as to give coloring to their views; but they are wresting the Scriptures to make them appear to say that which they do not say. False theories will thus be propagated in the world to the very end, and as long as there are printing presses and publishing houses, erroneous matter will be presented for publication, and books will be prepared for public circulation. Should there be no guard against the publication of erroneous theories, our own publishing houses would become the agents for disseminating false theories. Writers make a world of one or two items of theory which others cannot regard as important, and then the writer thinks his ideas are greatly belittled. Two or three days ago I received a chart from one who professes to be a Sabbath-keeper in California, and he feels very sore over the fact that the Pacific Press does not pay respect to his productions and accept the light he would present to the world. There will be gods many and lords many that will be struggling for recognition; but should the persons that feel such a burden to pour out something original upon the world walk humbly with God in meekness and contrition of spirit, the Lord would recognize them and give them the grace of His Holy Spirit in order that they might do the very work, according to their ability, which God would have them do.*16LtMs, Ms 140, 1901, par. 34*

You may say, "What does Sister White mean? Is she classing me with these erratic workers whom she has mentioned?" No, I do not; but I would present the difficulties that should make our publishing houses cautious, in order that you may see the necessity of

measures being taken at our office of publication to discourage the infatuation with which many are taken, in thinking that the Lord has laid upon them a burden to write and to publish a variety of matter that would not only not be for the benefit of the churches at this time, but would also be to the injury of the one who engages in the enterprise. I wish you to see that something must be done to guard the people from impostors, and that there was need to make resolutions that should discourage the determination of men to put their imaginary theories into print. *16LtMs, Ms 140, 1901, par. 35*

You know how it was with Brother Edson. He wrote much, and he thought that what he wrote should be published. Then the Lord wrought upon his mind, and he gave up the idea and burned up his manuscript. But he could not let it be; he reproduced his theories, and upon his death he left money, and charged his wife that she should have his manuscript published. She did not think it so essential that the matter should be published as he did, and after she had given the manuscript into the hands of the proper persons for publication, she withdrew it and gave up all the burden of its publication. Brother Edson's production was never printed. He was a good man, beloved of all who knew him; but the matter which he had brought together was not the subject that should appear, not meat in due season for the flock of God. It was of a character that would start into life erroneous theories that would be nourished by human agents and would bear fruit in dissension and discord. *16LtMs, Ms 140, 1901, par. 36*

We found it necessary to take steps in the formation of a book committee whose duty it should be to look into the matter offered for publication and to decide as to whether or not the matter was worthy of publication. If the men on the book committee are in touch with Christ, if their eyes are anointed with the eyesalve which Jesus recommends them to buy of Him, then, and only then, can they be proper judges as to what will be profitable matter for publication. It is highly proper that manuscripts shall be carefully examined before receiving the endorsement of the Review and Herald and having the benefit of the influence of the office. I have all my publications closely examined. I desire that nothing shall appear in print without careful investigation. Of course, I would not want men who have not a Christian experience, or are lacking in ability to appreciate literary

merit, to be placed as judges of what is essential to come before the people as pure provender thoroughly winnowed from the chaff. I laid out all my manuscript on *Patriarchs and Prophets* and on *Vol. IV* before the book committee for examination and criticism. I also placed these manuscripts in the hands of some of our ministers for examination. The more criticism of them, the better for the work. *16LtMs, Ms 140, 1901, par. 37*

Your writings, I presume, are just as they should be; yet it may be necessary that they should go through the process of being examined carefully and critically. If no fault can be found with them, they should receive the notice and the commendation that is due to such class of work. You are dealing strong blows against tradition and errors that lie at the foundation of a heresy that will destroy the souls of those who receive it. A wide door to destruction is open to all those who believe in the immortality of the soul and do not believe that Christ alone brings life and immortality to light. I believe the book you have written will do good in enlightening many who are in darkness; for all this, my brother, you surely can see that barriers have to be erected in our publishing houses concerning this book-making business. You can see that if no measures were taken to bind about this line of work, very singular productions would be poured upon the world under the endorsement of our offices of publication. *16LtMs, Ms 140, 1901, par. 38*

Do not understand me as approving of the recent action of the General Conference Association, of which you write; but in regard to that matter it is right that I should speak to them. They have many difficulties to meet, and if they err in their action, the Lord knows it all and can overrule all for the good of those who trust in Him. I sympathize with you in your difficulties and perplexities, but I must advise you to wait, patiently wait. These delays may seem to you to be very tedious and to be working you personal injury, but please do not take this view of the matter. If you will put your trust in God, and wait patiently a short time, I trust that everything will be adjusted satisfactorily. You have been deprived of your temporal eyesight; but if you have bought the spiritual eyesalve from the heavenly Merchantman, and anointed your eyes that you may see, your spiritual sight will be of far more value to you than gold and silver and precious stones. You may have to wait awhile for the

adjustment of the matters that trouble you, but do not get yourself into worse temptations by feverish frettings or by seeking to obtain relief by any means contrary to the will of God.*16LtMs, Ms 140, 1901, par. 39*

You speak of humbling yourself by having to wait for the sanction of the Board upon your book. Some things have passed into history very recently that have sharpened up the vigilance of the book committee. Advantages have been taken in the publishing line which have hurt the offices and will continue to hurt them because a heavy debt has been incurred through the publication of matter that never came before the book committee for their consent, and of which they had no knowledge until the office was involved to the amount of five thousand dollars.*16LtMs, Ms 140, 1901, par. 40*

Brother Littlejohn, time is short, very short, and every true child of God is to be vigilant, wide awake, and not to be found for one moment on the enemy's ground. My brother, you have need to exercise your mind most earnestly to gather with Jesus Christ in order that Satan shall in no case use you to advance his own interest, and you destroy yourself. You may think that you have reason to be angry because you have not been treated properly and justly in the past, and that you will not submit to this restriction or to that. My brother, whatever you may think about the matter, I will say that you have not been right in the temper of your spirit and actions. There is a work that you can do for yourself that no other one can do for you. You are to let the tenderness of Christ into your own soul. You have no righteousness of your own on which to stand, and therefore Christ became your righteousness. You need to be continually clothed with the righteousness of Christ. You need to bear in mind that you are a child of God, and that you are to possess a tender, kind, patient spirit. Look closely that selfishness and covetousness shall not abide in your soul.*16LtMs, Ms 140, 1901, par. 41*

The only reason that you or I shall be able to give for our salvation, if we are saved at last, will be, "Christ died for me, and His blood cleansed me from all sin." Your heart must be touched with the subduing love of Christ before you will attain to the perfection of Christian character. Your experience is lacking in spirituality. I feel a

deep, earnest interest in you, my brother, and desire that you may have a different experience. It savors too much of self and too little of Jesus' love and tender compassion. There is need of your seeking the Lord more earnestly, perseveringly, and believingly than you have done. Since my first acquaintance with you, I have felt an intense interest that you should see the King in His beauty, behold the earth made new, and be eternally saved in the kingdom of God. My brother, Jesus is a complete Saviour, and I desire His joy to be in you, that your joy may be full. *16LtMs, Ms 140, 1901, par. 42*

[signed] Mrs. E. G. White

Norfolk Villa, Prospect St., Granville, N. S. W.

August 12, 1894

Captain C. Eldridge

Dear Brother:—

I received your letter yesterday and was very glad to hear from you. Your words give me much relief of mind because I know that the Holy Spirit is striving with you. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." [*Hebrews 12:6.*] In the press of a multiplicity of responsibilities, we frequently fail to devote a period of time each day to meditation and prayer, when we can closely, critically examine the motives which prompt us to action. We often fail to seek God at the very time when we need divine wisdom in order that we may be braced for duty and fortified for trial. Thus we are led to walk in self-confidence, not realizing the necessity of being kept by the power of God moment by moment, lest the enemy steal a march upon us. *16LtMs, Ms 140, 1901, par. 43*

Those who are called upon to be leaders in the cause of God must realize the positive necessity of being led themselves. Christ says, "He that followeth me shall not walk in darkness; but shall have the light of life." [*John 8:12.*] The truth for our time must transform the character. It is when the heart is wholly surrendered to God, that we learn both its waywardness and how effectual is the grace of God to

bring it into subjection, that the character may be fashioned after the divine similitude. If the truth is planted in the heart by the Spirit of God, it will be revealed in the life, and its beauty will be apparent in the character. *16LtMs, Ms 140, 1901, par. 44*

I had not learned until I read your letter that you had suffered a severe illness. I know what it is to suffer, and my heart sympathizes with you. It would be a calamity for both time and eternity should you give up your mind to devotion to earthly pursuits and make God and heaven a secondary matter. Better far would be the cross, the disappointment, the shattered earthly prospect, the neglect of friends, the disapproval of the world, than to sit with princes and lose heaven. The greatest riches this world can bestow would only leave us wretched, hopeless, and miserable in the estimation of God. From the light given me of God, I know that the prince of this world, the father of lies, has taken possession of many lines in business and manipulates many matters in harmony with his own attributes; and even those who suppose that they are serving God are infatuated and deluded by his policy. They speak lies, they practice deception, and conscience strives in vain to make her voice heard. One passion after another, one project after another sways the heart and expels the Holy Spirit from the soul. The love of the world is permitted to come in and take possession of and rule the heart; but the Lord Jesus would have us, as rational creatures, place a right estimate upon eternal things so as not to lose eternity out of our reckoning. *16LtMs, Ms 140, 1901, par. 45*

My brother, let me tell you, if you and my nephew Frank Belden had been willing to gratefully accept the counsels of God, you could have been used to His name's glory. But refusing to come under the discipline of the Holy Spirit, the Lord could not permit you to continue your connection with His work; for you would both have given the work a wrong mold. I was much relieved when I knew that you had both disconnected yourselves from the office by your own action. This was of the Lord. You did not adopt a course of action, in managing the affairs of the office, that God could approve. Words were spoken by you, actions were performed, and arrangements were sanctioned in the departments of business which were not in accordance with Bible principles. It is true that they would pass current with the world; but the world's standard is to be no criterion

for those who are the elect of God, who are chosen to do a special work after God's order. There were threads of selfishness running through the business lines that God could not approve of or place His superscription upon, and the same threads of selfishness are apparent still in the management of the office. Selfishness will die in the management of the office just as soon as every managing agent is fashioned and molded after the similitude of Christ.*16LtMs, Ms 140, 1901, par. 46*

Christ is to be represented in every business transaction throughout every department of that office, for it is God's great instrumentality for conveying the light of heaven to the world. There can be no double-dealing permitted, no confederacies formed to cloak a wrong. There must not be a particle of injustice done by one man to his fellow men for the purpose of enriching or benefiting the cause of God. God will not serve with the sins of those who handle sacred things. The Lord has no gentle name to apply to any shade of deception. There has been oppression practiced by men in high position. Those who should have had tender regard and sympathy for the erring, who should have spoken kind words even to those who made mistakes in some things, failed to do this.*16LtMs, Ms 140, 1901, par. 47*

Those who needed help often did not receive the courtesy, the regard, the help which they needed. So unprincipled a thing as receiving large wages should never have been carried into action in the office. Selfishness has tarnished the publishing institution, and spots, dark and forbidding, have been made upon the cause of God because of the perverse spirit that animated some who were in responsible positions.*16LtMs, Ms 140, 1901, par. 48*

Those who are called of God should be in touch with God, in order that they may have fine, keen, clear perceptions of what constitutes equity in judgment. Men in responsible positions should remember that the ten commandments are to be practiced in every line of work lest the cause of truth shall bear the imperfections of the mold of man and God be dishonored and stumbling blocks be laid before precious souls, over which they will stumble to their ruin. The followers of Christ must watch, pray, and work, having the eye single to the glory of God, knowing that they are working in the sight

of the universe of heaven. *16LtMs, Ms 140, 1901, par. 49*

Men have made the cause of God an excuse for allowing oppression and suffering to come to souls. The cause of God must be represented by men whose hearts are as tender, pure, true, and compassionate as is the heart of Christ. Those who handle the sacred work in Christ's stead must have a pure heart and clean hands. They must adopt Christ's maxims; for if they fail to do so, they will be deceived, betray Christ, and dishonor the truth of God. Men have cherished an ambition to be considered keen and sharp in working for the financial interest of the Review and Herald office. They have not considered that they must love God supremely and their neighbors as themselves, but have permitted business to crowd out love. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [*Revelation 3:4, 5.*] "Thou hast a few names even in Sardis which have not defiled their garments," is a correct description of the moral atmosphere of the publishing house. "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [*Verses 1-3.*] These statements of the True Witness have for years been applicable to the Review and Herald office. *16LtMs, Ms 140, 1901, par. 50*

If the love of Jesus had been a living, acting influence in the Review and Herald office, how different would have been the record in the books of heaven. Had those who were in responsible positions cultivated the love of Christ, that love would have had a controlling influence over human nature, and the actions of men would have been brought into conformity to the will of Christ. The affections would have been sanctified, and the workers would have been led to exercise the love of Christ, not to a few only, but to all who were



needy. It is an easy matter to show respect, to manifest sympathy for one whom we think deserving; but to act out the principles of love and compassion revealed in the life of Christ, to manifest sympathy toward the erring, to reach a helping hand to the needy who do not seem deserving, is not so easy. This work cannot be done suddenly by those who professedly keep the commandments of God, while they do not practice them from the heart. *16LtMs, Ms 140, 1901, par. 51*

God will work for you if you will only consent to the operation of His Holy Spirit. I feel sorry that so large a number desire to work the Holy Spirit in place of permitting the Holy Spirit to work in molding and fashioning them. I have often heard from your lips the expression, "You know I have not an experience." God has given you an experience. I have more faith today that you will be an overcomer than I ever had before; for the Lord is working with you, and through trials you are learning what it means to trust in God. *16LtMs, Ms 140, 1901, par. 52*

I read this incident: "At the battle of Alma when one of the regiments was being beaten back by the hordes of Russia, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors, but the reply of the ensign was, 'Bring up the men to the colors.'" This is the work that devolves upon every faithful standard-bearer—to bring up the men to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professed followers of Christ is that they lack the courage and the energy to bring themselves and those connected with them up to the standard. However urgent may be the message coming from the Lord, they fail to act up to its requirements. *16LtMs, Ms 140, 1901, par. 53*

I have faith to believe you will not stop at the halfway house, but will "follow on to know the Lord," that you may know "His goings forth are prepared as the morning." [*Hosea 6:3.*] The Lord loves us, and all He asks is that you respond to His love. He is goodness and truth, and we have need to call upon our soul and all that is within us to bless the Lord and praise His holy name. The Lord is good and does not willingly grieve or afflict the children of men, yet we are admonished to "think it not strange concerning the fiery trial

which is to try you.” [1 *Peter* 4:12.] The blacksmith puts the iron and steel into the fire to test them, that he [may] know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction in order that He may see what temper they are of, and whether He can use them and mold and fashion them for His work. “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” [1 *Peter* 1:7.] *16LtMs, Ms 140, 1901, par. 54*

You did not know how to be tenderhearted and pitiful to the very ones who needed your compassion. The Lord saw that yourself, Frank Belden, and others must learn this lesson of compassion, and you are now placed in the training, educating school to learn the lesson that has not been agreeable to you to practice. God saw that it was impossible for you to have the tenderness of Christ, to be pitiful and courteous until you should yourself be placed in trying circumstances, in order that you might sympathize with those who needed your attention in kind words and tangible help. They have not received this in the past. God saw that you could not become qualified to work the works of Christ, manifesting tenderness to all, exerting a thorough Christlike influence, until you were melted over, until every fiber of the root of selfishness was extracted from your life and character. He has permitted the furnace fires to kindle upon you, because He loved you and would mold you through fiery trials into the image of Christ. *16LtMs, Ms 140, 1901, par. 55*

I have sought to present before you the principles which should mold the actions of those who bear responsibilities in His cause. There was much dross, much chaff, to be separated from your spirit and character before your course of action could represent the character and work of Jesus Christ. Everything you did was deeply corroded with selfishness, and your influence, and that of Brother Frank Belden, was of a character to defile the experience of all those who looked to you for an example. Neither of you realized the necessity of attaining to a high experience in divine things, so that at all times and under all circumstances you might “keep the way of the Lord to do justice and judgment” [*Genesis* 18:19], mingling with your exercise of justice the mercy, the love, the goodness, the long forbearance, and tenderness of Christ. When a sufficient time for

test and trial had been given you, and you failed to make a wise use of your capabilities and talents to glorify God, I was shown that He would separate you from His work. But I feel so grateful to God that He has been trying you with His refining fire, for without His discipline, you would not be fitted for any branch of the work. I feel the tenderest, heartfelt sympathy for you, my brother, and for my nephew Frank Belden. God has entrusted to him special capabilities and talents; but his self-esteem, his independence, his self-confidence have led him to rely upon himself instead of the Lord God of Israel. O, how poor we are in ourselves, and how rich we might be in Jesus Christ! The Holy Spirit is light and love and power, and God wishes to endow us with the Holy Spirit. Christ desires to make us channels through which His grace and righteousness shall flow in a rich, full current of life and blessing, of peace and joy, to refresh the souls of others. The command is given to us, "Bear ye one another's burdens." [*Galatians 6:2.*] "Pray one for another that ye may be healed" [*James 5:16*], have a heart that is softened by the Holy Spirit, which will make us kind and tender to, and thoughtful of, one another. We are to be forgiving one to another, and to be to each other in all our intercourse and connection all that we possibly can be. We are to be to others, as far as we are capable, what Jesus was to His disciples when He walked with them and talked with [them] on earth.<sup>16</sup>*LtMs, Ms 140, 1901, par. 56*

I know that you will have trials. The very condition of things which your own course of action created in the office, through your failure to learn in the school of Christ, through your lack of experience in divine things, will react upon yourself. Had you been filled with tender regard for every soul who needed your help, had you put forth painstaking effort to inspire the erring with hope and faith, had you practiced self-denial and manifested the love of Jesus which is positively necessary for all in positions of trust to manifest, your experience would have been of a different character. The Lord has no pleasure in the work of those who do not represent Christ, and after opening before them their defects of character, after bearing long with their mistakes, He will remove them from the work and test and try others. For even in this life, Christ is judge of all the earth and measures characters by the divine standard. Those who delight in the law of God are not under the law; for the law of God is

an instrument of strength to them, a wall of protection, a refuge for guardianship, and does not bring condemnation; for to those who are in harmony with it, it is holy, just, and good. They can declare that “the law of the Lord is perfect, converting the soul.” [*Psalm 19:7.*]*16LtMs, Ms 140, 1901, par. 57*

In every institution the chaff and the wheat are mingled in an indistinguishable manner. But when some crisis comes, when test and trial pass over the people, those who are symbolized by chaff are driven away; but those who are represented by wheat remain. When God takes us in hand, He will accomplish His purpose for our good. Though our past course may not have been in harmony with the way of the Lord, though our paths have been turned aside from the ways of God, yet if we will cling to Him, He will change our course so that we shall keep the way of the Lord.*16LtMs, Ms 140, 1901, par. 58*

In your board and council meetings, when self and self-importance were the mainspring of action, there was a vast amount of imaginings expressed, many things were said, and much talking done, and angels stood by, veiling their faces and turning away. What was needed in those meetings was the heart of Christ. Some were filled with an ambition to have a telling influence upon the world, and their manner and spirit of working were such that Christ, the Center of all power, was largely expelled, as one for whom they had no particular use. Sanctified activity has an effectual influence, for it is a force that molds after heaven’s order. But the love of Jesus must pervade the hearts of those who would serve Him. Love is born of God. The managers of the institution at Battle Creek have for years been striving to make the progressive work of the institution all-absorbing, the beginning and ending of everything. In this lust for power, they have been walking in the sparks of their own kindling and not in the light of the message from the throne of God. All plans for reform, all activity, must be under the authority and supervision of God. Unless the fruit of Christian character appears, we can trust no man’s mind and no man’s judgment. The right temper of soul must be cultivated; we must become Christlike in character, partakers of the divine nature, having overcome the corruptions that are in the world through lust. Selfish ambition is not the fruit that grows upon the Christian tree which is for the healing

of the nations. Christlike propositions will not bear the semblance of selfishness. Those who are workers together with God with one hand lay hold of needy, sinful, helpless, fallen humanity, and with the other they grasp the throne of God and lift and build men up in the most holy faith. They manifest a perseverance that will not be defeated or discouraged by failure. But the work of saving souls will not be successful if carried on simply by men's finite methods. Let God work. Yes, let God work by His own conditions and plans and ways, and let men wonder and admire. The branch grafted into the vine will flourish and bear fruit to the glory of God, because the vital forces flow from the living vine to the branch. Christian religion is today on trial for its life, but it will not live through the multiplicity of men's plans in turning things upside down, but through the life-giving properties that are in Jesus Christ. Draw nigh to God, and He will draw nigh to you. *16LtMs, Ms 140, 1901, par. 59*

The universe of heaven is calling upon us, the world is calling upon us to give a reason of the hope that is within us. We shall not do this by originating many plans in our human wisdom, but by unselfishness, by self-denial, by being full of grace and truth. *16LtMs, Ms 140, 1901, par. 60*

We are in great danger of losing Christ, the vital essence of the message. We shall not work the works of God because of possessing talent or having great knowledge, for more than mortal ability must be brought into the devising of successful plans. In their supposed human wisdom, men may turn and overturn, and yet not cure existing, discouraging evils. While professing to preach Christ, we are in sore danger of losing the Spirit of Christ because of neglecting to practice His words, which is called eating His flesh and drinking His blood. We need more of Christ's love in our life to transform our characters. It is a vitalizing current from Jesus. I write with pain of heart that the love of God is very feebly represented among us. God Himself is not in our assemblies because the cold iron of self remains unmelted. We know little of the midnight struggles of Jacob in surrendering all to God and exercising conquering faith in God. The religion of Christ is well-nigh choked out of many of the hearts of those who stand in positions of responsibility, and they are putting their own ideas and their own works before the words and works of their professed Master. The

woes of God's creatures are passed by as unworthy of their attention. "Ye will not come unto me," says Christ, "that ye might have life." [*John 5:40.*] *16LtMs, Ms 140, 1901, par. 61*

Who can sweep away the delusions that now exist among professed Christians? Men are making painstaking efforts to see Jerusalem, they are digging in the earth for hidden cities, and to find inscriptions which the Lord has seen fit to bury with the corrupted, defiled inhabitants; but the Lord has not laid it upon man to search out these mysteries. We cannot find out God by searching, by seeking to understand mysterious problems. Jesus came from heaven to reveal God. He came to represent the Father. The time, the strength, the money expended in searching out these old, buried-up inscriptions will not bring a greater knowledge than that which Christ has brought to our world. His prayer to His Father is, (and I would that you would listen as for your life), "and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom he hath sent." [*John 17:3.*] Union with Christ is a union with God through Christ. There is a life in the soul of every one who has formed this mystical, spiritual union with Christ that never fades or fails. We need an abiding Christ, yet many comprehend it not, and the world doubts whether we have the truth or any divine message from God. They judge us by the fruit we bear. Through self-love, through self-indulgence, the love of Christ is extinguished from the heart. But let us weave Christ into our plans, and let self have far less importance. Let the voices that have been heard so frequently in your councils be heard less frequently, and let Christ, the Light, the Truth, the Way, preside in your midst as your Counselor. *16LtMs, Ms 140, 1901, par. 62*

[signed] Mrs. E. G. White

Granville, N. S. W.

June 10, 1895

Elder A. O. Tait, Review and Herald, Battle Creek, Michigan, U.S.A.

Dear Brother:—

I have received your letter in regard to royalty on books. You seem

to be perplexed over this question. Will you counsel with Elder Olsen? I have written to him fully, I think, in regard to the matter. And in Testimony 33 you will find the subject plainly presented. What more can you have? The great burden which some of our brethren have in regard to the matter of royalty is not inspired of God. The Holy Spirit does not move upon men in this way. If those who are so zealous in regard to the royalties on books had been as deeply anxious and troubled in regard to their selfish acceptance of means which they no more earned than did many others, who were receiving limited wages, had they, in all its bearings, heeded the light which the Lord has given in regard to the practice of self-denial and the maintaining of the principles that characterized the work and the workmen in the establishment of the Review office, their attitude would appear more consistent.*16LtMs, Ms 140, 1901, par. 63*

The policy that dictated the payment of large wages is not inspired of God and has not His sanction or favor. It was born in selfishness and lives in selfishness. The great burden over royalties proceeds largely from the selfishness of the human heart, from the spirit of avarice which should have no place in your business transactions. The representations made in regard to the matter of royalty may confuse minds. This has been done already, but the Lord who deals justly, who loves mercy, whose ways are equal, will not sanction the devising of men whose discernment is not clear, whose ways are not equal, who would selfishly grasp for themselves all that is possible in the line of wages, while they would oppress others. These things will one day be seen in their true bearing.*16LtMs, Ms 140, 1901, par. 64*

Many movements are being made that spring from the finite wisdom of men, but not from the wisdom of Him who is unerring. The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, and men in every position of trust are to be ruled by Him. While they should guard every soul as God's purchased possession, and prevent oppression on the one hand, they should also manifest unselfishness in all their dealings, and practice self-denial, ever giving heed to the words of the Lord, "All ye are brethren." [*Matthew 23:8.*] The Lord God is our Ruler, His laws are to be brought into our practical life, and especially are they to rule our

institutions. *16LtMs, Ms 140, 1901, par. 65*

The day is near when every hidden thing will be revealed. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." [*Ecclesiastes 12:13, 14.*] "Judgment will I also lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." [*Isaiah 28:17.*]*16LtMs, Ms 140, 1901, par. 66*

The laws which we should obey are enacted by our Father in heaven; they are wise and just and good; for they come from Him whose heart is love, and His blessing will always attend those who have a vital connection with Him who administers, and with those who obey, them. The combined power of authority and love will have an influence like a heavenly current in all our institutions when they are managed by men who not only administer the holy principles of God's law, but obey them with a perfect heart. In the ten commandments the Holy One who inhabiteth eternity has given to all men the principles of His character. These are the rules for the guidance of all, men, women, and children, in all their transactions. These holy rules are to be taught to the children and [are] to form the standard of all dealing with one another. From this standard there can be no sinless swerving. The first principle of holiness is to learn the will of God and to do it with all the heart. Let men in responsible positions consider to a purpose that there is not one rule of action for the men in authority, and another for the class who are expected to submit to their decisions; not one rule for the director, and another for the supposed inferiors. I say "supposed," for many who are treated as inferiors are men whose principles and course of action are such as heaven approves. They may be regarded as inferior in this world of iniquity, of semblance, and [of] sham; but in the sight of God they are counted more precious than gold, though it be tried with fire; they shall be found with praise and honor and glory at the appearing of Jesus Christ. The true learners of Christ, combining faith and truth and righteousness in their life practice, will keep the way of the Lord; there will be no conniving in selfish practices. Every path that God has not marked out for men



to pursue is that of the destroyer.*16LtMs, Ms 140, 1901, par. 67*

I have risen a long while before day to write these words, for I see a great deal that needs to be done in heart and practice for men in authority who are very officious to make laws and restrictions for others, while they themselves do not obey the law of God. They will learn sometime that there is prosperity and happiness in no other path than the way of the Lord. Man's reason may be obscured, the conscience seared by long practice in their own way, but it is not a way of peace or security. Wherever the peace of God reigns in the heart, there is the tenderness and love of Christ.*16LtMs, Ms 140, 1901, par. 68*

I think I need not again present the subject of royalty before your councils. I shall ever stand where I now stand, because it is in the counsel of God. Men may haggle over this business and bring it to the front, but their manmade laws will be of little use. They may oppress; those who have authority may continue the work of seeking to bring men to their terms or cut off every resource; by their representations and the power of their will they may make it hard and hopeless for others to stand in their God-given sense of right; but bear in mind that God will judge for these things, and that day is not far distant. The fear of the Lord is the beginning of wisdom. I shall bear my testimony as long as God shall spare my life.*16LtMs, Ms 140, 1901, par. 69*

[signed] Mrs. E. G. White

## Ms 141, 1901

The Divine and Human Nature of Christ

NP

1901

This manuscript is published in entirety in *17MR 336-340*. Ellipses appear in original typed Ms.

The Divine and Human Nature of Christ. Extracts from the Testimonies. *16LtMs, Ms 141, 1901, par. 1*

From Ms. dated "Lynn, Mass., 1890." *16LtMs, Ms 141, 1901, par. 2*

Christ knows the sinner's trials; He knows his temptations. He has taken upon Himself our nature; He was tempted in points like as we are, and He knows how to succor those who shall be tempted. He has wept, and He knows your sorrows; He has witnessed all your griefs. To all who believe and trust in Him, He will be as a hiding place from the wind and a covert from the tempest. *16LtMs, Ms 141, 1901, par. 3*

Those who claim that it was not possible for Christ to sin cannot believe that He really took upon Himself human nature. But was not Christ actually tempted, not only by Satan in the wilderness, but all through His life, from childhood to manhood? In all points He was tempted as we are, and because He successfully resisted temptation under every form, He gave men the perfect example, and through the ample provision Christ has made, we may become partakers of the divine nature, having escaped the corruption which is in the world through lust. Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Revelation 3:21.*] Here is the beginning of our confidence which we must hold steadfast unto the end. If Jesus resisted Satan's temptations, He will help us to resist. He came to bring divine power to combine with human effort. *16LtMs, Ms 141, 1901, par. 4*

Jesus was free from all sin and error; there was not a trace of

imperfection in His life or character. He maintained spotless purity under circumstances the most trying. True, He declared, "There is none good but one, that is, God;" but again, He said, "I and my Father are one." [*Matthew 19:17; John 3:16.*] Jesus speaks of Himself, as well as the Father, as God and claims for Himself perfect righteousness. *16LtMs, Ms 141, 1901, par. 5*

In Christ dwelt the fulness of the Godhead bodily. This is why, although tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded with it. Are we not also to become partakers of that fulness, and is it not thus, and thus only, that we can overcome as Christ overcame? ...*16LtMs, Ms 141, 1901, par. 6*

Why are we so dull of comprehension? Why do we not cling to Jesus and draw from Him by faith the strength and perfection of His character as the vine-branch draws the sap from the living vine? We are to look to Jesus and climb up step by step in the work of overcoming, as the temptations close us about. Abiding in Christ, we become one with Him. Then we are safe, entirely safe, against all the assaults of Satan. Christ living in the soul is revealed in the character. Man is nothing without Christ. But if Christ lives in us, we shall work the works of God. We shall represent Christ in our life, we shall talk of Christ because we meditate upon Him. We shall grow up into Christ to the full stature of men and women in spiritual understanding. *16LtMs, Ms 141, 1901, par. 7*

From Ms. entitled "God's Love for Man." *16LtMs, Ms 141, 1901, par. 8*

The love and justice of God, and also the immutability of His law, are made manifest by the Saviour's life no less than by His death. He assumed human nature with its infirmities, its liabilities, its temptations. "Himself took our infirmities and bore our sicknesses." *Matthew 8:17.* "In all things it behooved him to be made like unto his brethren." *Hebrews 2:17.* He was "in all points tempted like as we are." *Hebrews 4:15.* He exercised in His own behalf no power which man cannot exercise. As man He met temptation, and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may

become partakers of the divine nature and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received, it is possible for man to obey God's law. *16LtMs, Ms 141, 1901, par. 9*

In Christ were united the divine and the human—the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of Man. And having with His own blood paid the price of redemption, having passed through man's experience, having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance here to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be “a merciful and faithful high priest” (*Hebrews 2:17*)! ...*16LtMs, Ms 141, 1901, par. 10*

The working out of the great plan of salvation, as manifest in the history of this world, is not only to men but to angels a revelation of the Father. Here is seen the work of Satan in the degradation and ruin of the race by sin, and, on the other hand, the work of God in man's recovery and uplifting through the grace of Christ. Every soul that develops a righteous character and withstands the power of the wicked one is a testimony to the falsehood of Satan's charges against the divine government. Through the eternal ages the exaltation of the redeemed will be a testimony to God's love and mercy. *16LtMs, Ms 141, 1901, par. 11*

From Ms. dated “Basel, Switzerland, March 10, 1887.” *16LtMs, Ms 141, 1901, par. 12*

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: “Who being in the form of God, thought it not robbery to be equal with God.” [*Philippians 2:6*.] He was “the brightness of his glory and the express image of his person.” [*Hebrews 1:3*.] Here is the human: “He was made in the likeness of men;” “found in fashion as a man.” [*Philippians 2:7, 8*.] He was in all things like unto us. Though He was God, He did

not appear as God. He veiled the manifestations of Deity, which had commanded the homage and called for the admiration of the universe. He divested Himself of the form of God, and in its stead took the form of man. He laid aside His glory, and for our sakes became poor, that we through His poverty might be rich. ...*16LtMs, Ms 141, 1901, par. 13*

As a member of the human family, Jesus was mortal; but as God, He was the Fountain of Life to the world. He could in His divine person have withstood the advances of death and refused to come under its dominion. He might even in His human nature have withstood the inroads of disease, His divine nature imparting vitality and undecaying vigor to the human. But He voluntarily laid down His life, that He might give life and bring immortality to light. He must bear the sins of the world and endure the penalty that rolled like a mountain upon His divine soul. The whole treasure of heaven was poured out in one gift to save fallen men. The Saviour brought into His human nature all the life-giving energies that human beings may need and will receive. Wondrous union of man and God!*16LtMs, Ms 141, 1901, par. 14*

The Son of God entered into the plan for man's salvation, knowing all the steps that He must descend in order to make expiation for the sins of the burdened, groaning world. What humility was this! It amazed the angels. Tongue can never describe it, the imagination cannot take it in—the eternal Word consented to be made flesh; God became man. But He stepped still lower; the Man must humble Himself to bear insult, reproach, shameful accusations, and abuse. ...*16LtMs, Ms 141, 1901, par. 15*

It was not enough that Jesus should die in order to meet the demands of the broken law; it was needful for Him to die a shameful death. He says through the prophet, "I hid not my face from shame and spitting." [*Isaiah 50:6.*] He stood as the substitute for man, who was under sentence as a traitor, a rebel. Hence Christ died as a malefactor, in the place of the traitors, with all their treasured sins upon His divine soul. "He was numbered with the transgressors." [*Isaiah 53:12.*] All this He deemed of small account in view of the results that He was working out, in behalf not only of the inhabitants of this speck of a world, but of the whole universe—every world that

God had created. ... All this humility of the Majesty of Heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there was no lower depth that He could reach in order to lift man up from his moral degradation.<sup>16</sup>*LtMs, Ms 141, 1901, par. 16*

## Ms 142, 1901

### Extracts on Daniel and the Revelation

NP

1901

These extracts appear in various published works.

Compilation: Extracts From the Testimonies on Daniel and the Revelation *16LtMs, Ms 142, 1901, par. 1*

Will our brethren bear in mind that we are living amid the perils of the last days? Read *Revelation* in connection with *Daniel*. Teach these things.—*Special Testimonies to Ministers and Workers, No. 8, p. 24. 16LtMs, Ms 142, 1901, par. 2*

Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. ... The Holy Spirit shining upon the sacred page will open our understanding that we may know what is truth.—*MS., May 5, 1897. 16LtMs, Ms 142, 1901, par. 3*

There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines in regard to the Roman power and the Papacy, but we could call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in giving the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and the Lord God of heaven and His law are to be exalted. *16LtMs, Ms 142, 1901, par. 4*

Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. ... *16LtMs, Ms 142, 1901, par. 5*

The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass. *16LtMs, Ms 142, 1901, par. 6*

Consider the circumstances of the Jewish nation when the prophecies of Daniel were given.—MS., May 27, 1896. *16LtMs, Ms 142, 1901, par. 7*

Make it a point, when you have a moment's leisure, to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind.—*The Review and Herald, April 10, 1888. 16LtMs, Ms 142, 1901, par. 8*

In Revelation all the books of the Bible meet and end. This book of Revelation is a complement of the book of Daniel. God foresaw the crime and guiltiness of this world. It came up in review before Him, and in Revelation is declared the completion of the eternal plan.—Private Collection of Dr. Paulson, in MS. entitled "The Bible in Our Schools," June 17, 1897, p. 530. *16LtMs, Ms 142, 1901, par. 9*

Those who make light of the third angel's message do so because they know little of Daniel or the Revelation. They have not read these prophecies with a determination to find out the meaning by prayer, by study, and by fasting.—*The Review and Herald, June 8, 1897. 16LtMs, Ms 142, 1901, par. 10*

Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men.—*The Review and Herald, August 17, 1897. 16LtMs, Ms 142, 1901, par. 11*

Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its



mysteries. ...*16LtMs, Ms 142, 1901, par. 12*

But God does not so regard this book. ... The book of Revelation opens to the world what has been, what is, and what is to come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. ...*16LtMs, Ms 142, 1901, par. 13*

The Lord Himself revealed to His servant John the mysteries of the book of Revelation, and He designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us. ...*16LtMs, Ms 142, 1901, par. 14*

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking possession of the human family. It is permeating everything upon the earth.—*The Review and Herald, August 31, 1897.16LtMs, Ms 142, 1901, par. 15*

Daniel's example of prayer and confession is given for our instruction and encouragement.—*The Review and Herald, August 31, 1897.16LtMs, Ms 142, 1901, par. 16*

## Ms 143, 1901

### Testimonies on the Book of Revelation

NP

1901

This manuscript is published in entirety in *7MR 78-81* and RH sources. Ellipses appear in original typed Ms.

*The Review and Herald, January 31, 1888—16LtMs, Ms 143, 1901, par. 1*

John beheld an angel flying through the midst of heaven, warning men of the final judgments of God. He proclaimed the position of those who heeded his warning, and who would escape the seven last plagues. He announced them as God's people, and called attention to their peculiar character: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:12.*] The time for the fulfilment of this prophecy has come. We hear the sound of this very message calling the attention of men and women to the broken law of God and demanding repentance and reform. *16LtMs, Ms 143, 1901, par. 2*

\*\*\*\*\*

*The Review and Herald, March 13, 1888—16LtMs, Ms 143, 1901, par. 3*

We have a sacred message to bear to the world. The third angel's message is not a theory of man's inventing, a speculation of the imagination; but it is the solemn truth of God for these last days. It is the final warning to the perishing souls of men. It is not a system of truth simply to gratify and please the intellect; it means diligent and sacrificing labor to all who accept its holy teaching. The commandments of God and the testimony of Jesus must be brought to the attention of the world. The tidings of the coming of the Saviour must be proclaimed. The judgment scenes must be portrayed before the unenlightened minds of men, and hearts must

be aroused to realize the solemnity of the closing hours of probation and prepare to meet their God. *16LtMs, Ms 143, 1901, par. 4*

\*\*\*\*\*

*The Review and Herald, July 24, 1888—16LtMs, Ms 143, 1901, par. 5*

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” [*Revelation 2:7.*] “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Revelation 22:14.*] The solemn question should come home to every member of our churches, How are we standing before God as the professed followers of Jesus Christ? Is our light shining forth to the world in clear, steady rays? Have we, as a people solemnly dedicated to God, preserved our union with the Source of all light? Are not the symptoms of decay and declension painfully visible in the midst of the Christian churches of today? Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration, by the most earnest devotion to the cause of truth. The facts concerning the real condition of the professed people of God speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea without chart or compass. *16LtMs, Ms 143, 1901, par. 6*

What is to be done? The True Witness points out the only remedy: “Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:5.*] Christ will cease to take your name upon His lips in His intercession with the Father, unless there is a decided change in the life and character of those who have wandered from the living God and forsaken His service. Jesus declares, “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” And yet the case is not altogether

beyond remedy. The Mediator has not left them hopeless. He says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." [*Revelation 3:15-18.*] *16LtMs, Ms 143, 1901, par. 7*

Although the oil in the lamps is almost consumed, and they have not been replenished, still you have not yet reached that desperate position described in the parable of the foolish virgins. They slumbered long, until their lamps were gone out, and they had made no provision for the time of need; and when the Bridegroom came, they were seeking, too late, to replenish their lamps; for the door was shut, and they were left to outer darkness and despair. But the counsel of the True Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. "Buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." [*Verse 18.*] The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will characterize everyone who is washing his robe, and making it white in the blood of the Lamb. ...*16LtMs, Ms 143, 1901, par. 8*

The world's Redeemer declares, "I have kept my Father's commandments." [*John 15:10.*] "I counsel thee," saith the True Witness, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." [*Revelation 3:18.*] Christ's righteousness will not cover the unrighteousness of any one. "All unrighteousness is sin," and "sin is the transgression of the law" [*1 John 5:17; 3:4*], therefore, those who are breaking the law of God and teaching others to break it will not be covered with the garments of Christ's righteousness. He came not to save men in their sins, but from their sins. ...*16LtMs, Ms 143, 1901, par. 9*

The True Witness presents encouragements to all who are seeking to walk in the path of humble obedience through faith in His name. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Revelation 3:21.*] These are the words of our Substitute and Surety. ... Victory is assured through faith and

obedience. Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that He offers. The work of overcoming is not restricted to the age of the martyrs. The conflict is for us, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life. "By their fruits ye shall know them" [*Matthew 7:20*], and every church is to bear the test of God's law. Shall we stand before the proving of God?*16LtMs, Ms 143, 1901, par. 10*

\*\*\*\*\*

*The Review and Herald, March 26, 1889*—"The Open Door"*16LtMs, Ms 143, 1901, par. 11*

[Quote *Revelation 3:2, 5-8.*]*16LtMs, Ms 143, 1901, par. 12*

Those who shall be overcomers are to be highly exalted before God and before His angels. Christ has promised that He will confess their names before His Father and before the holy angels of heaven. He has given us abundant promises to encourage us to be overcomers. The True Witness has given us the assurance that He has set before us an open door, which no man can shut. Those who are seeking to be faithful to God may be denied many of the privileges of the world; their way may be hedged up and their work hindered by the enemies of truth; but there is no power that can close the door of communication between God and their souls. The Christian himself may close this door by indulgence in sin, or by rejection of heaven's light. He may turn away his ears from hearing the message of truth and in this way sever the connection between God and his soul.*16LtMs, Ms 143, 1901, par. 13*

You may have ears, and not hear. You may have eyes, and not see the light, nor receive the illumination that God has provided for you. You may close the door to light as effectually as the Pharisees closed the door to Christ when He taught among them. They would not receive the light and knowledge He brought, because it did not come in the way they had expected it to come. Christ was the light of the world, and if they had received the light He graciously brought to them, it would have resulted in their salvation, but they

rejected the Holy One of Israel. Christ said of them that they loved darkness rather than light, because their deeds were evil. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." [*John 3:20.*] He said, "Ye will not come to me, that ye might have life." [*John 5:40.*] The way was open; but by their own course of action they closed the door and severed their connection with Christ. We may do the same by rejecting light and truth. *16LtMs, Ms 143, 1901, par. 14*

Those who are willing to be faithful learners in the school of Christ, willing to put to the stretch every God-given power, that they may seek for truth as for hid treasure, will not only have light themselves, but will be able to impart light to those around them. Christ has said of His people, "Ye are the light of the world." [*Matthew 5:14.*] It is our privilege to advance daily in the knowledge of our Lord and Saviour. By studying the life of Christ, and by patterning after His character, we may be changed into the same image. ... All heaven is at our command. If we are obedient children of God, we may draw daily supplies of grace. Whatever temptations, trials, or persecutions may come upon us, we need not be discouraged. Neither man nor Satan can close the door which Christ has opened for us. ... *16LtMs, Ms 143, 1901, par. 15*

By faith we should keep our eyes on Jesus our High Priest, who ministers in heaven for us. No other light has shone or ever will shine upon fallen man, save that which has been and shall be communicated by the Lamb slain from the foundation of the world. We should ever recount our blessings. We should gather them together and hang them in memory's hall. What kind of a picture will you hang there today? Will you clothe it in crepe, and frame it in mourning? Oh, no! Jesus is not in Joseph's new tomb. He has risen. He has burst the fetters of the grave. He has led captivity captive, and given gifts unto men. He has given us an evidence of what He will do for those whom Satan has placed in the prison-houses of death. At His resurrection He opened the tombs of many righteous, took the captives out of the narrow cells, and led them away in triumph to His kingdom. Those who have fallen asleep in Christ shall not be holden of death. They shall be rescued from the grave and restored to life. *16LtMs, Ms 143, 1901, par. 16*

\*\*\*\*\*

*The Review and Herald, July 23, 1889—16LtMs, Ms 143, 1901, par. 17*

We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to His people, “Go forward.” [*Exodus 14:15.*] The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the Word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God’s people the light of the world. The True Witness says of a cold, lifeless, Christless church, “I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” Mark the following words: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” [*Revelation 3:15-17.*] Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still He has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted His grace, abused His privileges, slighted His opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With Pharisaic pride they have vaunted themselves till it has been said of them, “Thou sayest, I am rich and increased with goods, and have need of nothing.” *16LtMs, Ms 143, 1901, par. 18*

Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty to these self-satisfied ones? Have not His counsels been despised and rejected? Have not His delegated messengers been treated with scorn, and their words been received

as idle tales? Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a longsuffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of His help, who claim to know and possess everything.*16LtMs, Ms 143, 1901, par. 19*

The great Redeemer represents Himself as a heavenly merchantman, laden with riches, calling from house to house, presenting His priceless goods, and saying, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [*Verses 18-20.16LtMs, Ms 143, 1901, par. 20*]

Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as He did of them, "Ye will not come to me, that ye might have life." [*John 5:40.16LtMs, Ms 143, 1901, par. 21*]

In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess—gold of faith and love, white raiment of Christ's righteousness, eyesalve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege. Let not one be a traitor to holy, sacred trusts, as were the Jews. Resist not grace, abuse not privileges, smother not in your human pride the convictions of the Spirit of God. Despise not warnings, settle not down in hardness of heart, in confirmed impenitence, as did Pharaoh, the rebellious king of Egypt. Let every one listen to the



voice of the True Shepherd, and not only hear but obey, and it will be well with your soul. *16LtMs, Ms 143, 1901, par. 22*

\*\*\*\*\*

*The Review and Herald, April 1, 1890:—16LtMs, Ms 143, 1901, par. 23*

The gold that Jesus would have us buy of Him is gold tried in the fire; it is the gold of faith and love that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eyesalve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned. *16LtMs, Ms 143, 1901, par. 24*

\*\*\*\*\*

*The Review and Herald, May 13, 1890—16LtMs, Ms 143, 1901, par. 25*

John says, “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” [*Revelation 21:1-3.*] This is glad news to all who love God; but is it a matter of rejoicing to those who delight in feeding the mind on commonplace and trivial things? Those who take no pleasure in thinking and talking of God in this life will not enjoy the life that is to come, where God is ever present, dwelling among His people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth love the thought of heaven will be happy in its holy associations and pleasures. The prophet says, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” [*Verse 4.*] “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name

shall be in their foreheads.” [*Revelation 22:3, 4.*]*16LtMs, Ms 143, 1901, par. 26*

Those who love God will have an intelligent knowledge of Him. The image of God will shine forth from the faces of His servants, and they will be openly acknowledged as sons and daughters of God. When in the world, they did not claim to be their own; and God set to His seal that they were His. Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven will be upon heavenly things, but those who are all taken up with the excitement and pleasure of this world will have no love whatever for God or heaven. Superficial minds and carnal hearts love the things that are earthly, sensual, and devilish.*16LtMs, Ms 143, 1901, par. 27*

We should be careful as to what kind of record passes up to heaven concerning our daily life; for God is no respecter of persons, but will render to every man according to his works. The Judge of all the earth will try every man’s case. You may deceive human eyes. In the courts of justice on earth, justice is not always done; the innocent often suffer, the guilty are often set free for lack of proper evidence; but there will be no lack of evidence in the court of heaven. The deeds of men, with every concealed motive, will be revealed. The eyes of the Lord run to and fro over the whole earth. He who has offered salvation to the sinner will one day judge the thoughts and deeds of all who stand before Him. He who died that man might become a partaker of the divine nature, will one day acquit or condemn him before the Father and the holy angels. Gold and silver will not be a sufficient ransom in that day; nothing but the merits of the blood of Christ will suffice to wash out the guilty stains from the hearts of men.*16LtMs, Ms 143, 1901, par. 28*

\*\*\*\*\*

*The Review and Herald, May 27, 1890—16LtMs, Ms 143, 1901, par. 29*

The third angel’s message will not be comprehended, the light which will lighten the earth with its glory will be called a false light by those who refuse to walk in its advancing glory. The work that might

have been done will be left undone by the rejecters of truth because of their unbelief. *16LtMs, Ms 143, 1901, par. 30*

\*\*\*\*\*

*The Review and Herald, November 29, 1892—16LtMs, Ms 143, 1901, par. 31*

The truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind, for it is accompanied to the heart by the Holy Spirit. ... Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast and deceive “them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.” [*Revelation 13:14.*]*16LtMs, Ms 143, 1901, par. 32*

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest His converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the Holy Spirit in the days of the early disciples, when they preached Jesus and Him crucified. Many will be converted in a day, for the message will go with power. It can then be said: “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost.” [*1 Thessalonians 1:5.*] It is the Holy Spirit that draws men to Christ, for He takes of the things of God and shows them unto the sinner. Jesus said: “He shall glorify me: for he shall receive of mine, and shall show it unto you.” [*John 16:14.*]*16LtMs, Ms 143, 1901, par. 33*

The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the Holy Spirit is the Comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith is made a partaker of the divine nature through the agency of the Holy Spirit. When led by the Spirit of God, the Christian may know that he is

made complete in Him who is the head of all things. As Christ was glorified on the day of Pentecost, so will He again be glorified in the closing work of the gospel, when He shall prepare a people to stand the final test in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle, saying:<sup>16LtMs, Ms 143, 1901, par. 34</sup>

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." [*Revelation 13:11-15.*] "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." [*Revelation 17:14.*] "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ... And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [*Revelation 18:1, 2, 4, 5.*]<sup>16LtMs, Ms 143, 1901, par. 35</sup>

The people of God are to be called out from their association with worldlings and evildoers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds

of those who had been deceived by the enemies of Christ, and the false representation of Him was rejected; for through the efficiency of the Holy Spirit they now saw Him exalted to be a Prince and Saviour, to give repentance unto Israel, and remission of sins.  
*...16LtMs, Ms 143, 1901, par. 36*

Then said one to another, "This is the very one who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in Him as the Son of God, the Prince and Saviour." The revelation of Christ by the Holy Spirit brought to them a realizing sense of His power and majesty, and they stretched forth their hands unto Him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of His righteousness. He is the Fountain of Light, and light from the gates ajar has been shining upon the people of God, that they may lift Him up in His glorious character before those who sit in darkness.*16LtMs, Ms 143, 1901, par. 37*

\*\*\*\*\*

*The Review and Herald, December 6, 1892—16LtMs, Ms 143, 1901, par. 38*

We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons and give Satan the advantage in the warfare. But unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide-awake. Call to your fellow watchmen, crying, "The morning cometh, and also the night." [*Isaiah 21:12.*] It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us of vital importance to the remnant

people of God to the very close of this earth's history, for eternal interests are involved. ...*16LtMs, Ms 143, 1901, par. 39*

Among those who are half-hearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light [evidently referring to Minneapolis] is caused by their spiritual blindness, for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven will accept messages that God has not sent and will thus become dangerous to the cause of God, for they will set up false standards. ...*16LtMs, Ms 143, 1901, par. 40*

At this time the church should not be diverted from the main object of vital interest to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. ...*16LtMs, Ms 143, 1901, par. 41*

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations. *16LtMs, Ms 143, 1901, par. 42*

[Quote *Isaiah 58:12-14; Isaiah 51:7-16; Isaiah 62:1-4.*] *16LtMs, Ms 143, 1901, par. 43*

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, "Here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:12.*] The first, second, and third angels' messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live and are to exert their power upon our religious experience while time shall last. *16LtMs, Ms 143, 1901, par. 44*

The influence of these messages has been deepening and

widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils." [*Revelation 18:1, 2.*] This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." [*Revelation 14:8.*] What is that wine?—Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." [*Matthew 15:9.*]*16LtMs, Ms 143, 1901, par. 45*

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [*Revelation 14:8.*] And in the loud cry of the third angel's message a voice is heard from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [*Revelation 18:4, 5.*]*16LtMs, Ms 143, 1901, par. 46*

\*\*\*\*\*

[The article is continued in *Review and Herald*, December 13, 1892, as follows.]*16LtMs, Ms 143, 1901, par. 47*

As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they

may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival Sabbath. *16LtMs, Ms 143, 1901, par. 48*

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices, crying, "Lo, here is Christ; lo, He is there. This is the truth; I have the message from God; He has sent me with great light." Then there will be a removing of the landmarks and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled, foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon and call upon God's people to forsake her. *16LtMs, Ms 143, 1901, par. 49*

At the time of the loud cry of the third angel, those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls "Sparks of their own kindling," by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk



in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” [*Isaiah 50:10, 11.*] Jesus said: “For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.” [*John 9:39.*] “I am come a light into the world, that whosoever believeth on me should not abide in darkness. ... He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” [*John 12:46, 48.*]*16LtMs, Ms 143, 1901, par. 50*

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, “I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.” [*John 5:43.*] Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God’s messages. We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the verity of truth for these days. The truth is powerful to turn men to Christ, to quicken their energies, to subdue and soften their hearts, and inspire them with zeal, devotion, and love to God. The Sabbath truth must in no case be covered up. We must let it appear in strong contrast with error.*16LtMs, Ms 143, 1901, par. 51*

As the end approaches, the testimonies of God’s servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time, that will establish Christianity upon an eternal basis; and all who believe the present truth must stand, not in their own wisdom, but in God’s wisdom, and raise up the foundations of many generations; and they will be registered in the books of heaven as “repairers of the breach,” the “restorer of paths to dwell in.” [*Isaiah 58:12.*] In face of the bitterest opposition, we are to maintain the truth because it is truth. ...*16LtMs, Ms 143, 1901, par. 52*

\*\*\*\*\*

We are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and lovely and of good report. Let into the heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. ... Let us remember that our great High Priest is pleading before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our Advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our Advocate, for He pleads His own merits in our behalf. Hear His prayer before His betrayal and trial. Listen to His prayer for us, for He has us in remembrance. He will not forget His church in the world of temptation. He looks upon His tried and suffering people and prays for them. Let every word be engraven upon the tablets of the soul. He says, "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. ... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. ... As thou hast sent me into the world, even so have I also sent them into the world," that they may be partakers with Me in self-denial, self-sacrifice, and in My sufferings. [*John 17:11, 15, 18.*] Yes, He beholds His people in this world, which is a persecuting world, and all seared and marred with the curse, and knows that they need all the divine resources of His sympathy and His love. Our Forerunner hath for us entered within the vail, and yet by the golden chain of love and truth, He is linked with His people in closest sympathy. *16LtMs, Ms 143, 1901, par. 54*

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands He pleads, "I have graven thee upon the palms of my

hands.” [*Isaiah 49:16.*] God loves to hear, and responds to the pleadings of His Son. ...*16LtMs, Ms 143, 1901, par. 55*

Look, O look to the open door which God hath opened, and no man can shut. Jesus Christ hath He exalted to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and will He not with these costly mercies freely give us all things? ...*16LtMs, Ms 143, 1901, par. 56*

John writes of the majesty of Christ in his vision in Patmos, saying, “And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” [*Revelation 1:12-18.*]*16LtMs, Ms 143, 1901, par. 57*

O, why are the human agents so ready to yield to temptation? Why are they so irresolute in purpose, so weak to practice the Word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is His preciousness so little realized, His love so imperfectly experienced? Let this be our prayer, “Lord, show me thy glory.” [*Exodus 33:18.*] If we see the Redeemer’s glory by faith on earth, we shall see it in its fulness in the heaven above.*16LtMs, Ms 143, 1901, par. 58*

\*\*\*\*\*

*The Review and Herald, August 7, 1894.—16LtMs, Ms 143, 1901, par. 59*

The voice of the True Witness calls to His chosen people, “As many

as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” [*Revelation 3:19-22.*] We have tried to arouse our brethren to the fact that the Lord has rich blessings to bestow upon us as a people. The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offence in His sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul, but with God all things are naked and manifest. Yet Jesus is going from door to door, standing in front of every soul-temple, proclaiming, “I stand at the door, and knock.” As a heavenly merchantman, He opens His treasures and cries, “Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.” [*Verse 18.*] The gold He offers is without alloy, more precious than that of Ophir, for it is faith and love. The white raiment He invites the soul to wear is His own robes of righteousness, and the oil for anointing is the oil of His grace, which will give spiritual eyesight to the soul in blindness and darkness, that he may distinguish between the workings of the Spirit of God and the spirit of the enemy. “Open your doors,” says the great Merchantman, the possessor of spiritual riches, “and transact your business with Me. It is I, your Redeemer, who counsels you to buy of Me.” *16LtMs, Ms 143, 1901, par. 60*

\*\*\*\*\*

*The Review and Herald, August 4, 1896*—[From a letter to the brethren and sisters on Pitcairn Island.] *16LtMs, Ms 143, 1901, par. 61*

How glad I am that you may have with you the presence of One who is all-sufficient and all-powerful. Although you are cut off from

the world by the broad ocean, you are not alone. The apostle John, banished to the Isle of Patmos by men inspired of Satan to persecute those who bore faithful witness to God, was visited by the heavenly messenger. Writing of his experience, John says: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was on the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia. ... And I turned to see the voice that spake with me. And being turned [continue quoting *Revelation 1:12-19*]."16LtMs, Ms 143, 1901, par. 62

On this lonely island, John received "the Revelation of Jesus Christ, [continue quoting *Revelation 1:1-3*]."16LtMs, Ms 143, 1901, par. 63

\*\*\*\*\*

*The Review and Herald, August 31, 1897*:—16LtMs, Ms 143, 1901, par. 64

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those sayings which are written therein; for the time is at hand." [Verses 1-3.]16LtMs, Ms 143, 1901, par. 65

Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than these.16LtMs, Ms 143, 1901, par. 66

But God does not so regard this book. He declares: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the

plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly.” [Revelation 22:18-20.] *16LtMs, Ms 143, 1901, par. 67*

The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. But do we treat the Word of God with the reverence which is His due, and with the gratitude which God would be pleased to see? “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Timothy 3:16, 17.] *16LtMs, Ms 143, 1901, par. 68*

The Lord Himself revealed to His servant John the mysteries of the book of Revelation, and He designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfilment until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place. *16LtMs, Ms 143, 1901, par. 69*

The final struggle will be waged between those who keep the commandments of God and the faith of Jesus and that apostate power which will deceive all who dwell upon the earth. “And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand,

or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” [*Revelation 13:13-17.*] *16LtMs, Ms 143, 1901, par. 70*

We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God’s people on every side. Intensity is taking possession of the human family. It is permeating everything upon the earth. And for what?—Games, plays, amusements; men are rushing and crowding and contending for the mastery. That which is common and perishable is absorbing their attention, so that things of eternal interest are scarcely thought of. Human beings, possessed with energy, zeal, and perseverance, will place all their God-given powers in co-operation with Satan’s despotism to make void the law of God. Impostors of every caste and grade will claim to be worthy and true, and there will be a magnifying of the common and impure against the true and the holy. Thus the spurious is accepted, and the true standard of holiness is discarded, as the word of God was discarded by Adam and Eve for the lie of Satan. *16LtMs, Ms 143, 1901, par. 71*

Many have so long chosen their own standard, rejecting the infallible standard that will judge them at the last day, that they are themselves deluded. They misconstrue the teaching of the Word of God; and steadfastly setting their face against His commandments, they exalt the precepts of men. The expressions from many professed ministers of the gospel indicate a more than common bitterness against, and contempt for, the law of God. As in David’s day, that law is despised. It is treated as an innovation and rejected as the rule of life. *16LtMs, Ms 143, 1901, par. 72*

Those who have once been convicted of the truth, but have resisted the Holy Spirit’s influence, walk and work in co-partnership with Satan, the first apostate. Blinded by the sophistry of him who was once found in the heavenly courts, they join his ranks. The apostle Paul, speaking of this, says, “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in

hypocrisy; having their conscience seared with a hot iron.” [1 *Timothy* 4:1, 2.] Those who have turned away from a plain “Thus saith the Lord” will be blinded in a superstitious faith in every kind of apostasy, and will be led into that terrible iniquity which God’s Word represents as being drunken with the blood of the saints. *16LtMs, Ms 143, 1901, par. 73*

When this enmity against the law of God becomes so intense, we may know that Satan is imbuing human minds with the same hatred of truth and of the precepts of God as turned the heart of Cain against his brother Abel. In this time of prevailing iniquity it is essential that we individually draw nigh unto God. His voice is heard, saying: “Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” [*Isaiah* 26:20, 21.] It is possible for men to go so far in disobedience that it will be necessary for God to arise and let them know that He is God, and that He will interpose and punish the world for its iniquity. *16LtMs, Ms 143, 1901, par. 74*

The time is now approaching when God will vindicate His honor and bring this unrighteousness to an end. Of this time the apostle Paul speaks when he says: “But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.” [1 *Thessalonians* 5:1-3.] When the attractions of the horse race are all-absorbing; when the excitement of the cricket match runs high; when the fascination of the gambling hall is strong; when parties are indulging in luxurious feasts, and revelry is at its height; when all are forgetful of God and of eternity, and “Peace and safety” is the cry that is heard, “then sudden destruction” will come upon men, “and they shall not escape.” *16LtMs, Ms 143, 1901, par. 75*

And will the true child of God be carried away by the prevailing iniquity? Will the chosen of God be tempted by the universal scorn



which he sees put upon the law? Will he think less of that law and give it less honor and obedience?—No; the prevailing apostasy will fill his soul with zeal for the honor of God. He sees that the heavenly universe is stirred with indignation because of the ingratitude of man, for whom the Lord has done so much, and God's law becomes more precious as it is trampled upon by unholy feet. In proportion as it is ignored and brought into contempt by one class, it will be valued and honored by the other. Those who co-operate with God by obedience will exclaim, with the Psalmist, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [*Psalm 119:126, 127.*] *16LtMs, Ms 143, 1901, par. 76*

Jesus, who knew no sin, and in whose mouth no guile was found, came to sow the world with truth. When charged with evil by the Pharisees, He stood up boldly before His accusers, and said, "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" [*John 8:46.*] The convicting power of God had deeply stirred the hearts of these teachers, but they turned their faces persistently from the light. They resisted the work of the Holy Spirit of God. Sufficient evidence of the divinity of Christ had been given them. More evidence would not have changed the current of their feelings, but would only have hardened them in unbelief. *16LtMs, Ms 143, 1901, par. 77*

Christ declared, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." [*John 9:41.*] "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." [*John 15:24.*] To His disciples He said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [*Verse 10.*] "If ye love me, keep my commandments." [*John 14:15.*] "He that hateth me hateth my Father also." [*John 15:23.*] "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [*1 John 2:4.*] *16LtMs, Ms 143, 1901, par. 78*

We know that the world, sensual and corrupt, love darkness rather than light because their deeds are evil. Error and false prophets are chosen before the gospel of Christ. But shall we discard the

standard of character which the God of heaven has given to our world and venture to erect a standard of human invention? God desires that His commandment-keeping people shall arise to the emergency and co-operate with the heavenly agencies in uplifting the standard of righteousness, setting forth to the world the message of heaven. *16LtMs, Ms 143, 1901, par. 79*

Each should feel that it is required of him to consecrate every hour to the service of Christ. The Son of God was given that we might be renewed, refined, elevated, ennobled, that God might see His image restored in the heart of man. But the Lord cannot take away our sin unless we shall co-operate with Him in the work. The inquiry of each should be, "Am I cleansed from sin? Do I hate sin, and love righteousness? Am I prepared to make any and every sacrifice for the excellency of the knowledge of Christ Jesus my Lord?" Professed Christians who have a divided heart will not be in the Lord's army, for the Lord accepts no such enlistments. This is not a sentimental and spasmodic service. In these times we need an assurance from heaven to enable us to stand firmly for the faith once delivered to the saints. *16LtMs, Ms 143, 1901, par. 80*

The benediction pronounced upon those who keep God's law is, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:14.*] "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. ... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:1, 12.*] *16LtMs, Ms 143, 1901, par. 81*

[The above article, quoted from *The Review and Herald*, August 31, 1897, was entitled "What the Revelation Means to Us."] *16LtMs, Ms 143, 1901, par. 82*

\*\*\*\*\*

(NOTE:—*The Review and Herald*s bearing dates respectively of February 15, 22, and March 1, 1881, contain articles on "The Life of John, an Illustration of True Sanctification," the most of which articles are embodied in the pamphlet, entitled, *Bible Sanctification*.

These articles, and the preceding references, pp. 1-29 of this MS., are about all, on Revelation, which can be found in the *Reviews* of the years 1880 to 1897 inclusive.) *16LtMs, Ms 143, 1901, par. 83*

\*\*\*\*\*

An Address to the Bible Workers and Ministers, by Mrs. E. G. White, Sunday, 10 a.m., January 28, 1894. *16LtMs, Ms 143, 1901, par. 84*

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe all tears from their eyes.” *Revelation 7:13-17. 16LtMs, Ms 143, 1901, par. 85*

What are they doing? Christ is opening the treasures and the riches of the truth of the Bible that we do not appreciate now and that seem to be holden from our eyes. We should have been out of sight of our present spiritual condition if we had advanced as the light came to us. We should have advanced so far that we would not recognize our present condition. There has been every hindrance to keep us in earthliness and commonness [so] that we should not grasp the eternal. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3.*] The truth and light given to us of God is as a priceless treasure hidden in a field. We are to buy the field and work every foot of it. The more we look at the promises of the Word of God, the brighter they grow. The more we practice them, the deeper will be our understanding of them. Our position and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible. *16LtMs, Ms 143, 1901, par. 86*

I have felt that it was not essential to go back to the beginning of the

work in order to maintain its importance. I have felt, if there was not the evidence now, if the Holy Spirit is not controlling the Testimonies now, I would not care to go back. If the divine credentials do not attend the Testimonies now, then it is time my work stopped. What we want is the freshness of the presence of the Spirit of God testifying through us. What I want to see is the Testimony of the Spirit of God working upon human minds. I believe God speaks to human hearts. *16LtMs, Ms 143, 1901, par. 87*

I want that our brethren should feel the importance of praying more, and loving our brethren more. The love that is expressed, is revealed. It speaks with a voice that nothing can silence. For God sent His Son into the world because He loved the world. There may be a sharpness with some, another defect with another. But those who advocate the truth can afford to be fair and pleasant. It does not need the human mixing in. It is not for you to use the Holy Spirit of God, but it is for the Holy Spirit to use you. *16LtMs, Ms 143, 1901, par. 88*

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” [*Jude 9.*] Be careful that you do not rail once. We want the Holy Spirit of God to be life and voice for us. Our tongue should be as the pen of a ready writer because the Spirit of God is speaking through the human agent. When you use that twit and fling, you have stirred in some of yourself, and we do not want anything of that mixture. *16LtMs, Ms 143, 1901, par. 89*

We have a testing message for our world, and we should present the truth as it is in Jesus and your life as hid with Christ in God. You do not present yourself, but the presence and preciousness of truth is so large; why, it is so far-reaching, so deep, so broad, that self is lost sight of. It is not flowery discourses that we want, not a great flood of words that do not mean anything. Preach so that the people can catch hold of big ideas and dig out the precious ore hidden in the Scriptures. The Bible is its own interpreter. We are to hide ourselves in Jesus. It is not our education that is to do the work, but let the Holy Spirit of God come to hearts. Some who do not understand the truth may be inclined to ridicule it. We know we

have the arguments of truth to handle, and we shall have to meet ridicule and opposition; but can we afford to put on the armor of ridicule and sarcasm as we go to proclaim the sacred truth? We cannot afford to use these weapons. Speak out calmly and distinctly for Christ's sake. We want our discourses mixed with faith. You want to put on the whole armor of God, and be clad with His Spirit, and have His righteousness to go before you, and the glory of the Lord to be your reward. When you go forward in this way, just so surely will the whole universe of heaven be engaged with working upon the people [so] that [it] will astonish you as you had it here. Just as soon as you have the meekness and lowliness of Christ, then the Lord Jesus has His heavenly intelligences working with human agents. A Paul may plant, and Apollos water, but God alone giveth the increase. *16LtMs, Ms 143, 1901, par. 90*

Among those that ridicule the truth, some will see the foolishness of their course and will turn to the Lord. We have a most solemn truth to be proclaimed to the world. Let the work of God begin in your homes, in the church, and we shall see the salvation of God as we have not seen nor dreamed of. If we are one in Christ Jesus, just so surely the world knows that this love is not of the world. You have no need to tell them you have the Spirit of God. If it is in the heart, it will come out. *16LtMs, Ms 143, 1901, par. 91*

Your faith is to be tried in the fire. It is tried, that the preciousness of it may be seen, and that you may look to Jesus, the Author and Finisher of our faith. *16LtMs, Ms 143, 1901, par. 92*

## Ms 144, 1901

Talk/"I thank the Lord that so many ..."

Battle Creek, Michigan

April 3, 1901

This manuscript is published in entirety in *2SAT 163-170*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

April 3, 1901

Early Morning Meeting,

I thank the Lord that so many have come out to this early five o'clock meeting to worship God. I desire that my heart shall be drawn out to God. It is our privilege to feel the deep movings of His Spirit.*16LtMs, Ms 144, 1901, par. 1*

We read in James, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." [*James 1:1-4.*] This is a wonderful position. And it is our privilege to occupy this position.*16LtMs, Ms 144, 1901, par. 2*

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed is the man that

endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” [*Verses 5-12.*]*16LtMs, Ms 144, 1901, par. 3*

Let us take in the idea of the privilege we have. There are so many who, when they are in trouble, fall into temptation and lose their bearings. They forget the invitations God has abundantly given, and begin to look and plan for human help. They go to human beings for aid, and this is the way in which their experience becomes feeble and confused. In all our trials we are directed to seek the Lord most earnestly, remembering that we are His property, His children by adoption. No human being can understand our necessities as [does] Christ. We shall receive help if we ask Him in faith. We are His by creation, we are His by redemption. By the cords of divine love we are bound to the Source of all power and strength. If we will only make God our dependence, asking Him for what we want, as a little child asks his father for what he wants, we shall obtain a rich experience. We shall learn that God is the source of all strength and power.*16LtMs, Ms 144, 1901, par. 4*

If when you ask you do not immediately feel any special exercise of feeling, do not think that your prayer is not answered. The One who says, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened,” will hear and answer you. [*Matthew 7:7, 8.*] Let then His Word be your trust, ask and seek, and have the privilege of finding. Christ has encouraged you. He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you”—the yoke of restraint and obedience—“and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” [*Matthew 11:28, 29.*] We are to find rest by wearing His yoke and bearing His burdens. In being co-workers with Christ in the great work for which He gave His life, we shall find true rest. When we were sinners, He gave His life for us. He wants us to come to Him and learn of Him. Thus we are to find rest. He says He will give you rest. Then do not lay your burdens upon any human being. “Learn of me; for I am meek and lowly in heart.” In doing this you will find in your own experience the rest that Christ gives, the rest that comes from wearing His yoke and lifting His burdens.*16LtMs,*

God has been greatly dishonored by His people leaning upon human beings. He has not told us to do this. He has told us that He will teach us, He will guide us. We may come to Him and receive help. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth you not" for your ignorance. [*James 1:5.*] *16LtMs, Ms 144, 1901, par. 6*

I cannot tell you how many letters came to me across the broad Pacific, when I was in Australia, asking for counsel. What did Christ promise His disciples if they would believe in Him as their personal Saviour? "Lo, I am with you alway," He said, "even unto the end of the world." [*Matthew 28:20.*] Again, He says, "I am at thy right hand to help thee." [See *Isaiah 41:13.*] Think of how many promises He has given us, which we may grasp by the hand of faith. When we go to the Source of power, we know that we shall receive that intelligence and wisdom which comes from a pure source, which is not mixed with anything of humanity. As we pray, it is our privilege to know that God wants us to pray, to ask Him for help. "Ask, and ye shall receive." [*John 16:24.*] It is for you to believe that you will receive. He wants us to become acquainted with Him, to speak to Him, to tell Him of our difficulties, and obtain an experience in asking of One who never misjudges and never makes a mistake. *16LtMs, Ms 144, 1901, par. 7*

Christ took humanity upon Himself. He laid aside His royal robe and kingly crown and stepped down from His high command in the heavenly courts. Clothing His divinity with humanity, Christ encircled the race with His long human arm. He stands at the head of humanity, not as a sinner but as a Saviour. It is because there is no spot or stain of sin upon His divine soul that He can stand there as the sinner's surety. Because He is sinless, He can take away our sins and place us on vantage ground with God, if we will believe in Him and trust Him as the One that will be your sanctification and righteousness. *16LtMs, Ms 144, 1901, par. 8*

When I open a letter beginning, "I am sorry to trouble you, Sister White, but I am in trouble, and I wish to know something in regard to my family and in regard to myself," I feel so sad at heart. When it



is essential for you to know, God will let you know. He has promised that if you ask wisdom from Him, He will give it to you. But it is not always essential for us to know all the why's and wherefore's. We dishonor God by striving to get some one whom we think understands our case to help us. Has He not given us His only begotten Son? Is not Christ close beside us, and will He not give us the help we need? "Lo, I am with you always," He says, "even to the end of the world." [*Matthew 28:20.*] His Word repeats the promise over and over again. "If ye shall ask any thing in my name, I will do it," He says. "If ye love me, keep my commandments." [*John 14:14, 15.*]*16LtMs, Ms 144, 1901, par. 9*

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." [*James 1:5-8.*]*16LtMs, Ms 144, 1901, par. 10*

It is no marvel to me that at the present time there is so much weakness where there should be strength. The reason [for] this is that instead of drinking of the pure water of Lebanon, we are seeking to quench our thirst from cisterns in the lowlands, which contain not the water of life. We trust in human beings and are disappointed and often misled.*16LtMs, Ms 144, 1901, par. 11*

I want to tell you, dear friends, that we have done great dishonor to our Master in turning away from Christ to seek wisdom from finite human beings. Shall we continue to cherish the sin of unbelief, which doth so easily beset us, or shall we cast away this weight of unbelief, and go to the Source of strength, believing that we shall receive pity and compassion from the One who knows our frame, who loves us so well that He gave His own life for us, Who bore in His own body the strokes which fell because of our transgression of the law of God? All this He did that we might become prisoners of hope.*16LtMs, Ms 144, 1901, par. 12*

We are not polite to Christ. We do not recognize His presence. We do not realize that He is to be our honored guest, that we are

encircled by His long human arm, while with His divine arm He grasps the throne of the Infinite. We forget that the threshold of heaven is flooded with the glory proceeding from the throne of God, that the light may fall directly on those who are seeking the help that Christ alone can give. He said to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ... Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 4:10, 14.*]*16LtMs, Ms 144, 1901, par. 13*

I ask you, do you in this early morning hour recognize Christ? He does not want us to be as a band of mourners moving in a funeral train, bearing upon us the marks of care and perplexity and hopelessness. He wants us to commit the keeping of our souls to Him. He wants us to put our trust in the naked promise. But, you say, I do not feel like it. Tell me what value there is in feeling! if it keeps you away from your only Helper and you turn to erring mortals for help. Is feeling stronger than the faith which it is your privilege to exercise in God? Feelings change with almost every circumstance; but the promises of the Eternal are as solid rock. Let us build our house upon the sure foundation and rivet our souls to the eternal Rock, the Rock of Ages. If we do this, we shall find that it will become habitual for us to remember that we have a Companion. Wherever we are, we are to talk with God. This is the way Enoch walked with God. He talked with Him. He recognized the divine Presence. And in the days of Enoch, the world was no more favorable for the perfection of Christian character than in 1901.*16LtMs, Ms 144, 1901, par. 14*

There is no dependence to be placed in humanity. Where do you get your mental food? Do you get it from the newspapers of today, which are filled with the most disgusting and horrible representations? We have something better than this, and we are to show to the world that we know the source of power and efficiency and hope and comfort. The grace of God, which passes knowledge, is imparted to us and to all who will believe His Word. He longs to satisfy our soul's desire with peace and grace and with His love which passeth all knowledge.*16LtMs, Ms 144, 1901, par. 15*

The Lord can take every one of us in His embrace, for His arm encircles the race. Let us remember this. After Christ (in behalf of the human race) had taken the necessary steps in repentance, conversion, and faith, He went to John to be baptized of him in Jordan. "John forbad him, saying, I have need to be baptized of thee, and comest thou to me?" Jesus answered, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." When He came up out of the water, He knelt down on the banks of the Jordan and offered a prayer such as had never before entered heaven. While He was praying, the heavens opened, and the glory of God, in the form of a dove of burnished gold, rested upon Him, and from the highest heaven was heard the voice of the infinite One, God the Father, "This is my beloved Son, in whom I am well pleased." [*Matthew 3:13-17.*] *16LtMs, Ms 144, 1901, par. 16*

Have you thought of what this means to us; that in this prayer is included every son and daughter of Adam who will believe in Christ as a personal Saviour, and take the requisite steps, repentance, conversion, faith, and baptism? We are baptized in the name of the Father, and of the Son, and of the Holy Ghost, and these three great, infinite powers are unitedly pledged to work in our behalf if we will co-operate with them. We are buried with Christ in baptism as an emblem of His death. We are raised from the water as an emblem of His resurrection. We are to live as newborn souls, that we may be raised at the last great day. When you are pledged to live in newness of life, you are dead and your life is hid with Christ in God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." [*Colossians 3:1.*] This is where you are to place your treasure. Finite man cannot do your believing. Come to the great source of power for your strength. *16LtMs, Ms 144, 1901, par. 17*

Christ's prayer on the banks of the Jordan includes every one who will believe in Him. The promise that you are accepted in the Beloved comes to you. Hold it with the grip of unyielding faith. God said, "This is my beloved Son, in whom I am well pleased." [*Matthew 3:17.*] This means that through the dark shadow which Satan has thrown athwart your pathway, Christ has cleaved the way for you to the throne of the infinite God. He has laid hold of almighty power, and you are accepted in the Beloved. *16LtMs, Ms 144, 1901,*

In every respect you are to honor God by being partakers of His divine nature, that you may have the assurance of sins pardoned, which would testify of the love of God. But there is not in our experience that pleasantness and joyousness that there should be. Christ says that if He is in us, our joy will be full. Let us then be partakers of the divine nature, having escaped the corruption that is in the world through lust. Let us not, by living inconsistent, earthly, sensual lives, heap reproach upon Christ. Let us rise above the malarious atmosphere that pervades the world and breathe the breath of God. Let us feed upon the bread of life. Christ declares that if we eat His flesh and drink His blood, we shall have eternal life. His Word will be to us as the leaves of the tree of life if we will believe in Christ as our personal Saviour. If we eat the bread that came down from heaven, we shall have a life connection with God. We shall bring eternity into our reckoning. We shall live as in the presence of the whole heavenly host. The angels are watching and guarding us. God loves us, but we fail to cherish that love. We are losing in spirituality. God wants us to recognize His ownership in every human being. He has His claims. "They are mine," [See *Malachi 3:17.*] He says. I have bought them with a price. "Ye are not your own. ... therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians 6:19, 20.*] Will you do this? Will you pray in faith? Will you honor Christ by taking Him at His word?<sup>16</sup>*LtMs, Ms 144, 1901, par. 19*

Shall we not take hold of our privileges? Let us not dwell upon the dark side of the picture saying that we do not know how things are coming out, that everything seems to be torn up and broken to pieces. It is not so. We may place ourselves under the molding hand of God. He will make of us vessels unto honor, if we are willing to be made thus. God wants us to expect large things, to remember that the prayer which ascended to heaven at the Saviour's baptism embraces every one of us. We are accepted in the Beloved. Christ has pledged Himself to keep all who will look to Him and trust in Him with an abiding faith. Then commit the keeping of your souls to Him as unto a faithful Creator. Repeat the words aloud, "I will commit the keeping of my soul to Him." We would better talk with God, even though our words are heard by others.

When there are those around you who are stirred by passion, do not retaliate to their hasty words, but repeat the words of Scripture. Supposing, you should do this more in your dealing with your brethren and sisters. When untrue words are spoken about us, shall we flare up? Were not a great many untrue things spoken concerning the Saviour, and did He retaliate? He was charged with being a devil. God wants us to stand in moral dignity, our life hid with Christ in God, recommending the divine power that enables us to possess our souls in patience.*16LtMs, Ms 144, 1901, par. 20*

God wants His people to show to the world that they have opened the windows of the soul heavenward, that the Sun of Righteousness is shining into the soul-temple, and that the windows are closed earthward. We need an increase of faith and confidence in God. To the poor souls who have been leaning on the broken staff of humanity, I would say, O that God would show you that there is a power above the power of humanity! May God help every one of us to work on the plan of faith, believing that the Lord wants to be represented in our world, that He wants His power to be revealed in His people. He will reveal His power through you if you will only place yourselves where He can give you this power. You may have hope and joy and strength. Open the heart to God, looking and believing and confiding in God. Look, O look heavenward, you have trusted too much to human help. Now consecrate self wholly, in faith believing in the One who invites you; unite with your brethren, but draw continually from Christ who is your refuge and your dependence and exceeding great reward.*16LtMs, Ms 144, 1901, par. 21*

The love of God in your heart will lead you to love your brethren. God wants you to manifest His love, that your life may be hid with Christ in God. The Father loves you as He loves His Son, because His Son has averted the sword of justice by offering Himself as a sacrifice. Christ purchased you at an infinite cost, and He wants you to show that you appreciate what has been done to place you on vantage ground. He says to the Father, "Here is a poor sinner. I have given My life for him. He is saved by My grace. Receive him as your child." Do you think the Father will refuse?*16LtMs, Ms 144, 1901, par. 22*

Let us at this conference make it an individual work to seek God with all the heart, that we may find Him. Do not hunt up the sins some one else has committed. God has not made any one of you a sin-bearer. You cannot even bear your own sins. Christ must take your sins and the sins of every other mortal. Let us show that we appreciate His sacrifice in our behalf. Let us reveal in our lives the fragrance of His character. Be fragrant in your words. Remember that you are either a savor of life unto life or of death unto death. Let us be as fragrant flowers. Let the love of Christ pervade your lives. Let your words be such that they will be as apples of gold in pictures of silver. *16LtMs, Ms 144, 1901, par. 23*

This is the work the Lord wants us to do. Cannot you think of enough to praise the Lord for? Cannot you praise Him because He died for you, because He has spared you for so long, because you have His Word, which is so full of precious promises? He offers you the bread of life. He says, "The words that I speak unto you, they are Spirit and they are life." [*John 6:63.*] Eat His Word, search it, dig deep for the hidden treasure. Do not talk, but pray. We have always had so much to say, in faith apply it to yourself. God says, "Be still, and know that I am God." [*Psalms 46:10.*] Be still long enough to know that God is God. Remember that you are to help every one around you. Forget yourself, your bruises and wounds and difficulties. Praise God, and He will receive you, because He lives and you may live also. *16LtMs, Ms 144, 1901, par. 24*

**Ms 145, 1901**

“Sunday, the 24th, was a rainy day...”

Extract from *Ms 130, 1901*.

## Ms 146, 1901

Talk/In the Regions Beyond

Battle Creek, Michigan

April 4, 1901

This manuscript is published in entirety in *GCB 04/05/1901*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

### Talk in Tabernacle

The Lord God is our helper, and in humility of soul we should send to heaven our most earnest petitions, asking Him to mold and fashion us in accordance with His character. We cannot depend upon others to do this work for us. We must work out our own salvation with fear and trembling. Angels of God are round about us, ready to help every one who will walk carefully and prayerfully and in humility before the Lord God of Israel.*16LtMs, Ms 146, 1901, par. 1*

We have a large field to work. To the disciples the Lord Jesus gave the commission, "Go ye into all the world and preach the gospel to every creature;" and, He added, "I am with you alway, even unto the end of the world." [*Mark 16:15; Matthew 28:20.*] He will be with us to the very end.*16LtMs, Ms 146, 1901, par. 2*

Our mission is a very sacred and important one, but we have come to place more confidence in human judgment than in the Lord God of Israel. Therefore, God says, "I am afraid of you." [*Galatians 4:11.*] He desires His work to move harmoniously. There is a great work to be done. Before I left my home in Cooranbong, there were many nights when it was impossible for me to sleep. The burden upon my soul was very great. I did not want to leave my home unless I had a special assurance that the Lord God of Israel was my Helper and my God. I have had this assurance. On my journey to this place from California, the Lord was especially near me, and



notwithstanding my feebleness and suffering, I filled every appointment save one. I am more thankful to God than I can express that He has so graciously protected me. Since I have come here, He has given me strength, and I put my dependence upon Him. I have no strength in myself. I desire to move in the counsel of God.*16LtMs, Ms 146, 1901, par. 3*

This meeting will determine the character of our work in the future. How important that every step taken is taken under the supervision of God. This work must be carried in a very different manner to what it has been in the past years. There is a great work to be done in all fields.*16LtMs, Ms 146, 1901, par. 4*

When we come into the congregation here at Battle Creek we see large numbers. In the night seasons, One was standing among us, saying, "Who sent you here? From what place did you come? What are you doing to remedy the congested state of things in Battle Creek?"*16LtMs, Ms 146, 1901, par. 5*

There is a world to save. What are you doing to save that world? From Australia I have tried to send over the word that God wants every one to stand at his post, working out the divine will in the saving of souls. There are those who need to know the truth. From the light given me, there are those who are gathering up the tithe and using it to do work; but where is the fruit? And yet the message is sent to Australia that the work there has received more than its share of help. In establishing the work there we had everything to do. Here in America were great institutions. Building after building was erected. We were thankful when we succeeded in building a little meeting-house of the simplest style in Cooranbong. In erecting this building, the best workmen labored for a dollar and a half a day and then gave half of that to help in the work. Some of these were men who had newly come into the truth, and we were thankful that they were willing to make this sacrifice.*16LtMs, Ms 146, 1901, par. 6*

In the work in Australia, we have exercised the strictest economy, that we might place the work on vantage ground.*16LtMs, Ms 146, 1901, par. 7*

From the light God has given me, there must be a decided change

in the management of things at the heart of the work. There are unworked fields all around us. Who has entered these fields? Who has carried the burden of them? Who has been striving to annex new territory? When workers sent by God have entered the darkest and most unpromising places, have not stones been placed in the way of their progress? Have not efforts been made to tie their hands, so that they could do nothing? God declares that when He sends workers to any place, they are under His supervision. It is not in His order that two or three men shall plan for the whole conference and decide how the tithe shall be used, as though the tithe were a fund of their own. Let men be careful how they shall put their hands upon the work, and say, "We cannot help." In the night season I have been in congregations where appeals for help were made. The people were ready to help, but those leading out in the work spoke words of caution, saying, "We shall need that means." Thus the help that would have been given was not given. If those who spoke the words of caution had known how the workers in new fields, where there are no buildings, no institutions, had spent hours in earnest prayer before God, asking for help to meet the responsibilities coming upon them, they would not have spoken as they did. *16LtMs, Ms 146, 1901, par. 8*

Then, too, from some quarter comes the report that the workers in Australia are doing just as has been done in Battle Creek. But those who go to Australia know better than this. *16LtMs, Ms 146, 1901, par. 9*

God wants men to come to their senses. When they do this, they will have the mind of Christ. They will understand that there is a great work to be done, that there are other places besides America in the world. Those who have worked upon wrong principles are amenable to God for the condition of the work in foreign fields. We in Australia could not press the work there as it should have been pressed. *16LtMs, Ms 146, 1901, par. 10*

I pledged myself that if I came to America I would speak the truth in California and Battle Creek. My husband and I were the pioneers in the work in Battle Creek, and in connection with Elder Loughborough we established the work in California. In the starting of the work in Oakland, we came to the place where we must have

means; and we did not know what to do. My husband was sick and feeble, and very busy. I said, "Will you let me go to Battle Creek to try to raise some money for the work here?" "How can you go?" he said. "I am overwhelmed with responsibility. I cannot let you go." "But God will take care of you," I said. We held a meeting in an upper room of a house in Oakland, where prayer was wont to be made. We knelt down to pray, and while we were praying the Spirit of God like a tidal wave filled the room, and it seemed that an angel was pointing across the Rocky Mountains to the churches in this part of America. Brother Tay, who is now sleeping in Jesus, rose from his knees, his face as white as death, and said, "I saw an angel pointing across the Rocky Mountains." Then my husband said, "Well, Ellen, I shall have to let you go." I did not wait for another word, but hurrying home, put a few gems in a basket, and hastened to the cars. I made very little preparation, for I had just time to get to the cars. Weeping like a child, my husband said, "If I had not said you could go, I do not think I could say it now, but I have said it, and I will not take it back." *16LtMs, Ms 146, 1901, par.*

11

I went alone, and at that time it took us eight days to go across the continent. I went to the different camp-meetings and bore my testimony, calling for means to establish the work in Oakland and California. We were not disappointed. I obtained means, and then returned to California to build up the work. *16LtMs, Ms 146, 1901, par. 12*

I told the Lord that when I came to Battle Creek this time I would ask you why you have withheld means from the work in Australia. The work there should have been pressed with tenfold greater strength than it has been, but we have been hindered on the right hand and on the left. And then they say, "You have had more than your proportion of help." Who told you so? Did the Lord? The people would have given of their means if men had not hedged up the way. *16LtMs, Ms 146, 1901, par. 13*

Why am I telling you this? Because we desire that at this meeting the work shall be so established that no such thing shall take place again. Two or three men, who have never seen the barren fields where the workers have had to wrestle with all their might to

advance an inch, should not control matters. They know nothing of our experience in Australia. There I could not appeal to large congregations. I could not go for help to places where my husband and I labored earnestly to establish the work. If I had not a right in the name of the Lord to call for means, I ask you, Who had a right?*16LtMs, Ms 146, 1901, par. 14*

There are many barren places in America, many places that have not been worked. What is the matter with the church here? It is congested. This is the reason why there is so little of the deep moving of the Spirit of God. There is a world perishing in sin, and again and again the message has come to Battle Creek: God wants you to move out into places where you can labor for the salvation of souls.*16LtMs, Ms 146, 1901, par. 15*

If we had been given help, we could have done much more work in Australia. But this work takes means. To whom does the means belong? Where does it come from? It comes from those who believe in Christ and who are willing to give of their substance to help forward His work. But two or three men have controlled in the use of this means.*16LtMs, Ms 146, 1901, par. 16*

It is not that I regret that I went to Australia. I am glad that I went, for God has given us access to the people. Eleven meeting-houses have been built since we went there. In every place where camp-meetings have been held, a church has been built. From these churches, workers are going about among the people. There have been Bible workers. After the camp-meeting, a mission is established and continues its work till a church is organized. In the mission are Bible workers who do missionary work from house to house. Sister Wilson, after she had laid her husband in the grave, took up this work, going from house to house, walking five or six miles to her readings. When she found those who were sick, she would minister to their necessities, and thus she won the love of the people.*16LtMs, Ms 146, 1901, par. 17*

Thus by hard wrestling we have found our way to the hearts of the people, and I thank God that we have been enabled to do this. There are many places right here in America that have not been worked. What efforts have been made for them? What self-denial

has been practiced? Where are our ministers? Have they been following in the tracks of their brother-ministers in working for the churches? They have done this in California, and when I spoke of the fields which are destitute, which need help, the excuse was made, "Some of these young ministers went out into these places; but they did not arouse much interest, and they did not think it best to go out again." The Lord pity our faith! If you do not gain access in one place, go to another; and when you go out as medical missionaries to help the sick and suffering, or as canvassers, you are doing evangelistic work which is just as important as the ministry. The canvassing work should now be pushed forward with vigor; for the time is coming when we shall not be able to travel over the country as freely and easily, or get access to the people as readily as we do now. The books that have been circulated and that can be circulated speak for God. They are silent witnesses for Him. *16LtMs, Ms 146, 1901, par. 18*

I cannot tell how many hundreds of dollars I spent while in Australia in giving away my own books to those who I thought would read them, and as a result many have been brought into the truth. There was one man who with his whole family we highly prized. He is a reading man and has a large farm on which grow the choicest of oranges and lemons, with other fruit. But he did not in the beginning fully take his position for the truth, and went back. They told me about this. In the night season the angel of the Lord seemed to stand by me, saying, "Go to Brother ----. Place your books before him, and this will save his soul." I visited him, taking with me a few of my large books. I talked with him just as though he were with us. I talked of his responsibilities. I said, "You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth and stand in your integrity, you will win souls for Christ." *16LtMs, Ms 146, 1901, par. 19*

He looked at me in a queer way, as much as to say, "I do not think you know that I have given up the truth, that I have allowed my girls to go to dances and to the Sunday school, that we do not keep the Sabbath." But I did know it. However, I talked to him just as though he were with us. "Now," I said, "we are going to help you to begin to work for your neighbors. I want to make you a present of some

books.” He said, “We have a library from which we draw books.” I said, “I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength to you.” I knelt down and prayed with him, and when we rose, the tears were rolling down his face, as he said, “I am glad that you came to see me. I thank you for the books.”*16LtMs, Ms 146, 1901, par. 20*

The next time I visited him, he told me that he had read *Patriarchs and Prophets*. He said, “There is not one syllable I could change. Every paragraph speaks right to the soul.”*16LtMs, Ms 146, 1901, par. 21*

I asked Brother ----- which of my large books he considered the most important. He said, “I lend them to all my neighbors, and the hotel-keeper thinks that *Great Controversy* is the best. But,” he said, while his lips quivered, “I think that *Patriarchs and Prophets* is the best. It is that which pulled me out of the mire.”*16LtMs, Ms 146, 1901, par. 22*

But suffice it to say, he took his position firmly for the truth. His whole family united with him, and they have been the means of saving other families.*16LtMs, Ms 146, 1901, par. 23*

So you can see that our books are of importance. They must be published and circulated. We have a great deal to do in the issuing of our publications.*16LtMs, Ms 146, 1901, par. 24*

I want to say that I have not come here to feel under obligation to any one because means have been sent to Australia. The money which was sent was God’s money. It was paid by God’s people in tithes and donations. I send my thanksgiving to God for it, and I thank the people who have opened their hearts to help us.*16LtMs, Ms 146, 1901, par. 25*

And I want to say now, When workers go into the barren parts of the earth, do not do to them as you would have done to us. Money has been sent to us in Australia, but no more than we ought to have had. It was not your means that you were handling, but you sent it as though you had created it, as though it were your own, as though you had a right to hold it, and those out of America had no claim on

it. *16LtMs, Ms 146, 1901, par. 26*

When God sends His messengers to foreign fields, as He sent me, old as I am, to Australia, what right have you to hedge up their way? Had means allowed, I could have gone from field to field, from post to post, carrying the message. We tried to open the fields just as fast as we could. *16LtMs, Ms 146, 1901, par. 27*

Brethren, if God calls you to go to a certain place, and if, when you lay the situation before those who are handling God's money as trustees and stewards, they refuse to aid you because they think a little money is going to be expended and that it is coming out of the treasury, go forward in the name of the Lord and call upon the people to help you in your field. *16LtMs, Ms 146, 1901, par. 28*

The people in Battle Creek are dying of inaction. What they need is to impart the truth which they believe. Every soul who will impart will receive from God more power to impart. This is what we are in the world for—to bring souls to a knowledge of the truth as it is in Jesus. Before the way is hedged up, it is for everyone to realize his accountability to proclaim the message that God has given him. *16LtMs, Ms 146, 1901, par. 29*

I am glad that the work has been opening in the South. I want to tell you that there are among the colored people persons with talent, and we must search them out. But there are men who are still diverting the very means which should go to these destitute fields to advance the work there. The Lord desires us to do all we can for these fields. *16LtMs, Ms 146, 1901, par. 30*

There is New Orleans. What men have you working there? What have you done with your workers and with your means to annex new territory, to plant the standard of truth in new places, to establish monuments for God? Where, I ask you, are the laborers? What laborers are there in Memphis? There are two sisters working there. Across the street from the two rooms which they have hired in which to live is the little meeting-house which the believers in Memphis have bought. Until a few months ago, they had no place in which to meet for worship. They bought a little meeting-house for a thousand dollars, and then they had two hundred left with which to furnish it. I thank God for this meeting-house. *16LtMs, Ms 146,*

When I look at the piles of buildings there are here, I feel sad at heart. If you had had the missionary spirit, if you had gone out in accordance with the largeness of the message, in accordance with its breadth and importance, you would not have erected one half of the buildings you have here. You would have added plants in city after city, and God would have approved of your work. He does not like your administration. He does not like your nearness of sight. He wants you to open new fields, and for years He has been calling upon you to do this. This takes money and laborers; but I read in Daniel that they which turn many to righteousness shall shine forever and ever. We want to be in that company. We want to be among the shining ones in the kingdom of God. There we shall want to see those for whom we have prayed and worked. God help us.<sup>16</sup>*LtMs, Ms 146, 1901, par. 32*

Brother Kilgore, you are acquainted with the South. Will you help in the work there? Will you go there to stand at the head as their president, to rescue souls? You are better acquainted with the work in the South than many are. Will you go there? (Brother Kilgore: Yes.)<sup>16</sup>*LtMs, Ms 146, 1901, par. 33*

We determined to visit the South, and I went in my feebleness. I was very sick, but I did not allow my sickness to hinder me. I went to Vicksburg, and what did I see there? Just as pretty a little church as we have built at Cooranbong. In the basement of this meeting-house a church school is held. Besides the church in Vicksburg, a mission house of two stories has been built, with another house of four rooms. This is the beginning.<sup>16</sup>*LtMs, Ms 146, 1901, par. 34*

I spoke to the people on Sabbath morning, and as I saw the congregation, mostly composed of black people, bright and sharp of intellect, I felt that if I had dared, I should have wept aloud. As the people sat before me, I never felt more pleased to break the bread of life and to speak comforting words to a people. My soul longed after them. When the old meeting-house in which they had met was sold and was being torn down, the hopes of the people seemed to fall to the ground. They did not know what to do. Their enemies said, "They have sold the meeting house, and now they are going to



leave you.” But they were assured that a better house was to be built. Then their courage rose at once. When I heard them singing in the meeting, I thought, It is not only they who are singing. Of those who are saved, it is said, God Himself will rejoice over them with singing. If there was not on that Sabbath singing in the heavenly courts, then I am mistaken.*16LtMs, Ms 146, 1901, par. 35*

While many of you had stood back and made discouraging reports about the work in the South, the work has been going on, and something has been done.*16LtMs, Ms 146, 1901, par. 36*

Now I wish to say, We want the people to take hold of the work with interest. In every church where there is a minister, he is to be a shepherd, not hovering over those in the church, but, taking workers with him, he is to go into the places around.*16LtMs, Ms 146, 1901, par. 37*

While in Vicksburg I made my home on “The Morning Star,” and I looked to see the great extravagance which I had heard had been manifested by my son Edson in the preparation of this boat as a house to live in, as a meeting-house to which he could call the people to hear the truth as he went up and down the river. What did I see? I saw the plainest little rooms, some merely lined with plain boards. There was not one extravagant thing in the boat. Now to those who are troubled about the wrongs done in these missionary fields, I would say, Why don’t you have interest enough to go there, and see what is being done, before you nourish your prejudices? Why do you not interest yourself enough in the field to become acquainted with it? to prove all things? Then you will testify that the work being done is right and good.*16LtMs, Ms 146, 1901, par. 38*

The work is one. Do not think that because you are here in Battle Creek God is not supervising the work in any other part of the field. The world is the field; the world is the vineyard; and every spot must be worked. God desires every soul to put on the harness. “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in dark places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” [*Ephesians 6:12, 13.*] How?

In God's strength—minute men, waiting to hear what He will say next. What we need is living faith in the invisible instrumentalities that are arrayed against the powers of darkness.*16LtMs, Ms 146, 1901, par. 39*

The great army of evil is constantly working to gain the victory for Satan. The synagogue of Satan has come out to contest every step made in the advancement of truth. Will those who profess to believe the truth join the powers of darkness? You have done it, but not all. I thank God that He has honest believers and laborers in the field, but they need to be educated. They need to be disciplined. They need to be taught how to work.*16LtMs, Ms 146, 1901, par. 40*

Just as soon as the workers in California stop doing aggressive work and hover over a few churches, treading on one another's heels, their light will go out. If you wish to retain the tithe in California, not using it in foreign fields, you must do aggressive work at home. You are not to be merely consumers, but producers. You should not merely absorb. You should sustain the work in every part of the world.*16LtMs, Ms 146, 1901, par. 41*

There is the work in London. The workers are struggling with nothing to do with. There are hardly any laborers, and here in Battle Creek a great congregation assembles Sabbath after Sabbath to hear the Word of life. What account will you give to God for all the opportunities and privileges He has given you that you may work for Him? To those who have gone out into hard fields, which you have made as hard as possible, you have not given much encouragement. The workers in the South have had very little encouragement, where my own son has been striving to push the work. And if I had opened my lips to encourage him, it would have been said, Oh, it is because it is her son.*16LtMs, Ms 146, 1901, par. 42*

In Nashville what did I find? There I found that a building had been purchased very cheaply, and the workers there are preparing to manufacture health foods. A printing office is in operation, and it is needed. Now they can publish papers and small books, and perhaps larger books, reducing the price as much as possible. These books can be used in the work of teaching the people to

read. Many of the people will have to be taught to read, and the white and black teachers must unite in counsel. Then the white teachers will work for the white people, and the colored teachers for the colored people. The white people as well as the colored need to be saved. Many of the white people in the South are as ignorant and degraded as the colored people. God wants to save them. He wants to see a company raised up in the Southern states to work for Him. *16LtMs, Ms 146, 1901, par. 43*

God told me that I was to enter into no strife with men, that I was to go straight forward in His name and appeal to the people to come up to the help of the Lord, to the help of the Lord against the mighty. *16LtMs, Ms 146, 1901, par. 44*

If our ministers, instead of hovering over the churches to keep the breath of life in them, would go forth to work for those outside the fold, those in the churches would receive the vital current from heaven as they heard that souls were drawn to the Lamb of God. They would pray that God would give power to the workers, and their prayers would be as sharp sickles in the harvest fields. *16LtMs, Ms 146, 1901, par. 45*

The Lord desires His people to arouse. Word came from Colorado asking me if the Southern field was closed. It was said, Word has come that the field is closed, and that we need send no more money there. But the evidence is that more means than ever should be sent there. The report that the work in the South was closed was started by the enemy. He saw what was going on, that work was being done for Christ in the South, and he stirred up his human agencies to hinder the work in one place. *16LtMs, Ms 146, 1901, par. 46*

When Christ was upon the earth, He told us just what to do when persecution arises. He says, When you go to one place and they will not hear you, go to the next place, and when they persecute you there, go to the next place. You will not have gone over all the cities of Israel until the Son of Man be come. These are the directions which have been given us. One place closed does not close the Southern field. An army for Christ is to be raised up there. And I believe Brother Kilgore consented to go there. God desires

him to go because he understands the field and can strengthen the work there. *16LtMs, Ms 146, 1901, par. 47*

There is work to be done in many hard places, and out of these hard places bright workers are to come. In some places in the South it is impossible for white laborers to labor for the colored people. The work is going to be managed so that colored laborers will be educated to work for their own class. There are colored people who have talent and ability. They can work in the saving of souls, and God will work with them and give them the victory. *16LtMs, Ms 146, 1901, par. 48*

I promised the Lord that if I ever stood before the congregation in Battle Creek again, I would speak the truth just as it is. I might write it, and have written it, but it was like water spilled upon a rock. Now that I am here, I intend to keep the matter before you day by day during this conference. If there is any power that can raise the missionary spirit in you, God will speak to you. I believe God will pour out His Spirit on those that are here, so that they will come up to His help. *16LtMs, Ms 146, 1901, par. 49*

Have I not said enough for this time? I know there is much unsaid which I shall say later. I want to keep your minds stirred up by way of remembrance. Everything is being decided for life or death. We are working for eternity. The Lord is coming. I mean to bear a clean-cut testimony and to bear it to all who have lost their bearings. I want them to know just where I stand. Everything that I have goes into the cause. All is God's, and if I can see souls saved, that is all I ask. *16LtMs, Ms 146, 1901, par. 50*

## Ms 147, 1901

Talk/Will a Man Rob God?

Battle Creek, Michigan

April 6, 1901

This manuscript is published in entirety in *GCB 04/08/1901*.

I solicit the prayers of this people. I need the prayers of every one here who has faith. I want every one to realize that an individual responsibility rests upon him to hear with faith and understand what we have to say, because it is the word of the living God. Pray for me; pray for yourselves individually. You have a personal Saviour, and the Lord wants every one of you to be saved in His kingdom. He wants you to have a crown of life, and you want it.<sup>16LtMs, Ms 147, 1901, par. 1</sup>

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap.” [*Malachi 3:1, 2.*]<sup>16LtMs, Ms 147, 1901, par. 2</sup>

Stop and consider what that means. Fuller’s soap makes a garment shrink into a much smaller compass. We want to stand in that position of humility where the life is hid with Christ in God. We claim Him; He is our Righteousness; therefore if our lives are hid with Christ in God, we shall not shrink into nothingness.<sup>16LtMs, Ms 147, 1901, par. 3</sup>

“And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against

those that oppress the hireling in his wages, the widow, and the fatherless, and they that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye have gone away from mien ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" [Verses 3-7.] As though they had no knowledge but that they had been doing just the best thing, and were living as well as they could. *16LtMs, Ms 147, 1901, par. 4*

Now the explanation comes,—“Will a man rob God?” Would you do it? The Bible speaks of this as though it were an impossibility that any man should venture to do such a thing. “Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.” [Verse 8.] *16LtMs, Ms 147, 1901, par. 5*

Now everyone ought to know what the system of tithing which is here brought out means. I shall not go into the explanation of this; for we take it for granted that we all understand it. *16LtMs, Ms 147, 1901, par. 6*

“Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.” [Verses 9-12.] *16LtMs, Ms 147, 1901, par. 7*

This is a representation of the result of faithfulness in returning to the Lord His own. The Lord saw just how it would be when the world was filled with inhabitants, and therefore He makes a covenant with His people that they should give Him their tithes and offerings, according to the arrangement which He has made. This is His. It does not belong to any of you. God has made this arrangement with you, that you may show that you realize your

dependence and accountability to God by returning to Him His portion. If you do this, His blessing will come upon you. All that we have is the Lord's, intrusted to us as His stewards. That which we hand back to Him He must first give to us. The Lord is trying and testing us by every dollar that comes into our possession, to see if we will acknowledge Him. How? By appearing before the world as the people who acknowledge their accountability to God by giving Him all they possess. Thus you may bear witness that God is the possessor of all that you have, even yourselves. "Ye are not your own; for ye are bought with a price," even the precious blood of the only begotten Son of God. [*1 Corinthians 6:19, 20.*]*16LtMs, Ms 147, 1901, par. 8*

All the sufferings, all the distress that came to Him who was equal with the Father, were borne that He might bring a people to Himself. For this purpose, He laid off His royal robe, His royal crown, laid aside His high command, and stepped down to humanity. He who was the Majesty of heaven, the King of glory, died for sinners.*16LtMs, Ms 147, 1901, par. 9*

We breathe because God takes charge of the human machinery. Day by day He keeps it in working order, and He wants us to think of the infinite sacrifice He has made for us in suffering with One equal with Himself,—His only begotten Son. He consented to let Him come to a world all seared and marred with the curse of sin, to stand at the head of humanity as a sin-bearing, sin-pardoning Saviour. God has pledged Himself to receive sinners; for He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] Everlasting life,—this is what we want. Shall we be satisfied to live in this poor world without a hope of a better life? God forbid! Let us lay hold of the power that has been provided for us to make it possible for us to gain eternal life. Let us take hold of the blessings heaven has given us that we may fit ourselves for the higher grade, fit ourselves for the mansions which Christ is preparing for us. He said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." [*John 14:1-*

3.]16LtMs, Ms 147, 1901, par. 10

To us has been given the work of preparing ourselves for these mansions. And this we can do through the help that is waiting for us. When God gave His Son to our world, He gave all heaven, all the facilities and powers of heaven. Those who fail to improve the glorious opportunities granted with the gift of God's Son will be without excuse.16LtMs, Ms 147, 1901, par. 11

Christ declared that all power in heaven and earth has been given to Him, and He gives this power to those who truly believe on Him, to His disciples, that they may go forth to proclaim the message of hope and salvation to a fallen race. He takes His position at the head of humanity, covering divinity with humanity. In Him humanity and divinity are combined, and He can accomplish for the human race all that is necessary to enable them to overcome as He overcame, and to sit down with Him in His Father's throne. What does the Word of God say about this?—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Revelation 3:21.]16LtMs, Ms 147, 1901, par. 12

The battle is before us. We can come off victorious; for through Christ we can be partakers of the divine nature, "having escaped the corruption that is in the world through lust." [2 Peter 1:4.] How glad I am that this is so! How glad we all should be! When we had nothing to recommend us to God, Christ gave His life for us. With His long human arm He encircles the race, while with His divine arm He grasps the throne of the Infinite. Thus finite man is united with the infinite God. The world, divorced from God by sin, has been restored to favor by the sacrifice of His Son. With His own body the Saviour has bridged the gulf that sin has made.16LtMs, Ms 147, 1901, par. 13

In the first chapter of second Peter we read, "Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; that by these ye might be partakers of the divine nature, having escaped the corruption that is



in the world through lust.” [Verses 2-4.] *16LtMs, Ms 147, 1901, par. 14*

By reading this chapter you will see that we have been given a sum to work out. We are to work on the plan of addition. “Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [Verses 5-8.] *16LtMs, Ms 147, 1901, par. 15*

From this we can see that there is to be a co-operation between God and man. We are to act our part. It is of no use for us to say, “I believe in Christ,” while we fail to practice His lessons. God wants every one of us to rise to the emergency. We are to be witnesses for Christ. He wants us to grasp all the blessings He has brought to us. God gave all heaven to His Son to give to us. *16LtMs, Ms 147, 1901, par. 16*

In the chapter from which I have been reading in Malachi, God declares that He will abundantly bless those who are faithful in bringing Him their tithes and offerings, but that the curse of heaven will rest upon those who are dishonest in this matter. God forbid that the curse of heaven should rest upon this congregation because of dishonesty toward the Lord. God forbid that any one of us should fail of gaining the precious boom of eternal life. Do not rob God. Walk honestly before Him. All is His. He has entrusted goods to His agents for the advancement of His work in the world. They are to bring to His treasury a faithful tithe, and besides this they are to bring gifts and offerings as the cause shall demand. God does not propose to do the work which He has entrusted to us. We are to do our part in carrying out the plan of redemption provided for the human race at an infinite cost. God desires us to realize our accountability to Him, and act as His helping hand. The medical missionary work, which has been so clearly and definitely established here in Battle Creek, is to be recognized. God desires us to realize that heaven has been brought near to earth. Ten thousand times ten thousand and thousands of thousands of angels minister to those who shall be heirs of salvation. *16LtMs, Ms 147,*

Just think of it! These angels are ministering to us today. They are all through this congregation. But there is also an opposing element here. On every such occasion the enemy comes in with his power and his invisible army. Therefore we may know that there are two parties in this house: those who are ministering to the human race, and those who are working counter. One power is trying to bring in everything possible to divert the mind, but the Lord God of heaven has given power to the heavenly agencies, and they are working. Satan is seeking to throw his hellish shadow across our pathway to eclipse the view of God's glory. *16LtMs, Ms 147, 1901, par. 18*

Christ wants you to bring eternity into your reckoning. "What shall I do to inherit eternal life?" [*Luke 18:18.*] We do not want you to think that the work of bringing all these people into the gospel of Jesus Christ costs nothing. We have missionaries in many places, but there have not been as many as there should have been. Now, dear friends, a new chapter is to open from the time of this large gathering here. We have set our whole hearts with a determination that the work shall be carried with much greater strength than it has hitherto been carried, and we want the help of every one to advance the work of God. We have taken up the work. *16LtMs, Ms 147, 1901, par. 19*

We have taken up the work in the foreign fields, where the people have never heard the truth, but the missionary work has not been advanced as it should have been. We could not go very far, because we had not the means. All that I have received from the royalties of the books I have written I have invested in the work, and then I have said to my brethren by faith, "Lend me your means, I will pay you the interest, but the work cannot stop here." So after disposing of what I could, I have tried to carry forward the medical missionary work and the gospel. These two are united, and should never be separated, because Christ did not separate them. Some institutions have been established in Australia, but not half what there ought to be, nor what there will be. After we had erected, with what help we could get there, eleven meeting-houses, and organized eleven churches, then the work was just taken hold of with the ends of our fingers. What was the matter?—There was no

money in the treasury. We had no means to handle. I never want men sent to missionary fields with nothing to work with, as we were sent to Australia. They have sent some money to that field, and this is no more than they should have done. It was God's money. *16LtMs, Ms 147, 1901, par. 20*

Christ took humanity upon His divine soul, and in the wilderness of temptation He overcame in behalf of humanity. For forty days and forty nights He was tempted of the enemy. He travelled the path which every one of us must travel. The question for us to solve is whether we will be overcomers or be overcome. Christ was an overcomer. He met the devil with, "It is written." He entered into no argument. When Satan tempted Him to make the stones bread, He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:3, 4.*] Then Christ was tempted in regard to ambition. Satan placed Him upon a pinnacle of the temple, saying, "Cast thyself down." He could tell what was written. "It is written," He said, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." [*Verses 5, 6.*] But Satan did not tell the whole. He left out the words, "To keep thee in all thy ways." [*Psalms 91:11.*] There was a way in which Christ was to do His work, but not in a presumptuous manner. He was to be an example to humanity. He was not to show His glory by throwing Himself from a dizzy height. "It is written," He said, "Thou shalt not tempt the Lord thy God." [*Matthew 4:7.*] *16LtMs, Ms 147, 1901, par. 21*

Then Satan took the Saviour to the top of a high mountain, and presented to Him all the glory of the world. "All this," he said, "will I give thee. It is mine. I will give it to thee if thou wilt fall down and worship me." Christ had come to a point then where divinity must flash through humanity, even in His starving condition. What did He say?—"It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ... Get thee hence." [*Verses 8-10.*] Satan could not stand after the "Get thee hence" had come. A power superior to the power of darkness was revealed. Christ gained the victory, even in His weakness. *16LtMs, Ms 147, 1901, par. 22*

So Satan went away. Christ was left fainting on the battlefield.

Where was the hand to be put beneath His head? Where was the bosom upon which He could lean? It was ready. An angel of God ministered unto Him. An angel of God gave Him food and supported the fainting head. *16LtMs, Ms 147, 1901, par. 23*

All this Christ did for us. For us He became poor, that we through His poverty might be made rich. He shares the sufferings of human beings. His help will be given them in their emergencies. *16LtMs, Ms 147, 1901, par. 24*

A letter comes over to Australia, asking if Mrs. White is a millionaire. I would like every one to become a millionaire as I have done. Nothing which I possess is my own. When I came back from Australia, I had nothing, not even to purchase a home. But we made some arrangements for the first payments, by selling some of the land. To be a millionaire in this world is no temptation to me. We see millionaires made very poor in a moment. Or they die, and leave their treasures for their heirs to quarrel over. I want something more than this. I want to become a member of the royal family. If I can be a child of the heavenly King, I am more than a millionaire. God has declared that there is an eternal weight of glory laid up for those who are heirs of God and joint heirs with Christ. *16LtMs, Ms 147, 1901, par. 25*

I am using in the work all the means I have. I am seventy-three years old, and I frequently think when I enter the pulpit that I may die there, or on my knees in prayer. But this does not trouble me. I have hid my life, hid it with Christ in God. I desire to overcome, even as Christ overcame; and I desire you also to overcome. *16LtMs, Ms 147, 1901, par. 26*

Why are some of you so afraid to trust the Lord? He had not where to lay His head, and yet He was the Majesty of heaven, the King of glory. My heart is drawn out in sympathy for you. I greatly desire that you shall feel that you can take hold of Jesus Christ. I want you to be co-laborers with Him in the work of saving souls. As you work with means and voice to sustain the cause of God, you may know that you are following in the footsteps of your Redeemer. He says, "If any man will come after me, let him deny himself, take up his cross, and follow me." [*Matthew 16:24.*] *16LtMs, Ms 147, 1901, par.*

I wish to say to you who are in this meeting. We are to organize here for a great work. We want all who possibly can to help us to carry the load. There are some whom we need as personal laborers in the field. If God has given you intelligence and a knowledge of the truth, then I ask you. Why are you not working for Him? How long will your soul be kept fresh and fruit-bearing if you live only for self? You can grow in grace only as you impart to others the grace given to you. *16LtMs, Ms 147, 1901, par. 28*

The work in America has not gone forward as it should have done, because self-sacrifice and true devotion have not been manifested. The people of God have not moved forward in strong lines. How long will it be before you understand that to every man God has given his work? The talents which He has entrusted to His people are to be sacredly improved. *16LtMs, Ms 147, 1901, par. 29*

“Keep silence before me, O islands; and let the people renew their strength; let them come near; let us come near together to judgment. Who raised up the righteous man from the east, and called him to his foot, gave the nations before him, and made him ruler over kings? Who gave them as the dust to his sword, and as driven stubble to his bow? He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generation from the beginning? I the Lord, the first, and the last; I am he. The isles saw it and feared; the ends of the earth were afraid, drew near, and came.” [*Isaiah 41:1-5.*]*16LtMs, Ms 147, 1901, par. 30*

“They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friends. Thou whom thou hast taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will

strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” [Verses 6-10.]16LtMs, Ms 147, 1901, par. 31

God will work for us if we will stand in our lot and in our place. If you will do cheerfully the work apportioned you by the Master, He will work with you.16LtMs, Ms 147, 1901, par. 32

“Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee. They that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel.” [Verses 11-16.]16LtMs, Ms 147, 1901, par. 33

Medical missionary workers, listen to these words. God has a great army for the protection and strength of those who work as His helping hand.16LtMs, Ms 147, 1901, par. 34

“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.” [Verses 17, 18.]16LtMs, Ms 147, 1901, par. 35

We are running a race for the crown of life. Let us run with patience, laying aside every weight, and the sin which doth so easily beset. Then we shall obtain the crown of life. But we cannot expect to gain the victory if we sit down in Battle Creek and fold our hands, doing nothing for the Master. There is a dearth of workmen. Put on the armor, and let your feet be shod with the preparation of the gospel of peace. Just as soon as God sees that you are ready for work, He

will work with you.*16LtMs, Ms 147, 1901, par. 36*

I believe there is one here in this congregation, Shireman by name, who has established church after church; and how did he establish them? He went into a field where there was nothing. He is a carpenter. He would build his house, and then call in the people, and hold Bible readings. There he would work till a good, strong church was established. Then did he stand and say, "Look at the good work I have done"? No, he would go to another place and repeat the same thing. This he did over and over again.*16LtMs, Ms 147, 1901, par. 37*

What education has he? What school did he attend? Where did this brother get his education? I will tell you. He got it in the same manner that John the Baptist got his education, when he went into the desert and into the wilderness. The priests and rulers were so troubled and distressed because he did not walk according to the old, regular order in getting his education. Yet Jesus said that there was not a greater prophet than John the Baptist.*16LtMs, Ms 147, 1901, par. 38*

We do not say that you should go nowhere or anywhere to get an education, but we do say that every man is not dependent upon a school or college education to do work for the Master, if he is converted to God, soul, body, and spirit. He is in connection with the great Teacher, the greatest Missionary that the world ever knew. We are to feel no sufficiency in ourselves; for the Lord God of heaven is our wisdom, our sanctification, our strength, and our righteousness. If we realize our dependence, and hang our helpless souls on Jesus, we shall find that the waters of life will flow into the soul, and it will be as Christ said to the Samaritan woman, "A well of water, springing up unto everlasting life." [*John 4:14.*]*16LtMs, Ms 147, 1901, par. 39*

Now, brethren, we want more of God and less of self. When we get the education that is needful, we should impart it. It is an honor to Christ to trust in Him. He says, I am at your right hand to help you.*16LtMs, Ms 147, 1901, par. 40*

We want every soul to see God as He is. He is the Majesty of heaven. He is the great Teacher. We want you to believe that He

will give wisdom and counsel and judgment. He will prepare the way before you, if you will come to Him praying and watching unto prayer. Remember that we wrestle not against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:12.*] We have to meet invisible foes, therefore we should not send, as many have, across the waters of the Pacific, to ask counsel as to what shall be done. You have a Counsellor right by your side. Do not dishonor Him. How many have been left destitute of wisdom because they persisted in asking counsel from human agencies, when Christ, full of comfort, grace, and love, was longing to bestow it. All heaven is longing to help those for whom Christ has died. *16LtMs, Ms 147, 1901, par. 41*

I will give you a recipe against depending upon man. In the *first chapter of second Peter* there is recorded the plan of addition upon which we are to live, and then the apostle says, "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." [*Verses 8, 9.*] How many here have forgotten to pay God His tithe? How many are robbing God, and at the same time expecting His blessing, wondering why they do not have more vitality and power and grace? How many have forgotten that God will purge us from the sin of covetousness? *16LtMs, Ms 147, 1901, par. 42*

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [*Verses 10, 11.*] *16LtMs, Ms 147, 1901, par. 43*

This is our life insurance policy. Those who enter the kingdom of God must first co-operate with Him in the saving of their own souls and the souls of others. May God help us to go to work. To you who have been robbing God in tithes and offerings I would say, Do not think that you can come here to His house and receive His blessing. No; you will begin to murmur and complain, wondering why you are not exalted as others are. But of those who serve Him in sincerity,



the word says, "They that feared the Lord spake often one to another, and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." [*Malachi 3:16.*]<sup>16</sup>*LtMs, Ms 147, 1901, par. 44*

Read the *third chapter of Malachi*, and think whether you wish to be found robbing God. God is in earnest with us. He expects us to help in planting His standard in places which have never heard the truth. He calls upon you to practice self-denial, that the work in foreign fields may go forward. From all over the world, calls for help are coming. Lay out no money unnecessarily. Deny yourself, take up your cross, and follow the Master. You can never give Him as much as He has given you. He gave His life for you. What have you given for Him?<sup>16</sup>*LtMs, Ms 147, 1901, par. 45*

## Ms 148, 1901

Talk/The Need of Missionary Effort

Battle Creek, Michigan

April 9, 1901

This manuscript is published in entirety in *GCB 04/10/1901*.  
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I thank the Lord that He is working in our midst. When we come to the Lord in humility of mind, and seek to unify as far and as fast as we can, the God of heaven puts His endorsement upon our work. But when we draw apart, each seeking to bring in something different, so that the work is prolonged and nothing accomplished, we cannot receive the blessing of God.*16LtMs, Ms 148, 1901, par. 1*

There seems to be in this meeting an endeavor to press together. This is the word which for the last fifty years I have heard from the angelic hosts—Press together, press together. Let us try to do this. When in the Spirit of Jesus we try to press together, putting ourselves out of sight, we shall find that the Holy Spirit will come in, and the blessing of God will rest upon us. Enough dissension will come in from outside. That which Christ declared would arise in the last day will come. The people of God are to walk in the light of heaven, not in the light of the sparks of their own kindling, nor in the light of the sparks which the enemy will kindle for them. He will make fires enough to lead us astray if we will be led. We must place ourselves in that position where we reach the highest standard of truth and righteousness, equity and judgment.*16LtMs, Ms 148, 1901, par. 2*

There is a great work to be done in our world. Last evening the question came up in regard to our Scandinavian brethren. It was asked whether they should divide into different sections, according to their nationalities. I was in *16LtMs, Ms 148, 1901, par. 3*

Europe for two years, and two or three times I visited the various places where our work had been established there. Some such question as this came up before us then, and the light that was given me was that the different nationalities were not to divide up into separate companies, but were to press together just as much as possible. God wants unity to be seen among these different nationalities. Each should try to learn the language of the other so that they can all assemble in conference and understand what is said. Should they divide into different companies, making no effort to unify, there would be little prospect of their being able to meet together at general meetings.*16LtMs, Ms 148, 1901, par. 4*

The Lord wants us to help one another. We have largely lost sight of this. He wants us to use the powers He has given us in strengthening and blessing one another, not in condemning and destroying. We are to be a blessing to those whom Christ has purchased with His own blood.*16LtMs, Ms 148, 1901, par. 5*

Brethren and sisters, we would be glad of the privilege of having separate seasons of prayer together. But this is such a large meeting that it is impossible. But each one of us has a God. Press close to the bleeding side of the Son of God. He is the Majesty of heaven, the King of glory. He is the Source of our power, our strength, our efficiency, and if we will keep close to His side, the Holy Spirit will impress our hearts, and we shall work in Christ's lines. We shall be influenced by the Holy Spirit, and then we cannot draw apart from one another. We shall have one mind, one judgment, and the blessing of God will rest upon His people.*16LtMs, Ms 148, 1901, par. 6*

There has been a great burden on my mind in regard to the present situation of the work in Scandinavia. From the light God has given me, in no case is His name to be dishonored by the institutions which have been established there to build up His work, to stand against the customs and practices of the world, being allowed to pass into the hands of unbelievers. I want you to remember this. There is a vast company of people gathered here, and if every one of them will take hold and do what he can, the institutions in Scandinavia will be lifted out of their embarrassment and placed on vantage ground where no reproach will rest upon the cause of God

through them. These institutions need not have been in the position in which they are, and they would not have been in this position had our brethren in America done what they should have done years ago. An experienced man of business, with a practical knowledge of bookkeeping, should have been sent to Europe to superintend the keeping of the accounts in our institutions there. And if this work had demanded more than one man, more than one man should have been sent. Thus thousands and thousands of dollars would have been saved. *16LtMs, Ms 148, 1901, par. 7*

Such men as this should be employed in our work in America. They should be men who are devoted to God, men who know what the principles of heaven are, men who have learned what it means to walk with God. If such men as this had superintended the financial business of our conferences, there would today be plenty of money in the treasury. A few men in our institutions would not have grasped all they could in wages. Our institutions would now stand as God declared they should stand, helping the work by self-denial and self-sacrifice. *16LtMs, Ms 148, 1901, par. 8*

The brethren in Scandinavia should be helped by their brethren in America. If years ago—when money was brought into the treasury because the people had confidence in the leaders, believing that the means would be properly handled—the work had been carried forward in even lines, if the money had been used in foreign fields, the work in Europe would not be where it is today. The institutions in Scandinavia would not be where they are. *16LtMs, Ms 148, 1901, par. 9*

In England there is a large field, a field which we have touched only with the tips of our fingers. If the importance of this field had been realized, money would have been sent there, and the work today would have been in a flourishing condition for the field is ripe for the harvest. *16LtMs, Ms 148, 1901, par. 10*

A much larger company should be gathered for the Lord from the different countries of Europe. Brother Conradi has stood in that field with very few to help him. I thank God that His blessing has accompanied the efforts of those who have been working for Him in foreign fields. We see that the salvation of souls does not depend

on the number carrying the message. God Himself works with His faithful laborers, be they many or few. *16LtMs, Ms 148, 1901, par. 11*

The principles of heaven must be maintained. There is no reason why those in the institutions which are established here in Battle Creek should feel it their privilege to rise up and declare what they will work for, and what they will not work for. This spirit quenches the Spirit of God in our institutions. *16LtMs, Ms 148, 1901, par. 12*

Just as soon as God sees that men will handle means in His fear, realizing that it is His money, that it comes from His people, He will co-operate with their efforts. Some of those from whom this money comes are poor. They have just enough to live on, but they bring their tithes and offerings to the Lord, longing to see His work advancing. When a few men, steeped in selfishness, work from selfish purposes, the whole cause is swayed in selfish lines. *16LtMs, Ms 148, 1901, par. 13*

We need to return to God's plan, to the place where the Spirit of God can dwell among us. I believe we are reaching the right platform, and I thank God with all my heart. God wants to teach us a lesson. He wants us to hang our helpless souls upon Christ, not upon humanity. He wants His servants to stand where they will maintain the righteous principles of heaven, whatever may be the consequences. *16LtMs, Ms 148, 1901, par. 14*

The debt must be lifted from our institutions in Scandinavia. If all who are here this morning will do something, you will never feel it, only as you receive the blessing of God, and I think that is something you will all welcome. Do something. Let our institutions in Scandinavia stand in freedom. As you read the *eighth* and *ninth chapters of second Corinthians*, you will find out how to assist. May God enable you to fill up the gap, to come up to the help of the Lord, to the help of the Lord against the mighty. *16LtMs, Ms 148, 1901, par. 15*

God lives, and I am so glad of it. Our Saviour is not in Joseph's tomb. He has risen, and has proclaimed over the rent sepulcher, "I am the resurrection and the life." [*John 11:25.*] Let us show by our actions that we are living by faith in Him. We can call upon Him for

assistance. He is at our right hand to help us. Each one of you may know for yourself that you have a living Saviour, that He is your helper and your God. You need not stand where you say, "I do not know whether I am saved." Do you believe in Christ as your personal Saviour? If you do, then rejoice. We do not rejoice half as much as we should. This entire congregation should be filled with rejoicing because of the way in which God has been revealing Himself in this meeting. God's power has been seen, and His salvation is still to be revealed to His people. I see in Jesus a wonderful power and strength, and I want you to see this. Then your hearts will be as humble as the heart of a little child. Then you will not quarrel over who shall have the highest place or the highest wages. Your question will be, "How can I best serve my Lord?" *16LtMs, Ms 148, 1901, par. 16*

I thank God that the work in the South has been started. There is a great deal to be done in that field, and I thank God that a beginning has been made. In the present arrangements I can see that there is room for Christ to enter and manifest His power in that poor, neglected, suffering field. *16LtMs, Ms 148, 1901, par. 17*

And there is New York, that great and wicked city. Who has carried the burden for that field? Who has felt the necessity of denying self that the work in that city may be carried forward? It is indeed a wicked city, but God had a Lot in Sodom, and He has a people in New York who, as the hart panteth after the water brooks, are panting after the pure waters of Lebanon. New York is ready to be worked. When I was last there, just before leaving this country for Australia, the Lord showed me that His work should be established in New York. He showed me what could be done there if every one would come up to His help. The power of God is to carry the truth in this city. *16LtMs, Ms 148, 1901, par. 18*

There is not a dearth of means among our people any more than there has been in the past. There is certainly not a dearth of means among our people in California. But in spite of this, the great field of New York is left untouched, while week after week a large congregation meets here in the tabernacle. The people ought to feel that the rebuke of God rests upon them because they are not working for Him in places which know not the truth. If they had the

spirit of the pilgrim fathers they would go forth to work for God in the waste places of the earth. The pilgrim fathers started out in their poverty. Some died on their voyage over from England, and others died when they reached America. But they accomplished what they had purposed. God wants His people today to feel the same spirit of self-denial. He wants them to put on every piece of the armor and go forth to let the light of heaven shine into the hearts of those who are in darkness. *16LtMs, Ms 148, 1901, par. 19*

My dear brethren and sisters, do not spend in selfishness one dollar of the Lord's money. You have no money but His. All you have is the Lord's. You have been bought with a price, therefore you are bound to enter the service of your Redeemer. You must give an account to God of all that you have. At the last great day, God will ask, "What did you do with the money I entrusted to you?" *16LtMs, Ms 148, 1901, par. 20*

Look at the unworked fields. Is there not enough to call for self-denial and self-sacrifice? I do not know what will stir your hearts if they are not stirred as you look at the fields which have hardly been touched. *16LtMs, Ms 148, 1901, par. 21*

God calls for workmen. He wants those who have gained an experience in the cause to enter the work in America. He wants them to take up the work in New York and in other cities where iniquity prevails. He wants them to start the work in His fear. Just as soon as possible let schools be established and workers educated to do medical missionary work. This work is the right hand of the body. It is bound up with the ministry of the gospel. God lives and reigns, and He desires those who have opposed health reform, who have worked against it by their influence, by their actions, by their sarcastic remarks, to make a thorough change. Do not longer divorce yourselves from the medical missionary work. Dr. Kellogg has been driven almost to despair as he has sought for some way in which he could bring the truth more prominently before the world. Let every minister of the gospel heed the words of Paul, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." [*1 Corinthians 9:27.*] God wants you to observe the strictest principles of temperance. He wants you to stand in a position of sacred

nearness to Him, where you can ask and He will hear, where you know that He will be with you wherever you go.*16LtMs, Ms 148, 1901, par. 22*

We have been becoming as salt which has lost its savor. Many are in this position because they have resisted light. Christ says to us, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." [*Matthew 5:14, 15.*] What is the house? It is God's vineyard, the world.*16LtMs, Ms 148, 1901, par. 23*

The most selfish thing mortals can do is to establish centers, neglecting to plant the seeds of truth in the destitute portions of the vineyard. There are in our work today congested centers, while the field stands before us a barren waste.*16LtMs, Ms 148, 1901, par. 24*

God is going to help us to change this order of things. This is what we are trying to do here. We have a work to do in the cities of America where, had the light of heaven been followed, there would now be monuments erected for the Lord from which light would radiate to the regions around. Thus it would have been in the Southern field, had the will of the Lord been done. The work would have been established before the animosity now aroused had been kindled.*16LtMs, Ms 148, 1901, par. 25*

God wants those who have been working against the seventh-day Sabbath to receive His truth. He wants His people to let the light of heaven shine forth to them. Many of those who in the past have placed themselves on the side of the one who instituted a spurious rest-day will accept the truth. We need to be very careful of what we say and what we do. We need to stand where we represent Christ by our meekness and lowliness. No one among God's people is to try to gain the highest place.*16LtMs, Ms 148, 1901, par. 26*

If the counsel of God had been followed, the waving fields all around us would have been harvested. Monuments to the Creator would have been raised in many places. Let us from this time follow the divine guidance. Let not one word of contention be spoken. Let us unify in the work of serving God, feeling our need of the wisdom



that comes from above. *16LtMs, Ms 148, 1901, par. 27*

When the word comes from God that a work is to be accomplished, have means ready for the workers. Yesterday I had an interview with an Indian chief who had accepted the truth. He is trying to place the truth before his people and is endeavoring to build a little meeting house. We must help him. Do not spend one dollar needlessly. Do you not want to see souls clothed with the righteousness of Christ? Do you not want to see a people standing in such living connection with God that they will give the trumpet a certain sound? I am glad that God has brought this brother into connection with His truth. Let us encourage him in his work. It is much more important to use means in this way than to use it in this place. We have a standing here. When a man is raised up to give the trumpet a certain sound, as I believe this Indian brother has been, I beg of you to help him. Bring your tithes and offerings into the treasury of the Lord, that the blessing and not the curse of heaven may rest upon you. *16LtMs, Ms 148, 1901, par. 28*

God calls upon us to take hold of His work intelligently, and I hope that a beginning is to be made at this meeting. Remember that Battle Creek is not the whole world. No, indeed! We have a world to save, and upon every one of us rests a most solemn responsibility. Let us stand in the counsel of God, in our lot and place, ready to help wherever help is needed. Your money is the Lord's. Use it to build up, not to tear down. When under the direction of God men say, "I wish to open the work in that field," do not say, "We have no means to help." That is a terrible thing for the angels to hear you say. God wants you to get to work. *16LtMs, Ms 148, 1901, par. 29*

What does it mean that so many of our large cities are unworked? Have you been learning at the footstool of Jesus? Have the workers in our institutions been doing their duty? Have they been trying to advance the work of the Lord? *16LtMs, Ms 148, 1901, par. 30*

I will tell you of a place where the workers labor on economical lines, where they may be even too economical. This is at the Sanitarium. The workers there work very hard, and for very low wages. Again and again the need of self-denial has been presented to them, and they have worked to the utmost of their ability,

cheerfully accepting low wages. Let there be more equality. Let those in the Sanitarium receive higher wages, and let those who occupy high positions in the work show more of a spirit of self-denial and self-sacrifice. Let us see if matters cannot be evened up.<sup>16</sup>*LtMs, Ms 148, 1901, par. 31*

I might say more, but I will stop now. I thank the Lord that He has given me strength to speak to you this morning, and I thank you for your respectful attention.<sup>16</sup>*LtMs, Ms 148, 1901, par. 32*

## **Ms 149, 1901**

Talk/An Appeal to Our Ministers

Battle Creek, Michigan

April 15, 1901

This manuscript is published in entirety in *GCB 04/16/1901*.

There is much that must be considered which cannot be touched this morning, and I hardly know what to bring before you, because there is so much to say. The light that has been given me for the past fifteen years has been a representation of the great responsibility which is attached to the work of the ministry. The work of the minister should be regarded in a far higher light. It is the low estimate placed on this work that leaves our conferences in such a weak, feeble condition. We cannot afford this. Those ministers who place a low estimate on the work entrusted to them neither do justice to themselves nor to the church. Just as long as our ministers fail to feel a sense of responsibility proportionate to the greatness of their work, there will be a deficiency in our conferences.*16LtMs, Ms 149, 1901, par. 1*

We cannot, as a people, allow things to go on in this way. Those who are placed in charge of the conferences should be men who understand the movements of the Spirit of God upon the human heart, so that when the Spirit is absent they will know that something is wrong. Before they give the Word of God to the people, they are to understand what it is to talk with God.*16LtMs, Ms 149, 1901, par. 2*

In many minds principles have become so confused that it is difficult for them to grasp correct principles. So great is the dulness of conception that many know scarcely anything of what it means to be witnesses for Christ in these last days. If they only knew, if they only understood, if they could only see what might be in comparison with what is, there would be such an awakening, such a breaking down before God as we have never seen before.*16LtMs, Ms 149, 1901, par. 3*

There is a great necessity for individual examination. You may very intelligently examine your brother-ministers and very closely judge them, while you yourself are in far more need of closer examination and judging than you bestow on them. Many lay burdens on their brethren, weakening and discouraging them by their criticism, instead of uplifting and strengthening them. God wants us to take ourselves in hand. Examine yourselves, whether ye be in the faith or not. Prove your own selves. Just as soon as you fasten the mind on Jesus Christ, the Saviour who made a complete sacrifice for every one; just as soon as you see that you must be a complete man because he made a complete sacrifice for you, you will seek earnestly for help from above to overcome your own failings. *16LtMs, Ms 149, 1901, par. 4*

I am not going to specify any one in particular as being in the wrong. There should be a general reformation, a closer examination of self. Ask yourselves the question, "What should I be?" Christ says, "Without me ye can do nothing." [*John 15:5.*] *16LtMs, Ms 149, 1901, par. 5*

My heart has been filled with sadness as I have looked over the field and seen the barren places. What does this mean? Who are standing as representatives of Jesus CHrist? Who feel a burden for the souls who cannot receive the truth till it is brought to them. Our ministers are hovering over the churches, as though the angel of mercy were not making efforts to save souls. *16LtMs, Ms 149, 1901, par. 6*

God holds these ministers responsible for the souls of those who are in darkness. He does not call you to go into fields that need no physician. Establish your churches with the understanding that they need not expect the minister to wait upon them and to be continually feeding them. They have the truth; they know what truth is. They should have root in themselves. They should strike down deeply, that they may reach up higher and still higher. They must be rooted and grounded in faith. *16LtMs, Ms 149, 1901, par. 7*

Very many will get up some test that is not given in the Word of God. We have our test in the Bible—the commandments of God and the testimony of Jesus Christ. "Here are they that keep the

commandments of God and have the faith of Jesus.” [*Revelation 14:12.*] This is the true test, but many other tests will arise among the people. They will come in in multitudes, springing up from this one and that one. There will be a continual rising up of some foreign thing to call the attention from the true test of God.*16LtMs, Ms 149, 1901, par. 8*

These things make it necessary that the minister who meets these tests should have a discerning mind, that he may not give credence to any false doctrine. Voices will be heard, saying, Lo, here is Christ, when there is no Christ at all. It is some human notion which they wish men to accept and believe.*16LtMs, Ms 149, 1901, par. 9*

But the saddest thing is that principles become perverted. Not that there is no one who tries to carry out principles, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the Word of God to see if all is in accordance with the principles of true godliness, founded upon a “Thus saith the Lord.”*16LtMs, Ms 149, 1901, par. 10*

God wants those who have come to this conference to wake up, that they may not be sleeping on the walls of Zion. There should be an investigation of self. When you begin this work, you will find that you have your hands full. Too many who have entered the ministry have not had thorough, cleansing, refining influence upon mind and character that takes away chaff, enabling them to bring to the foundation only gold, silver, and precious stones. Here is the great need, the great lack. God wants us to come to Him just as we are, throw our helpless souls upon Jesus Christ, and be born again.*16LtMs, Ms 149, 1901, par. 11*

The fact is, many have entered the ministry with a babyish, childish, pettish, and self-willed spirit, just as their mothers allowed them to grow up. This is why I am speaking so often to fathers and mothers about realizing the responsibility that rests upon them. Every particle of this childishness must be left behind. You have grown to the full stature of men, therefore the childish things you entertained, the disagreeable traits of character which you know are not after Christ’s order, your impetuous words, must be put away.*16LtMs, Ms 149, 1901, par. 12*

Words are talents, and you have no right to use God's talents in any way but for His glory, for the benefit of every one around you. There must be a thorough conversion of the soul, that there may be a conversion of the tongue and lips. Then the treasure house of the soul will be full of precious truths, because Christ's character is studied. Then you will be blessed as overseers and shepherds. And when you as shepherds, exemplifying the traits of Christ's character, come before the flock, they will see the necessity of having practical religion, practical godliness, not merely the accepting of a form or a theology. *16LtMs, Ms 149, 1901, par. 13*

Some think that they must be so wonderfully orthodox, but they are not orthodox at all after Christ's order. They catch some little point and dwell upon it, magnifying it above all else. Of those who do not see as they do, they say, "We do not want this man to preach because he does not see this point," and, "We do not want that man to preach because he does not see that point." But they do not know what they are about. Leave that man with God. *16LtMs, Ms 149, 1901, par. 14*

It is not for you to dissect the ideas of this one and that one. We served our time at this at Minneapolis. Let there be no more of it in the work of God. God wants us to realize that the judgment is right upon us. Let us beware lest, before we are aware of it, the thief comes on us with stealthy tread. Let us stand where we look not at the defects and errors of others, but at Jesus, saying, "I have an individual case pending in the heavenly courts. It means everything to me whether I shall be weighed in the balances of the sanctuary and be found complete in him, or whether I shall be found wanting." *16LtMs, Ms 149, 1901, par. 15*

Provision has been made for every one of us to be saved. Those who do not accept the provision made by the Son of the infinite God place their minds on little items, to the neglect of the great truths essential for salvation. They are diverted from the great Pattern, diverted from the study of the character of Christ. Failing to see Him, they are not changed from glory to glory, from character to character. *16LtMs, Ms 149, 1901, par. 16*

God wants us to look to Jesus. But we are not Bible-keepers. We

do not obey the commandments of God. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Knowing what was in the mind of the lawyer, Christ placed upon him the burden of the answer. "What is written in the law?" He asked, "how readest thou?" [*Luke 10:25, 26.*] I wonder whether you do not need your attention called to this. "How readest thou?" *16LtMs, Ms 149, 1901, par. 17*

The question asked by the lawyer is a decided one and, with the answer, comes sounding down along the line to our time. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [*Verse 27.*] This includes the whole man. The powers of the body as well as of the mind are to be used in the work of God. The whole being is to be consecrated to the service of the Master. *16LtMs, Ms 149, 1901, par. 18*

There are many things I wish to say which I shall touch at another time. I want now to say to you, Look unto Jesus, and see in Him what you should be. In order to have eternal life, we must love God supremely and our neighbor as ourselves. On these two great arms hang all the law and the prophets. These principles take in the entire Bible. We may have faith, hope, and confidence; but these will do us no good unless we have the love of Christ in the soul. The love that the Saviour has expressed for us we are to express for our brethren. This love will exert a vivifying influence upon the life and a reformative influence upon the character. This is what God wants to see. *16LtMs, Ms 149, 1901, par. 19*

As I have seen the fields ripe unto the harvest, and as I have seen the lack of interest manifested in them, I have wondered how you could do as you have done. I cannot understand it. If you are connected with Him who gave His life to save the world, how can you see the purchase of His blood perishing in their sins without making any efforts to save them? Christ says, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] We are not to give the call to those who have received the truth and understand it, to whom it has been repeated over and over again till some one thinks he must bring in something original. He brings in little tests which are not worth a straw. These he brings forward as tests God

has given, when Satan has originated them to divert minds from the true tests God has given. Thou shalt love supremely the God of heaven. This is your first work. And when you do this, you will love your neighbor as yourself. You will treat human beings as souls Christ died to save. Put away all pettishness and fretfulness. All these things are to be purged from the heart. You are to be purified through belief in the truth. God wants us to have the sanctification of the Spirit. *16LtMs, Ms 149, 1901, par. 20*

The truth is to be borne to those who know it not. Labor for souls as they who must give an account to God. Every one of you will be called to account for what you ought to have done and did not do. God wants you to be faithful stewards. He wants you to seek for the lost sheep of the house of Israel: He wants you to be hunters and fishers for souls. He wants to see manifested in you the living faith which knows how to labor for souls. He will use men who will seek earnestly for sinners, who will get down on their knees and pray with them. God wants you to make more earnest efforts than ever before to go into the regions beyond. Then when the next conference is held, it will be found that churches have been established in many places. Angels of God are waiting for an opportunity to work with you. *16LtMs, Ms 149, 1901, par. 21*

Christ came to save that which was lost, and He calls upon you to go forth to labor for those who know not the truth, instead of only sermonizing and doing a little work for the churches. You would then do fifty times as much in encouraging the churches and setting them a right example. God wants you to know how to wrestle, to know what it is to labor for souls, and to carry the burden of souls on your heart. When you are educating them, Christ is educating you. When you are giving them lessons, Christ is giving you His lessons, and these are of the greatest value. To those who have placed stumbling blocks in the way of their brethren, who have felt it their solemn duty to hold back men who have the truth, and who could give the trumpet a certain sound, I would say, Take your hands off quickly. Feel that you have a work to do for your own souls, and that it is best for you to be about it, lest you lose the chance of so growing up into Christ that you shall be complete in Him. *16LtMs, Ms 149, 1901, par. 22*



This is all I feel it my duty to say this morning. This is all you can work upon at present. I have other things to say later on. I will only add, Let us seek the Lord, and let us confess our sins.<sup>16</sup>*LtMs, Ms 149, 1901, par. 23*

## Ms 150, 1901

Talk/Give the Medical Missionary Work Its Place

Battle Creek, Michigan

April 11, 1901

This manuscript is published in entirety in *GCB 04/12/1901, 04/23/1901*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

(Excerpts from remarks of Mrs. E. G. White before the General Conference in Battle Creek, April 11, 1901. Speaking to a resolution that made provision for the selection of six members of the General Conference Committee, especially to represent the Medical Missionary Work. It will be noted by those familiar with the Testimonies on this subject that several striking sentences or paragraphs were published in later compiled articles. Considering the occasion, these remarks are of interest in their original setting.)*16LtMs, Ms 150, 1901, par. 1*

Mrs. E. G. White: I have been given light all along the way in regard to the workings of the cause, and last night some things in regard to the medical missionary work were brought more especially before me.*16LtMs, Ms 150, 1901, par. 2*

When health reform was first brought to our notice, about thirty-five years ago, the light presented to me was contained in this Scripture, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up

the former desolations, and they shall repair the waste cities, the desolations of many generations.” [*Isaiah 61:1-4.*] *16LtMs, Ms 150, 1901, par. 3*

In the light given me so long ago, I was shown that our own people, those who claimed to believe the present truth, should do this work. How were they to do it? In accordance with the directions Christ gave His twelve disciples, when He called them together, and sent them forth to preach the gospel. “When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. ... These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.” [*Matthew 10:1, 5-8.*] *16LtMs, Ms 150, 1901, par. 4*

In the light given me so long ago, I was shown that intemperance would prevail in the world to an alarming extent, and that everyone of the people of God must take an elevated stand in regard to reformation in habits and practices. At that time I was eating meat two or three times a day, and I was fainting away. The Lord presented a general plan before me. I was shown that God would give to His commandment-keeping people a reform diet, and that as they received this, their disease and suffering would be greatly lessened. I was shown that this work would progress. *16LtMs, Ms 150, 1901, par. 5*

Then, in after years, the light was given that we should have a sanitarium, a health institution, which was to be established right among us. This was the means God was to use in bringing His people to a right understanding in regard to health reform. It was also to be the means by which we were to gain access to those not of our faith. We were to have an institution where the sick could be relieved of suffering, and that without drug medication. God declared that He Himself would go before His people in this work. *16LtMs, Ms 150, 1901, par. 6*

Well, the work has been steadily increasing. The way was opened for our churches to take hold of it. I proclaimed health reform everywhere I went. At our camp-meetings I spoke on Sunday afternoons, and I proclaimed the message of temperance in eating, drinking, and dressing. This was the message I bore for years before I left for Australia. *16LtMs, Ms 150, 1901, par. 7*

But there were those who did not come up to the light God had given. There were those in attendance at our camp-meetings who ate and drank improperly. Their diet was not in harmony with the light God had given, and it was impossible for them to appreciate the truth in its sacred, holy bearing. *16LtMs, Ms 150, 1901, par. 8*

But the light has been gradually coming in. Over and over again instruction was given that our health institutions were to reach all classes of people. The gospel of Jesus Christ includes the work of helping the sick. When I heard that Dr. Kellogg had taken up the medical missionary work, I encouraged him with heart and soul, because I know that only by this work can the prejudice which exists in the world against our faith be broken down. *16LtMs, Ms 150, 1901, par. 9*

In Australia we have tried to do all we could in this line. We located in Cooranbong, and there, where the people have to send twenty-five miles for a doctor and pay him twenty-five dollars a visit, we helped the sick and suffering all we could. Seeing that we understood something of disease, the people brought their sick to us, and we cared for them. Thus we entirely broke down the prejudice in that place. *16LtMs, Ms 150, 1901, par. 10*

Here is Battle Creek, with a large church, the members of which are called upon, in the name of the Lord, to go out into the field and help their fellow beings, to bring joy to those in sorrow, to heal the sick, to show men and women that they are destroying themselves. *16LtMs, Ms 150, 1901, par. 11*

Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out. I have been made so sorry to see that our people have not taken hold of this work as they should. They have not gone out into the places round about to see what they could do

to help the suffering. ...*16LtMs, Ms 150, 1901, par. 12*

This is the work which is to interest the world, which is to break down prejudice and force itself upon the attention of the world. ...*16LtMs, Ms 150, 1901, par. 13*

I have seen that all heaven is interested in the work of relieving suffering humanity. Satan is exerting all his powers to obtain control over the souls and bodies of men. He is trying to bind them to the wheels of his chariot. My heart is made sad as I look at our churches, which ought to be connected in heart and soul and practice with the medical missionary work.*16LtMs, Ms 150, 1901, par. 14*

In Australia we have been wrestling to get a sanitarium established, and a building is now in process of erection, though not yet completed. The sanitarium work was started in a private dwelling-house, and the one in charge of it devoted part of his time to conference work and part of his time to medical work. He was afraid that it would not be possible to pay the rent of the house which had been hired; so in order to help, I rented one room, and Brother Baker rented two. But these rooms were soon needed for patients, and the work has grown so that at the present time several houses are rented for the sanitarium patients and nurses.*16LtMs, Ms 150, 1901, par. 15*

Through this work many souls have accepted the truth. A minister from Tasmania, a wealthy and educated man, came to the Sanitarium for treatment, and while there, became interested in the truth. He soon began keeping the Sabbath, and he at once began to help the work with his means.*16LtMs, Ms 150, 1901, par. 16*

Whole families have commenced keeping the Sabbath through some of their members' coming to the Sanitarium for treatment. But I need not say more about this, for you know it. You are not ignorant of it.*16LtMs, Ms 150, 1901, par. 17*

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. It has been presented to me that all through America

there are barren fields. As I traveled through the South on my way to the conference, I saw city after city that was unworked. What is the matter? The ministers are hovering over churches which know the truth, while thousands are perishing out of Christ. If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. They should be taught to bring a faithful tithe to God, that He may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again.*16LtMs, Ms 150, 1901, par. 18*

The barren fields in America have been presented to me. In every city in Michigan there should be a monument erected for God. You have been long in the truth. Had you carried the work forward in the lines in which God intended you to, had you done medical missionary work, trying to heal soul and body, you would have seen hundreds and thousands coming into the truth. ...*16LtMs, Ms 150, 1901, par. 19*

Go to places where the people have not heard the truth, and live before them the gospel of Jesus Christ. Do among them practical missionary work. Thus many souls will be brought to a knowledge of the truth.*16LtMs, Ms 150, 1901, par. 20*

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord." [*Judges 5:23.*] ...*16LtMs, Ms 150, 1901, par. 21*

I knew that the ministers laboring with those who know the truth, tending them like sick sheep, should be out in the field, planting the standard of truth in new places, bringing the sick to their houses and clothing the naked. Christ says that His righteousness will go

before those who do this work, and that the glory of God will be their rereward. But this work is not done by our churches, and the ministers are preaching to those who know the truth, when there are thousands who know nothing of the third angel's message. ...*16LtMs, Ms 150, 1901, par. 22*

It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus.*16LtMs, Ms 150, 1901, par. 23*

I am ready to say to you today that I am in harmony with the resolution. Many who have been more or less out of line since the Minneapolis meeting will be brought into line. God will help those who love the truth, who give themselves, heart and mind and strength, to Him. God will work mightily with His ministers when their hearts are filled with love for the poor lost sheep of the house of Israel. Hunt up the backsliders, those who once knew what religion was, and give them the message of mercy. The story of Christ's love will touch a chord in their hearts. Christ draws human beings to Himself with the cord which God has let down from heaven to save the race. The love of Christ can be measured only when this cord is measured. ...*16LtMs, Ms 150, 1901, par. 24*

I am fully in favor of this resolution, because I know that medical missionary work is the gospel in practice and, as the Lord has declared, is never, never to be separated from the gospel ministry. ...*16LtMs, Ms 150, 1901, par. 25*

Medical missionary work, ministering to the sick and suffering, cannot be separated from the gospel. God help those whose attention has been aroused on this subject to have the mind of Christ, the sympathy of Christ. God help you to remember that Christ was a worker, that He went from place to place healing the

sick. If we were as closely connected with Christ as were His disciples, God could work through us to heal many who are suffering.*16LtMs, Ms 150, 1901, par. 26*

The Lord bless His people and enable them to come to a right understanding of His will.*16LtMs, Ms 150, 1901, par. 27*

\*\*\*\*\*

(From talk given by Mrs. E. G. White, Sabbath, April 20, 1901—"His Wonderful Love.")*16LtMs, Ms 150, 1901, par. 28*

### **No Better Way**

There is a great work to be done. How shall we reveal Christ? I know of no better way to reveal Him than to go forth as missionaries to our world. I know of no better way than to take hold of the medical missionary work in connection with the ministry. Wherever you go, there begin to work. Take an interest in those around you who need help and light. You may stand and preach to those here who know the truth, you may preach sermon after sermon to them, but they do not appreciate it. Why? Because they are inactive. Every one who is able to go out and work should bring to the foundation stone not hay, wood, nor stubble, but gold, silver, and precious stones.*16LtMs, Ms 150, 1901, par. 29*



## Ms 151, 1901

Diary/The Reward of the Obedient

Crystal Springs, St. Helena, California

September 7, 1901

Portions of this manuscript are published in *1BC 1118*; *3BC 1150*; *LHU 160*; *8MR 193*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

It is the Sabbath of the Lord, and I desire to trace a few words in my diary.*16LtMs, Ms 151, 1901, par. 1*

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” [*Psalm 46:1-3*.]*16LtMs, Ms 151, 1901, par. 2*

Just before His ascension, our divine Lord came to His disciples “and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [*Matthew 28:18-20*.]*16LtMs, Ms 151, 1901, par. 3*

The Lord Jesus has been the help and the strength of all who have put their trust in Him. Christians are to be brought face to face with the fact that they have not hungered as they should for the leaves of the tree of life, which are for the healing of the nations.*16LtMs, Ms 151, 1901, par. 4*

My brethren and sisters, I present before you Christ, who is to be to us an abiding Presence. “Christ in you, the hope of glory,” will keep the soul fresh and sweet. [*Colossians 1:27*.] Christ was God’s gift to a perishing world. “To as many as received him, to them gave he

power to become the sons of God, even to them that believe on his name.” [John 1:12.] Let everyone be assured that it is by receiving this life-saving Gift that we secure eternal life. This is our life-insurance policy. *16LtMs, Ms 151, 1901, par. 5*

At what infinite cost to the Father and to the Son was this merciful, wondrous provision made for our redemption! Christ stepped down from His high estate as Commander in the heavenly courts, and, laying aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth, that He might dwell with us, and become our wisdom, our sanctification, our righteousness, our redemption. *16LtMs, Ms 151, 1901, par. 6*

Just before Christ’s betrayal, rejection, and crucifixion, He offered to His Father the prayer recorded in the *seventeenth of John*. We should study the whole chapter carefully, for it is a lesson for us all. We are not to trust in man or make flesh our arm; we are instructed to worship the Lord Jesus Christ as our Life-giver. “Him only shalt thou serve.” [Matthew 4:10.] *16LtMs, Ms 151, 1901, par. 7*

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” [Hebrews 1:1-9.] *16LtMs, Ms 151, 1901, par. 8*

“He bringeth the firstbegotten into the world.” [*Verse 6.*] This is the incarnation of Christ. In and through Him the Father establishes the kingdom of heaven among men. *16LtMs, Ms 151, 1901, par. 9*

\*\*\*\*\*

In the *ninety-first Psalm* is a most wonderful description of the coming of the Lord to bring the wickedness of the wicked to an end, and to give to those who have chosen Him as their Redeemer the assurance of His love and protecting care. *16LtMs, Ms 151, 1901, par. 10*

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.” [*Verses 1-15.*] *16LtMs, Ms 151, 1901, par. 11*

The righteous understand God’s government and will triumph with holy gladness in the everlasting protection and salvation that Christ through His merits has secured for them. Let all remember this, and forget not that the wicked, who do not receive Christ as their personal Saviour, understand not His providence. The way of

righteousness they have not chosen, and they know not God. Notwithstanding all the benefits He has so graciously bestowed upon them, they have abused His mercy by neglecting to acknowledge His goodness and mercy in showing them these favors.*16LtMs, Ms 151, 1901, par. 12*

At any moment God can withdraw from the impenitent the tokens of His wonderful mercy and love. Oh, that human agencies might consider what will be the sure result of their ingratitude to Him and of their disregard of the infinite gift of Christ to our world! If they continue to love transgression more than obedience, the present blessings and the great mercy of God that they now enjoy, but do not appreciate, will finally become the occasion of their eternal ruin. They may for a time choose to engage in worldly amusements and sinful pleasures, rather than to check themselves in their course of sin, and live for God and for the honor of the Majesty of heaven; but when it is too late for them to see and to understand that which they have slighted as a thing of naught, they will know what it means to be without God, without hope. Then they will sense what they have lost by choosing to be disloyal to God and to stand in rebellion against His commandments. In the past they defied His power and rejected His overtures of mercy; finally His judgments will fall upon them. Then they will realize that they have lost happiness—life, eternal life, in the heavenly courts. Surely they will say, “Our life was full of madness against God, and now we are lost!”*16LtMs, Ms 151, 1901, par. 13*

In the time when God’s judgments are falling without mercy, oh, how enviable to the wicked will be the position of those who abide “in the secret place of the Most High” [*verse 1*]*—the pavilion in which the Lord hides all who have loved Him and have obeyed His commandments! The lot of the righteous is indeed an enviable one at such a time to those who are suffering because of their sins. But the door of mercy is closed to the wicked, no more prayers are offered in their behalf after probation ends.*16LtMs, Ms 151, 1901, par. 14

But this time has not yet come. Mercy’s sweet voice is still to be heard. The Lord is now calling sinners to come to Him. As the light of His truth enters their hearts, will they repent and be converted?

Will they, in humility, in meekness and lowliness of heart, come to the foot of the cross, there to learn of Jesus? Will they say to Him, “I will wash mine hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works”? [*Psalm 26:6, 7.*]*16LtMs, Ms 151, 1901, par. 15*

Great joy will come to the saved in that day when every man shall receive according to his works! What are the songs that should now come from the lips of those who love God and keep His commandments? What is the song that some are now singing? “The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. One thing have I asked of the Lord, that will I seek after; that I may dwell in the house of the lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the day of trouble he shall keep me secretly in his pavilion: in the covert of his tabernacle shall he hide me; he shall lift me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; and I will offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.” [*Psalm 27:1-6.*]*16LtMs, Ms 151, 1901, par. 16*

So long as God’s people, in this time of peril, are careful to be sincere and upright, pure and undefiled in the life-practice, trusting alone in the One who is all-wise, all-merciful, full of compassion, they are walking in a safe path and will not turn aside for trifles. God is their defense, their front-guard, and their rearward.*16LtMs, Ms 151, 1901, par. 17*

The time has come when the righteous should understand that God’s judgments are to fall upon all those who transgress His law, and that those who walk humbly before Him will triumph with holy gladness, realizing constantly that they are under the assuring protection of His everlasting covenant of love. As Jehovah is holy, He requires His people to be holy, pure, undefiled. Without holiness no man shall see the Lord. Those who worship Him in sincerity and

truth will be accepted by Him.*16LtMs, Ms 151, 1901, par. 18*

\*\*\*\*\*

Let us guard against manifesting a denunciatory, overbearing, dictatorial spirit. Yet while we are to be kind, we must speak the Word of the Lord faithfully. Much more decided efforts than have been made should be made to cleanse our institutions from the sins, the evil practices, the unjustness in dealing, that the enemy has brought in during the past few years. Even the smallest matters should be dealt with as fairly, justly, and sacredly as are the largest matters.*16LtMs, Ms 151, 1901, par. 19*

Let us not allow one man to exalt his judgment as infallible or in any way to oppress his brethren who are seeking as verily as is he to do for the cause of God that which they suppose is right. Let us search our hearts diligently, lest selfishness and idolatry shall come in unawares.*16LtMs, Ms 151, 1901, par. 20*

Let us, in our business transactions, talk over matters with one another. When difficulties arise, let us adjust them in a Christlike manner. Heart should unite with heart in striving to follow correct principles. Let us do nothing that shall result even in a misunderstanding. Humbling ourselves before God, we should make every matter right.*16LtMs, Ms 151, 1901, par. 21*

Oppression God will never tolerate. The indifference created by idolatry of self close the heart to the influence of the Holy Spirit. Hard-heartedness, cherished, will result in men's seeking to bring their fellow men to the terms they stipulate and will lead to many other evils.*16LtMs, Ms 151, 1901, par. 22*

My brethren, it is altogether too late in the day to be half-hearted, serving divers lusts, and cherishing traits of character that will exclude you from heaven. You cannot put away the evils of your doing too soon. I beseech you to make thorough work for eternity. Now is the accepted time, beloved; now is the day of salvation. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [*Isaiah*

How thankful we should be for such an assurance, weighted with the grace of our God! The Lord Jesus yearns over us with intense earnestness. He desires that we shall be saved. But we shall perish, if we depart from God, and place ourselves in the enemy's power. God has forbidden His people to stand upon Satan's ground. Our God has built round about us a wall of protection, lest we become exposed to the temptations that beset us on every side.16LtMs, Ms 151, 1901, par. 24

Comparatively speaking, only a few honor God on the Sabbath day, according to His commandment. In the *fifth of Deuteronomy* we read that Moses called the children of Israel together, "and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them." [Verse 1.] Then he referred to the covenant that they made with the Lord when they received His commandments at Sinai. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire." [Verses 2-4.] Then Moses repeated to the assembled multitude the words that the Lord had spoken to them at mount Sinai, even the ten holy precepts.16LtMs, Ms 151, 1901, par. 25

We who are living in the year 1901 should often repeat the words that are recorded in this chapter. That God who talked with Israel face to face is speaking to us. Every requirement, every caution, every restraint given them, is recorded for us to study and to put into practice in principle. Let us read attentively the words that He spake to ancient Israel. There is altogether too great a willingness to forget these words. And when those who heed not the instruction given to Israel are reproved for the good of their souls, that they shall not corrupt their ways and suffer the sure result of disobedience and unsanctified works, they often feel that they are dealt with harshly. But in this chapter are specified the commandments that will make the path plain before them and shield them from the temptations of the enemy. He who gives these commandments introduces Himself in the following words: "I am the

Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.” [Verse 6.] Then follow the ten commandments.*16LtMs, Ms 151, 1901, par. 26*

The day that God requires His people to observe is clearly specified not only in this chapter, but in the *thirty-first of Exodus*. In Exodus we read: “The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.”*16LtMs, Ms 151, 1901, par. 27*

“And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” [Verses 12-18.]*16LtMs, Ms 151, 1901, par. 28*

Both at Sinai and on the borders of the promised land, on the two occasions when the law was repeated with such solemnity to the Israelites, God’s people were enjoined to remember their degradation as slaves in Egypt. He it was who had brought them forth “out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.” [Deuteronomy 26:8.]*16LtMs, Ms 151, 1901, par. 29*

After repeating the first four precepts of the Decalogue, which relate to man’s duty to his Creator; and the last six precepts, which relate to man’s duty to his fellow men, Moses declared: “These words the Lord spake unto all your assembly in the mount out of the midst of the fire of the cloud, and of the thick darkness, with a great voice:



and he added no more. And he wrote them in two tables of stone, and delivered them unto me.” [*Deuteronomy 5:22.*]16LtMs, Ms 151, 1901, par. 30

The people pleaded with Moses when they heard the voice from Sinai. “Ye came near unto me,” said Moses, “and ye said, ... Why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!” [*Verses 23-29.*]16LtMs, Ms 151, 1901, par. 31

Let all remember that prosperity and blessing are promised us on condition of obedience to God’s commandments.16LtMs, Ms 151, 1901, par. 32

After telling the Israelites to return to their tents, the Lord said to Moses: “As for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.” [*Verses 31-33.*]16LtMs, Ms 151, 1901, par. 33

These closing verses of the *fifth of Deuteronomy* plainly specify that Israel’s prosperity depended upon their obedience to the commandments of God.16LtMs, Ms 151, 1901, par. 34

Sixth chapter: “Now these are the commandments (written in the tables of stone), the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son’s son, all the days of thy life; and that thy days may be prolonged.” [*Verses 1, 2.*] *16LtMs, Ms 151, 1901, par. 35*

In this Scripture we are taught that obedience to God’s requirements brings the obedient under the laws that control the physical being. Those who would preserve themselves in health must bring into subjection all appetites and passions. They must not indulge lustful passion and intemperate appetite; for they are to remain under control to God, and their physical, mental, and moral powers are to be so wisely employed that the bodily mechanism will remain in good working order. Health, life, and happiness are the result of obedience to physical laws governing our bodies. If our will and way are in accordance with God’s will and way; if we do the pleasure of our Creator, He will keep the human organism in good condition, and restore the moral, mental, and physical powers, in order that He may work through us, to His glory. Constantly His restoring power is manifested in our bodies. If we co-operate with Him in this work, health and happiness, peace and usefulness, are the sure results. *16LtMs, Ms 151, 1901, par. 36*

“Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.” *16LtMs, Ms 151, 1901, par. 37*

“Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it

shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which though filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; (for the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.*16LtMs, Ms 151, 1901, par. 38*

“Ye shall not tempt the Lord your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers.” [*Verses 3-18.*]*16LtMs, Ms 151, 1901, par. 39*

The whole chapter is a lesson for us to study. In the *twentieth verse*, and onward, we read: “When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh’s bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.” [*Verses 20-23.*] Parents should understand this instruction, and be prepared to speak to their children words that will give them correct impressions in regard to the Lord’s dealings with His chosen people.*16LtMs, Ms 151, 1901, par. 40*

“And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe

to do all these commandments before the Lord our God, as he hath commanded us.” [*Verses 24, 25.*] The fear here spoken of is not a servile fear, but a godly fear. *16LtMs, Ms 151, 1901, par. 41*

God gave these laws to Israel to preserve them in a happy, healthful state. If there had existed no Satan to tempt them, these special instructions would not have been needed; but unless the people had something to guide them, they would surely be led astray by the specious devisings of the enemy of all righteousness. Their only safety was to be found in hearkening with all diligence to the Word of the Lord. *16LtMs, Ms 151, 1901, par. 42*

Parents who desire to train their children aright should heed the instruction given in these Scriptures and allow their little ones to do nothing in disregard of God’s commandments so plainly given. Let fathers and mothers faithfully teach their children these precepts and impress upon their tender minds the fact that in obedience there is life, health, happiness. *16LtMs, Ms 151, 1901, par. 43*

These Scriptures are “written for our admonition, upon whom the ends of the world are come.” [*1 Corinthians 10:11.*] “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?” [*Hebrews 2:1-4.*] *16LtMs, Ms 151, 1901, par. 44*

The great object we should always keep in view, when obtaining a knowledge of God’s laws, is that we are to become acquainted with His will in order that we may obey Him. *16LtMs, Ms 151, 1901, par. 45*

God constantly kept before the Israelites their wonderful deliverance from the bondage of slavery and the remarkable circumstances that called for His special workings, by His mighty power, to execute their deliverance. This history was to be kept

before their children, as an expression of God's love for them. He was placing them under the most favorable circumstances for loving and serving Him. *16LtMs, Ms 151, 1901, par. 46*

He who has entrusted men and women with children calls upon those parents to realize their God-given responsibilities. They are to guard their children from the many temptations to which the little ones are subject on account of the words and practices of the children of disobedience. From babyhood, children are to be taught to obey the requirements of their parents. And the parents themselves are under most solemn obligation to God to keep their spirit in subjection to God's will. In word and act they should set a right example before their children, and thus teach by example, as well as by precept, the principles of righteousness and justice. *16LtMs, Ms 151, 1901, par. 47*

Let no half-hearted work be done by parents. The younger members of the Lord's family are to be taught in the home life. The home is an educating school. Children are to be shielded from associating with the wicked. There is to be no commingling with idolaters. Concerning this the Lord says: "Neither shalt thou make marriages with them (worldlings); thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shalt ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire." [*Deuteronomy 7:3-5.*] *16LtMs, Ms 151, 1901, par. 48*

Let us study the instruction God has given us in His Word in regard to obedience and disobedience. He has forbidden us to form intimate connections with the openly wicked; for those who place themselves in companionship with unbelievers are in great danger of being corrupted by the sentiments and practices of their associates, and of being so influenced that they will be drawn into sin. Sin soon loses its offensive features, if beheld constantly; and the obedient are soon led by wicked associates to dishonor God. *16LtMs, Ms 151, 1901, par. 49*

## Ms 152, 1901

Diary/A Message to Our Brethren and Sisters in Southern California

St. Helena, California

October 10, 1901

Portions of this manuscript are published in *1BC 1105; LHU 139, 145; 1MR 246-247*. + Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I have been unable to sleep after half-past eleven at night. Many things, in figures and symbols, are passing before me. There are sanitariums in running order near Los Angeles. At one place there is an occupied building, and there are fruit trees on the sanitarium grounds. In this institution, outside the city, there is much activity. *16LtMs, Ms 152, 1901, par. 1*

As in the vision of the night I saw the grounds, I said, "O ye of little faith! You have lost time." There were the sick in wheelchairs. There were some patients to whom the physicians had given a prescription to spend all their time outdoors during pleasant weather in order to regain health. Some came to the institution with discouragement written upon their countenances. I seemed to be living there myself, and I made remarks in regard to the change that took place in these countenances. Where once was written despair, we could now read hopefulness and pleasantness. The birds were singing; and in the vision given me, it seemed that we all knelt upon the grass and united in praising the Lord. *16LtMs, Ms 152, 1901, par. 2*

It seemed as if we had been in the place for months. I was speaking to the sick people, telling them of God's goodness and mercy, when one arose and sang a beautiful hymn. The voices of nearly all were called out in expressions of thankfulness for the help received. *16LtMs, Ms 152, 1901, par. 3*

While speaking, I said: "We must have sanitariums in favored places in different localities. This is God's plan. He has ordained the

medical missionary work as a means of saving souls, and that which we see about us is a symbol of the work before us. We are to awaken our churches to engage interestedly in God's work and to carry forward this branch—the medical missionary work.”*16LtMs, Ms 152, 1901, par. 4*

Physicians were interested in these words, and one said, as he extended his arms and waved them back and forth, “Is not this better than drugs? Aches and pains have left you without the use of medicine.”*16LtMs, Ms 152, 1901, par. 5*

On the grounds that I saw in this vision of the night, there were shade trees, the boughs of which were hung in such a way that they formed leafy canopies somewhat [in] the shape of tents. The sick were delighted. While some were working for diversion, others were singing. There was no dissatisfaction.*16LtMs, Ms 152, 1901, par. 6*

I awoke, and could not sleep for a time. Many scenes had passed before me, and I could not forget the words I had spoken to the patients and the helpers. Brethren and sisters, Christ has instructed me to say to you, The Holy Spirit will make your hearts tender and softened by His grace.*16LtMs, Ms 152, 1901, par. 7*

Again I lost consciousness, and other scenes passed before me. I was in another locality, surrounded by different scenery. Again it seemed as if I were pleading with those who were sick, to look unto Jesus, the great Medical Leader, our Gospel Teacher.*16LtMs, Ms 152, 1901, par. 8*

Then I seemed to be in the midst of a company where some important plans were being discussed. I was drawn out to speak to those present in regard to keeping the mind always cheerful in the Lord. I said: “Never are we to allow fretting and complaining to exist in the home life. Never should parents speak harshly to their little ones. The parents themselves are but little ones in God's sight, and their children are not acquainted with the trials of life. They must learn gradually to practice the art of cheerfulness; for this is the prescription given by the Lord to create a healthful atmosphere in the home. Jesus, our Owner, desires us to strive to make everything move smoothly. Not one word of repining are we to utter, for the prescription calls for cheerfulness.”*16LtMs, Ms 152, 1901,*

*par. 9*

“The love of Jesus in the soul will banish all hatred, selfishness, and envy, for the law of the Lord is perfect, converting the soul. There is health in obedience to God’s law. The affections of the obedient are drawn out after God. Looking unto the Lord Jesus, we may encourage and serve one another. The love of Christ is shed abroad in our souls, and there is no dissension and strife among us.*16LtMs, Ms 152, 1901, par. 10*

“Let us invite Christ to be an abiding Guest in the parlor of the soul. His law will be spiritually engraved on the minds and hearts of His covenant-keeping people. Parents, it is greatly to your advantage to keep the law of the Lord. Of this law Moses said: ‘Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.’ [*Deuteronomy 4:1.*]*16LtMs, Ms 152, 1901, par. 11*

“It is pleasing to the Lord for us to obey His law; and upon all who are obedient He bestows His special blessing. In obedience there is life and happiness.*16LtMs, Ms 152, 1901, par. 12*

“Moses continued: ‘Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.’ [*Verse 2.*] There was a tendency to add to the law by making human restrictions; and the Lord guarded against their adding these manmade tests that He had not specified, and that would bring in confusion. And He guarded, too, against the taking away of any of His precepts. Never are we to put our words in the place of God’s words; for thus we would be diminishing from His law.*16LtMs, Ms 152, 1901, par. 13*

“‘Your eyes have seen,’ said Moses, ‘what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day.’” [*Verses 3, 4.*]*16LtMs, Ms 152, 1901, par. 14*

After reading these Scriptures, I seemed to be instructing the



people that manmade laws, manmade yokes, would be prepared for the Lord's people, but that it is not safe for them to allow their minds to be diverted in any way from the Word of the Lord to the words of men. "Break every yoke," is the instruction given. [*Isaiah 58:6.*]16LtMs, Ms 152, 1901, par. 15

I was then awakened, and I began writing out some cautions that were given. In the midst of the company in which I had been there seemed to be a divine Presence, which all recognized. I praised the Lord. How pleased I was that we have such assurances as are given us in these Scriptures.16LtMs, Ms 152, 1901, par. 16

\*\*\*\*\*

The Necessity of Obeying God's Law.16LtMs, Ms 152, 1901, par. 17

Concerning His commandments, God declared, through Moses, to His people: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." [*Deuteronomy 4:6.*]16LtMs, Ms 152, 1901, par. 18

The precious instruction that the Lord gave to His people from mount Sinai was carried by them all through their wilderness wandering, and was repeated by them wheresoever they encamped. God designed that they should give to the surrounding nations a representation of Him and of His law, by the words they would speak, and in a variety of other ways. On many occasions, as they met the people who knew not God, they exalted their Leader as a great and holy Being whom all should always honor and respect and reverence.16LtMs, Ms 152, 1901, par. 19

"For what nation is there so great," the Israelitish host inquired, "who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" [*Verses 7, 8.*]16LtMs, Ms 152, 1901, par. 20

The surrounding nations were to become acquainted with the exalted principles of the God-given laws that the leaders were educating the people to observe. Then, instead of demeriting the people thus instructed, they would regard the observance of these laws as a proof that this was a people peculiarly blessed indeed among the nations. *16LtMs, Ms 152, 1901, par. 21*

Another remarkable exhibition to the nations round about was the perfect order observed in the camp of the Israelites. They could see the cloud hovering over the place where the tabernacle was to be pitched; they observed the priests and other appointed agencies going about their special work, each one doing the part assigned him in the work of preparing the camp for the night. No one did anything that someone else should do. Whoever would have tried to do another man's work would have suffered the death penalty. Each one attended to his special duty. In erecting the tabernacle, part fitted to part, and the house of the Lord was set up with beautiful precision. Not a word was spoken, not an order given, excepting by the one in charge. No one was confused; everything was put together in accordance with the similitude shown to Moses in the mount. *16LtMs, Ms 152, 1901, par. 22*

Everything connected with the pitching of the camp was an object lesson to the children, schooling them in habits of precision and carefulness and order. The children that were old enough were required to learn how to pitch the tents in which they lived and to observe perfect order in all that they did. *16LtMs, Ms 152, 1901, par. 23*

Moses gave further instruction to the Lord's chosen people: "Only take heed to thyself (we are to make this our first business), and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds,

and thick (intense) darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. *16LtMs, Ms 152, 1901, par. 24*

“And the Lord commanded me at that time (He talked with Moses) to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.” [*Verses 9-16.*] *16LtMs, Ms 152, 1901, par. 25*

All these things were a school for the children in the camp of the Israelites. Constantly they were obtaining an education in regard to heavenly things. Constantly the parents were explaining to their children why the Israelites were traveling in the wilderness; why the law was given at Sinai; and what they expected to do and to be when they reached the land of promise. *16LtMs, Ms 152, 1901, par. 26*

I have written out these particulars in regard to the Israelites in camp, because they are to serve as lessons to us on camp-meeting work. In our encampments nothing is to be done in a slovenly, haphazard manner. The children who are permitted to attend these holy convocations are to be educated along right lines. They are to be taught habits of order and cleanliness; they are to learn to reverence God and to respect His ministers and His house of worship. Parents should realize that it is their duty to impress their children with the fact that the encampment is a place where God meets with His people. In this sacred place there can be allowed no sporting, no noisy play, no boisterous laughing. The children are to be given all that they can possibly do in the line of preparing the camp and keeping it in order. *16LtMs, Ms 152, 1901, par. 27*

Of every parent before whom comes the instruction that I have written out concerning the training of the little ones in the camp of

the Israelites, I wish to inquire: Do you suppose that the Lord God of Israel will excuse your neglect to put forth constant, persevering effort for the salvation of your children? Some children receive only casual attention. Fathers and mothers, labor unitedly. Give not your children a spasmodic education, by fits and starts; but labor with them faithfully, from day to day, throughout the years when they are under your care. First be re-converted yourselves; then give to your children the most careful attention, keeping them employed in useful labor as much as possible. *16LtMs, Ms 152, 1901, par. 28*

We profess to be a peculiar people. More than once in the Old Testament Scriptures we read that He has denominated us in a special manner. In the *thirty-first chapter of Exodus* we read: “The Lord spake unto Moses, saying, Speak thou unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. *16LtMs, Ms 152, 1901, par. 29*

“And he gave unto Moses, when he had made an end of communing with him upon the mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” [*Verses 12-18.*] *16LtMs, Ms 152, 1901, par. 30*

In this Scripture the observance of the Sabbath is specified as the special, distinguishing sign between God’s people and the people of the world. This gives to parents a most solemn work—the work of teaching their children to obey the Sabbath commandment, in order that they may be numbered among the people of God. *16LtMs, Ms 152, 1901, par. 31*

In the *nineteenth of Exodus* we read: “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.” [*Verses 4-6.*]16LtMs, Ms 152, 1901, par. 32

Wonderful condescension is this! God offers to make the Israelites His “peculiar treasure,” if they obey His law and thus glorify His name. Observe the response they made to these words: “Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.” All this instruction was placed by the elders before the vast multitude assembled. “And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.” [*Verses 7, 8.*]16LtMs, Ms 152, 1901, par. 33

Here the agreement was made by a most solemn covenant. But because Israel, on their part, failed of fulfilling this agreement, God in His mercy did not destroy them, but gave them another opportunity to obey Him. Again He instructed Moses to repeat the decalogue to the whole encampment. We have a record of this in the *fifth of Deuteronomy*. Moses summoned the people in solemn assembly and commanded all to give special attention, for he desired to communicate to them matters that concerned their eternal welfare. They were to listen attentively to that which they would bind themselves to observe. The trumpet gave a certain sound, demanding most earnest attention. Then Moses began to speak.16LtMs, Ms 152, 1901, par. 34

“Hear, O Israel,” he declared, “the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire.” [*Verses 1-4.*]16LtMs, Ms 152, 1901, par. 35

Moses brought to the remembrance of the Israelites the covenant that God had made with them in Horeb, when they promised Him to govern all their words and actions by His law. There they were denominated unto God. The Lord talked with Israel face to face, speaking His precepts out of the midst of the fiery cloud. Moses reminded them of the solemn pledge they had made, as recorded in the *twenty-fourth of Exodus*, when he “told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do.” [Verse 3.] At that time the Lord had said unto Moses, “Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.” [Verse 12.] *16LtMs, Ms 152, 1901, par. 36*

These are the commandments and ordinances repeated by Moses before his death. On this solemn occasion, after repeating the holy precepts, he declared: “Hear, O Israel: ... These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” [*Deuteronomy 6:4, 6, 7.*] *16LtMs, Ms 152, 1901, par. 37*

Brethren and sisters, we are numbered with Israel. All the instruction given to the Israelites of old, in regard to teaching the commandments to their children, is for us. If we become careless, and neglect to urge the necessity of observing these commandments, as I know that many have done, let us all humble our hearts before God, and make earnest, thorough work of repentance. Let us learn to deal mercifully with our children. In their tender years they are to be kindly, patiently, intelligently, lovingly taught in all religious service, the parents making these lessons simple and attractive, in order that they may make known to their little ones the way of the Lord. In the past, the failure of parents to do this work has been felt in future generations. Children whose parents were impenitent have often remained impenitent throughout life. Those in positions of responsibility in all our institutions should be especially careful to give the youth in their charge a proper training. *16LtMs, Ms 152, 1901, par. 38*

It requires constant, persevering effort to keep exalted the standard of righteousness; but none who are lax in principle are approved of God. Our religious experience is spoiled by allowing our principles to become perverted. Now, more than in any other period of the world's history, should we heed the admonition, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." [*Matthew 24:44.*]*16LtMs, Ms 152, 1901, par. 39*

In ancient times cautions were continually given against idolatry. In this age of the world the same danger exists. We should guard our children against having fellowship with the world, and against imitating the works of those who are in darkness. So far as possible, let us keep them from the society of unbelievers. We know that those who do not serve the Lord Jesus serve another leader, and that this leader will make decided efforts to control the minds of those who know the truth.*16LtMs, Ms 152, 1901, par. 40*

Satan's deceptive workings are constantly being carried on in every place. Those who truly love God will reveal their love for Him in every place and under every circumstance. They will not condescend to engage in the foolish amusements and the entertainments of worldlings. They will not be persuaded to forget the Lord at any time. Christians may and should feel a holy indignation against the lightness and the folly of those who love not God. "Consider thyself," and fall not into temptation by speaking idle, cheap, meaningless words. [*Galatians 6:1.*] Speak words that reveal that you are a child of God, and that your heart is filled with His love.*16LtMs, Ms 152, 1901, par. 41*

We must be as decidedly a peculiar people, holy unto the Lord, as the Israelites were required to be, else we cannot properly represent our wise, compassionate, glorified Redeemer. We should strive so to live that we may sit in heavenly places with Christ Jesus, and praise His name with thanksgiving, thus revealing to the world the keeping power of God's grace. By doing this, we honor our Leader.*16LtMs, Ms 152, 1901, par. 42*

## Ms 153, 1901

Growing in Grace

Battle Creek, Michigan

April 1901

Previously unpublished.

My heart is filled with gratitude to God. I have slept and rested during the past night. I awoke full of courage in the Lord. During the night my mind has been deeply impressed. As a people we must advance. This is the word that comes to us from our Leader, Christ Jesus. *16LtMs, Ms 153, 1901, par. 1*

The Saviour declares, "I am the Way, the Truth, and the Life." [*John 14:6.*] Then those who are following Jesus are walking in the light as He is in the light. Those who walk with Christ walk in a path that shineth more and more unto the perfect day. *16LtMs, Ms 153, 1901, par. 2*

The church of God on earth is to be the representative of the church above. "Ye are the light of the world," Christ says. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] *16LtMs, Ms 153, 1901, par. 3*

Following this comes the statement, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [*Verses 17-19.*] *16LtMs, Ms 153, 1901, par. 4*

Are those who refuse to keep God's law first to enter heaven, and there be placed least, for all to look upon as those who did not obey? No. But in the books of heaven they are recorded as the



least in God's world, because they work contrary to God.*16LtMs, Ms 153, 1901, par. 5*

"I say unto you," Christ continued, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [*Verse 20.*] Why this statement? Because in practice and in teaching, the scribes and Pharisees disregarded the principles of God's law. They put human maxims and traditions in the place of God's Word, "teaching for doctrine the commandments of men." [*Matthew 15:9.*] They set aside God's holy precepts for fables of their own creating.*16LtMs, Ms 153, 1901, par. 6*

The necessity for entire and willing obedience is to be presented to the people in clear, plain lines. The truth as it is in Jesus is to be sacredly cherished. And it is to be lived. And we are individually to let our light shine forth to those in darkness.*16LtMs, Ms 153, 1901, par. 7*

Christ calls upon the members of His church to feed upon His words, and then to use the strength thus gained in giving the truth to others. In order to continue to receive, we must impart. Exercise is necessary to health. We may eat wholesome food and breathe pure air, but if we fail to take exercise, the assimilation of the food eaten will be defective, and the machinery of the body will not do the best work.*16LtMs, Ms 153, 1901, par. 8*

So it is in spiritual things. Growth in grace depends upon an intelligent, unselfish use of the blessings that God gives.*16LtMs, Ms 153, 1901, par. 9*

Infinite possibilities are held before us in the promises and assurances that Christ has given. Read the prayer that He offered just before His crucifixion. "O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me." [*John 17:25.*]*16LtMs, Ms 153, 1901, par. 10*

And again He said, "These things have I spoken unto you that in me ye might have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world." [*John 16:33.*]*16LtMs, Ms 153, 1901, par. 11*

“When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.” [*John 15:26, 27.*] *16LtMs, Ms 153, 1901, par. 12*

Will those who profess to believe present truth consider the advantage bestowed on them in having Christ as their efficiency? What might be accomplished, if they would only believe the promises of Christ, and strive earnestly to do the work He has given them! *16LtMs, Ms 153, 1901, par. 13*

The light that God has given His people is not to be shut up within the churches that already know the truth. It is to be shed abroad into the dark places of the earth. Those who walk in the light as Christ is in the light will co-operate with the Saviour by revealing to others what He has revealed to them. Every one whose name is registered on the church roll is under most solemn obligation to represent Christ by revealing the inward adorning of a meek and quiet spirit. They are to be His witnesses, making known the advantage of walking and working as Christ has given them example. The truth for this time is to appear in its power in the lives of those who believe, and is to be imparted to the world. Believers are to reveal in their lives the sanctification of the truth. *16LtMs, Ms 153, 1901, par. 14*

The words of Christ are to be the food of those who enter His service. As the physical organism is built up and strengthened by the food eaten, so spiritual nourishment and strength are to be gained by eating the words of Christ. *16LtMs, Ms 153, 1901, par. 15*

Christ is to be our Teacher, the Man of our counsel. His wisdom is to be revealed in our use of His gifts. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3.*] Christ is our life. If He abides in us, our lives will meet His requirements. His principles are to be nourishment to the soul. He is made unto us wisdom and righteousness and sanctification and redemption. *16LtMs, Ms 153, 1901, par. 16*

**Ms 154, 1901**

Diary/Neglected Duties and Privileges

Refiled as *Ms 4, 1902*.

**Ms 155, 1901**

Diary/The Need of an Awakening

Refiled as *Ms 5, 1902*.

## Ms 156, 1901

### Diary/Unheeded Admonitions

South Lancaster, Massachusetts

November 27, 1901

See variants *Ms 156a, 1901*; *Ms 156b, 1901*. Portions of this manuscript are published in *CD 268-269, 271-272*; *2MR 101*; *MRmnt 118*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Again some things with reference to Dr. Kellogg have been presented to me. The Lord has shown me Dr. Kellogg's dangers. I have not yet written to him. I hope to see him face to face. May the Lord give me much of His Holy Spirit, for I cannot do this work of myself. Unless the Lord works by His Spirit, Dr. Kellogg will surely say, "Who has been talking with Sister White?" I can answer, "One who is Authority." But this question, by whomsoever it is asked, shows a lack of confidence in the work the Lord has given me to do. It shows a faith that is of no value. It shows that this work is not appreciated. *16LtMs, Ms 156, 1901, par. 1*

If, when the Testimonies come to Dr. Kellogg, they harmonize with his own ideas and plans, he is confident that they are of God. If they do not harmonize with his plans, they are of no special value in his sight. This places me where I do not know just how to handle these things. *16LtMs, Ms 156, 1901, par. 2*

I cannot but feel pained, if it is really true that when Dr. Kellogg receives from me a communication that cuts across his plans, he has no more faith in the Testimonies than to say that I have been influenced by my son W. C. White, or by anyone else nigh or afar off. I can hardly think that this is the measure of his faith. When the Testimonies have placed him in an objectionable light, I should not have thought that he would endeavor to justify himself as so many others have endeavored to do when reproved. This is the temptation to which many yield, and by which they lose all the

benefits and blessings that they might receive.*16LtMs, Ms 156, 1901, par. 3*

Supposing that some one had talked with me concerning Dr. Kellogg's work. I should not dare mention what had been told me. I have heard many detrimental things in regard to his work and the representations that he has been making. I have received many letters in regard to different matters that occur. While we are living in this world, we shall always be hearing words that are unfavorable to the course others are pursuing. If the Doctor looks upon the warnings that he received as being unimportant because words have been spoken and letters have been written to me, it is his privilege to do so. He can continue to have the same mind, refusing to accept the Testimonies given through me, because he thinks in his heart, "Somebody has influenced her; somebody has told her."*16LtMs, Ms 156, 1901, par. 4*

It has made me very sad to know that this temptation has come to some. The Lord has charged me to enter into no controversy with any one who, when a message comes, shall ask, "Who has told Sister White?" I am neither to admit nor to deny such charges, but to state the facts as God has given me instruction in various ways at different times and in many places. If I do not speak, I am accountable for withholding the light. I have <not wittingly> withheld from anyone the instruction that the Lord has given me. <I have had cautions to defer speaking until the time of danger makes it necessary to speak directly.>*16LtMs, Ms 156, 1901, par. 5*

I have so great an interest to see the Doctor follow on to know the Lord, that I shall try to do my utmost to remove every dark shadow that might cause him to walk in strange paths. I shall listen to every word that he says. If he speaks right words, I shall thank my heavenly Father. If he speaks words, the truth concerning which I know much better than he himself because of the instruction that the Lord has given me, I shall never try to please him by calling darkness light and light darkness; for by so doing I should be imperiling his soul. If I speak at all, I shall always try to speak the truth—that which is based on a "Thus saith the Lord." Whatever interpretation may be placed upon my words, whether they are received or rejected, I shall not refrain from speaking, unless I am

instructed by the Lord to remain silent. When certain things come to pass, I must speak in order to prevent them from being carried any further. And I must speak not only into his ears, but into the ears of men in places of responsibility who are unacquainted with the facts and the result of his disregard of the messages that God gives.*16LtMs, Ms 156, 1901, par. 6*

I know Dr. Kellogg's dangers in home life, in church capacity, and in his connection with the worldly minded. Many things have taken place that I well know the Doctor has not understood, and that he will not receive as truth before a certain time, when a door will open before his mind, and the Spirit of God will lead him to see that he has laid on the foundation as precious material that which will not bear the test of fire.*16LtMs, Ms 156, 1901, par. 7*

During the past ten years these things have pained me exceedingly. When I sent from Australia for means to enable us to build a sanitarium near Sydney, there should have been a prompt and hearty response. This would have exerted an influence that would have led others to sacrifice, and as the result the Sanitarium in Australia would have been completed and in running order long ago. But the Doctor made himself believe that the debt on the Battle Creek Sanitarium was a sufficient excuse for not sending means to us in Australia to establish a sanitarium to give character to the work in that needy field.*16LtMs, Ms 156, 1901, par. 8*

I was instructed that as the Lord had led my husband and myself and the many other helping hands to sacrifice in order to establish the Battle Creek Sanitarium, so it was the Lord's purpose for the managers of the long-established medical institution to help establish other medical institutions in destitute fields. They should have been anxious and glad to see a memorial established in Australia, for this was God's will concerning them. But they did not heed the invitation. The work that they might have done, they did not do. Dr. Kellogg and his brother made a personal gift, but this was not fulfilling the requirement. Certain ideas prevailed that were not inspired of God. Certain things were done that have brought great discouragement to our work and workers in Australia. Had the Doctor and his associates heeded the word of God at that time, the medical work in Australia would be years in advance of what it now

is. *16LtMs, Ms 156, 1901, par. 9*

God does not sanction any plan, born either in council meetings or in any person's mind, that will lead to the framing of certain laws restricting the operations of all our sanitariums, and binding them to the Battle Creek Sanitarium, which was the first medical institution by the donations and the self-sacrificing efforts of our people. *16LtMs, Ms 156, 1901, par. 10*

When the interests of God's cause demanded that funds should be sent to the barren field of Australia to establish a sanitarium there, a prompt response should have been made. The word of the Lord came to me to appeal to the Battle Creek institution for means. We asked for no gift from Dr. Kellogg, but from the Sanitarium—the institution that was boastingly spoken of as being the greatest sanitarium in the world. Notwithstanding the fact that the institution has had a good patronage, it has never heeded this call. *16LtMs, Ms 156, 1901, par. 11*

Although the Battle Creek Sanitarium has done much to establish other sanitariums in America, the heavenly universe has beheld with sadness their neglect of the unfinished Sanitarium in Australia. This neglect has been dishonoring to God and has placed in great perplexity the workers who have made every exertion to do all in their power to put up the building and to get it into running order. This uncompleted institution might have been finished long ago, if the brethren in America had done their duty. The impression made upon the people in Australia is anything but favorable. *16LtMs, Ms 156, 1901, par. 12*

It is a crime in benevolence to establish that which is not so manifestly necessary, and to neglect the very work that the Lord has specified should be done. Men freely spend money on things that God does not inspire them to do, and leave undone the things that He has signified they should do. Such a course has been pursued by the managers of the Battle Creek Sanitarium. These actions call for a decided change in the order of things. One man's mind, one man's judgment, is not to be depended upon as supreme; for just so surely as this is done, judgment will be turned into feebleness. *16LtMs, Ms 156, 1901, par. 13*



I have tried to keep the way of the Lord before the people, and especially before Dr. Kellogg, in order that he should not place confidence in his judgment as supreme. It is a crime in benevolence to do benevolent work in some uncalled-for manner, leaving untouched the very work of benevolence in which the Lord calls upon His people to engage. There are important interests that demand the support of God's people, in order that doors may be opened in new fields. Often means are not appropriated as they should be. Many donors err not only in what they do, but in what they leave undone. *16LtMs, Ms 156, 1901, par. 14*

A different manner of working is to be brought in. It is not right to appropriate money only when it is agreeable to do so; nor is it right to fail of taking a deep and earnest interest in ascertaining the true situation in missionary fields, in order to know the needs of each field. Australia and the Southern field have long stood reprovingly barren and unworked. Those who have looked on these destitute fields, and passed by on the other side, will have something to answer for in the day of judgment. *16LtMs, Ms 156, 1901, par. 15*

True beneficence means more than mere gifts. It means a liberal interest in the welfare of others. It means to be a helping medical missionary of God's appointment. It means to teach the improvident the need of economy. There are thousands of the widows and the fatherless, the young and the aged, the afflicted and the crippled, who should be taught how to have more than a few pennies and some old clothes. Many are confined to their beds, unable to work. But those who can work should be made to realize that if they do not work, they shall not be fed. Every one who is capable of eating a square meal is capable of working to pay for that meal. If made to work for his food, he will be made to appreciate the money-value of strength and time. Such beneficence carries with it valuable lessons. It not only ministers to the needs of the unfortunate poor, but teaches them how to care for themselves. *16LtMs, Ms 156, 1901, par. 16*

God desires that Dr. Kellogg shall not work selfishly for that which is nearest him. He is not to use much-needed money in a vague, careless way, taking little pains to ascertain the results of the gifts made. Our brethren have made gifts to responsible men; and these

stewards, to whom money has been entrusted for wise use, could have gained the approval of God in sharing with the needy fields some of the donations placed in their hands. The sharing of these donations would have evidenced that the Holy Spirit was working upon human minds. Especially should those, to whom money has been entrusted, have assisted the fields to which the Lord has called special attention. Money was called for to assist the medical work in Australia. True, it would have taken time and caused some trouble to give personal attention to this call, but it was highly essential that the help be given.*16LtMs, Ms 156, 1901, par. 17*

In many a new field, the workers, burdened with the cases of men and women in physical and spiritual suffering, realize what a blessing a sanitarium would be to the cause in their field. They call upon the Lord for assistance, expecting that at the right time He will move upon the heart of some one who has power to help them improve the condition of things. And such prayers will be answered, if the Lord's trustees will recognize the call as coming to them, and respond liberally with the means entrusted to them for use in the Master's service.*16LtMs, Ms 156, 1901, par. 18*

At this time God's cause is in need of men and women who possess rare qualifications and good administrative powers; persons who will make patient, thorough investigation of the needs of the work in various fields; persons who have a large capacity for work; persons who possess kind and warm hearts, cool heads, sound sense, and unbiased judgment; persons who are sanctified by the Spirit of God, and can fearlessly say No or Yea and Amen to propositions; persons who have strong convictions, clear understanding, and pure, sympathetic hearts; persons who practice the words, "All ye are brethren" [*Matthew 23:8*]; persons who strive to uplift and restore fallen humanity.*16LtMs, Ms 156, 1901, par. 19*

\*\*\*\*\*

### **The Meeting at College View**

Dr. Kellogg said to me all that he had to say with regard to the transaction at College View. I told him that I was not then prepared to respond to what he said, but that if matters were presented to me

in a light different from what they had been presented, I should let him know. But this transaction and its results have not been presented to me in any different light; therefore I am not at liberty to change the message I have borne concerning this matter. *16LtMs, Ms 156, 1901, par. 20*

If the men in positions of responsibility would reason correctly, if they would do to others as they would be done by, there would be no need for me to bear any testimony, because they would eat and digest the Word of God, bringing its principles into the daily practice. *16LtMs, Ms 156, 1901, par. 21*

Dr. Kellogg is ever to feel that he is in service to God. But the warnings I have given for years have not been heeded. Dr. Kellogg is grasping too many responsibilities. He speaks before congregations when he needs rest, and works when he needs sleep; and the result is that he is not always as careful as he should be of the words he speaks before those he is educating. *16LtMs, Ms 156, 1901, par. 22*

\*\*\*\*\*

### **The Production of Health Foods**

Dr. Kellogg, you are making a mistake about the handling of the food question. The same One who gave the manna to the Israelites will give knowledge to His children today. *16LtMs, Ms 156, 1901, par. 23*

Of the giving of the manna we read: "The Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. ... And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said to one another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every

man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.” [Exodus 16:11, 12, 14-18.] *16LtMs, Ms 156, 1901, par. 24*

God has given you and those associated with you skill and understanding. And He will give others also skill and understanding. It is not His design that one man shall be abundantly blessed with light and knowledge in regard to the food question, while others are left in ignorance. He does not intend that His goods shall be entrusted to one man or one company of men. *16LtMs, Ms 156, 1901, par. 25*

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. *16LtMs, Ms 156, 1901, par. 26*

“Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the Bread of Life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” [John 6:28-35.] *16LtMs, Ms 156, 1901, par. 27*

To many in different places the Lord will give intelligence in regard to health foods. He can spread a table in the wilderness. Health foods should be prepared by our churches who are trying to practice the principles of health reform. But as surely as they should do this, some would say that they were infringing on their rights. But who gave them wisdom to prepare these foods? The God of heaven. That same God will give wisdom to His people in the

different countries to use the productions of these countries in preparing health foods. In simple, inexpensive ways, our people are to experiment with the fruits and grains and roots in the country in which they live. In the different countries, inexpensive health foods are to be manufactured for the benefit of the poor <and for the benefit of the families of our own people.>*16LtMs, Ms 156, 1901, par. 28*

The message God has given me is that His people in foreign lands are not to depend for their supply of health foods on the importation of health foods from America. The freight and the duty make the cost of these foods so high that the poor, who are just as precious in the sight of God as the wealthy, cannot have the advantage of them.*16LtMs, Ms 156, 1901, par. 29*

Health foods are God's productions, and He will teach His people in missionary fields so to combine the productions of the earth that simple, inexpensive, wholesome foods will be provided. If they will seek wisdom from God, He will teach them how to plan and devise <to utilize these productions>. I am instructed to say, "Forbid them not."*16LtMs, Ms 156, 1901, par. 30*

"Unto the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."*16LtMs, Ms 156, 1901, par. 31*

"Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear to hear, let him hear what the Spirit saith unto the churches. And unto the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the

key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.” [Revelation 3:1-8.] *16LtMs, Ms 156, 1901, par. 32*

God’s door is open to His people. He will instruct them. He will give them skill and understanding. The Lord will magnify His name, <benefiting and strengthening His work in all fields and in every locality>. *16LtMs, Ms 156, 1901, par. 33*

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.” [Verses 10-12.] *16LtMs, Ms 156, 1901, par. 34*

When the message comes to those who have not heard the truth for this time, they see that a great reformation must take place in their diet. They see that they must put away flesh food, because it creates an appetite for liquor and fills the system with disease. By meat-eating, the physical, mental, and moral powers are weakened. Man is built up from that which he eats. Animal passions bear sway as the result of meat-eating, tobacco-using, and liquor-drinking. The Lord will give His people wisdom to prepare from that which the earth yields, foods that will take the place of flesh meat. Simple combinations of nuts and grains and fruits, manufactured with taste and skill, will commend themselves to unbelievers. But as a usual thing, too many nuts are used in the combinations made. *16LtMs, Ms 156, 1901, par. 35*

\*\*\*\*\*

### **Signing Agreements**

I must now say that our sanitariums are to respect Dr. Kellogg. And

Dr. Kellogg is to respect the Lord's appointed agencies in different lines just as profoundly as he desires his own line of work to be respected. *16LtMs, Ms 156, 1901, par. 36*

My brother, whom I respect in the Lord, I desire to say to you that in presenting your documents for signature by those in our sanitariums, you do not see the outcome of this matter. You do not see how deleterious is the influence you exert upon your own character in trying to bring those in our sanitariums under written pledges. Thus you are striving to place yourself in a position which God never designed you <and those associated with you> to occupy. No one is to claim kingly power over God's heritage. God's people are to be under Christ. There is one Shepherd, and He has one flock. The Lord has not given all power to the Battle Creek Sanitarium. Humanity is not divinity. Not all your methods are inspired of God. The greatest temptations come to the men who bear the greatest responsibilities. *16LtMs, Ms 156, 1901, par. 37*

To you and to every worker in medical lines in connection with the cause of God are addressed the words spoken by Paul to Timothy, "Take heed to thyself and to the doctrine." [*1 Timothy 4:16.*] "Thyself" needs to be sternly dealt with. You need to make a close investigation of self, that you shall not, in principle or action, misrepresent the Lord. The past experience is to be closely reviewed. Every motive is to be carefully examined. The heart must be cleansed of all selfishness. Every ambitious project that is contrary to the Word of God is to be put aside. You need to stand in preparedness before God. Unless the root is holy, the fruit will show marked defects. *16LtMs, Ms 156, 1901, par. 38*

The word is spoken to me to speak to you, "I have not found thy works perfect before God." [*Revelation 3:2.*] I therefore give these words to you. The Lord will not accept the most splendid service that means the putting of the least yoke upon His people. We are to frame no yokes for our fellow men. God's word to us is that we are to break every yoke. *16LtMs, Ms 156, 1901, par. 39*

The document you sent to me at this place was read to me by Sister Druillard. A few days afterward, as I was praying, a scene passed before me. The results of the transactions of this scene

were presented to me as very objectionable. Then again, other scenes passed before me, similar to those presented to me when I was at Summer Hill, when I was instructed to tell Dr. Caro and Brother Sharp that writings would come to them containing conditions that they were not to accept or endorse. *16LtMs, Ms 156, 1901, par. 40*

I saw a paper unrolled before these brethren, and One of dignity arose, and said, Put not your name to any writing that binds you to do or to refrain from doing certain things. It is not God's plan that you should sign such agreements. This document is of man's production. That which will take place in the future, you know not. God says, I will turn and overturn. For you to sign an agreement saying what you will do and what you will not do in the future is not in God's order. He who knows the end from the beginning understands what is in man's heart and what are the dangers of the men to whom God has entrusted great responsibilities. Man is not to assume more than God has given him. If he walks humbly with God, the good hand of the Lord will be with him. If he yields to ambition to carry out a work of his own, according to his own plans, a work in which he is benevolent where he chooses to be benevolent, and selfish where he chooses to be selfish, a condition of things will be brought in that will dishonor God and His truth. Oppression will come in. Human power will be exercised in accordance with the terms of the agreements made and signed in the past, agreements deemed essential to protect the interests of the health food business and to give the sanitarium work financial success. *16LtMs, Ms 156, 1901, par. 41*

When men attach their names to these agreements, they are acting as blind men. Let men remember that they cannot control Providence, that they cannot shape or hinder circumstances. Christ declares, "There shall be one fold and one shepherd." [*John 10:16.*] *16LtMs, Ms 156, 1901, par. 42*

Too much power is invested in humanity when a man has it in his power to rule or ruin. The true and living God is to be exalted. All nations are to hear the proclamation of the gospel message. Many, convicted and converted, will bow in humility before the Lord, making an unreserved consecration of themselves to Him. The



message is to go to all parts of the world. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." [*Isaiah 45:22, 23.*] The words inscribed on the Lord's temple harmonize with His unlimited invitation of mercy, "My house shall be called a house of prayer for all people." It shall proclaim that I, the living God, sit upon My throne as Ruler, giving audience to the world. And what is the response? "Let all the people praise thee, O God, let all the people praise thee; and let the whole earth be filled with thy glory." [See *Psalms 67:3; 72:19.*]*16LtMs, Ms 156, 1901, par. 43*

There is need of loyalty to principles. But a pledge from one who does not feel the need of obeying the Word of the Lord is valueless. The placing of signatures to documents will not ensure honesty, neither will it ensure the exercise of justice, mercy, and the love of God.*16LtMs, Ms 156, 1901, par. 44*

The Lord would have the restraints broken that keep His work bound about. Those who unite with Christ are not to accept yokes that will prove a hindrance to them in their work for Him. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*]*16LtMs, Ms 156, 1901, par. 45*

It is not God's will that any man or any company of men shall gather to themselves such large responsibilities as some are doing. Let men remember that they are but human, and that the church militant is not the church triumphant.*16LtMs, Ms 156, 1901, par. 46*

The future is before us, and unforeseen events will surely take place, changing the present aspect of things in the world. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [*Daniel 12:10.*] Every truly converted soul will put on the whole armor of God, and will bravely face the unseen foe. God's servants need to realize the necessity of partaking of the divine nature, having overcome the corruption that

is in the world through lust. Lust and greed are striving for the supremacy. Oppression and hatred will be exercised to destroy. Inspired by a power from beneath, Satan's instrumentalities will work with intensity to carry out his will. *16LtMs, Ms 156, 1901, par. 47*

I was instructed to tell our people to read carefully the *thirty-fourth chapter of Ezekiel*, and to guard against acting under the power of the great deceiver. *16LtMs, Ms 156, 1901, par. 48*

With great solemnity the words were repeated, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [*Ephesians 6:10-18.*] *16LtMs, Ms 156, 1901, par. 49*

Now is our time of peril. Our only safety is in walking in the footsteps of Christ, and wearing His yoke. Troublous times are before us. In many instances, friends will become alienated. Without cause, men will become our enemies. The motives of the people of God will be misinterpreted. The Lord's servants will be put in hard places. A mountain will be made out of a molehill to justify wicked men in pursuing toward them an unrighteous course. The work that men have done faithfully will be disparaged and underrated because apparent prosperity does not attend their efforts. By misrepresentation, these men will be clothed in the dark vestments of dishonesty when circumstances beyond their control make their work perplexing. They will be pointed to as men that

cannot be trusted. And this will be done by the members of the church. God's servants must arm themselves with the mind of Christ. They must not expect to escape insult and misjudgment. They will be called enthusiasts and fanatics.*16LtMs, Ms 156, 1901, par. 50*

In view of these things, God calls upon His people to be bright lights in the world, shining amid the darkness of sin. Living the life of the Life-giver brings its reward. He went about doing good. This every true follower of His will do, filled with a sacred sense of his loyalty to God and his duty to his fellow beings. Through the knowledge of the truth as it is in Jesus, Christians are to grow in grace, constantly drawing nearer perfection of character.*16LtMs, Ms 156, 1901, par. 51*

To the lawyer who asked what he should do to inherit eternal life, Christ said, "What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [*Luke 10:25-28.*]*16LtMs, Ms 156, 1901, par. 52*

The Lord calls for decided changes. These changes must be brought about. There is coming into the medical missionary work a spirit of selfishness that God will not endorse.*16LtMs, Ms 156, 1901, par. 53*

\*\*\*\*\*

### **The Establishment of Sanitariums**

At an early hour I am aroused by the word, Write out the things that I have presented to you.*16LtMs, Ms 156, 1901, par. 54*

In the building of the tabernacle, tact and skill were given to the Israelites. To His people today, the Lord will give tact and skill to do His work. To all who have a part in His cause He will impart wisdom. But they must depend wholly on Him. They must be willing to be controlled and guided by Him.*16LtMs, Ms 156, 1901, par. 55*

Some, on their own responsibility, have taken up sanitarium work. Some have entered into this work as a speculation, hoping to make money. They have learned that it means much to engage in sanitarium work. Their principal aim was not to heal the sick, but to make money. They did not enter into their work for the purpose of doing missionary work. They did not labor as consecrated, devoted believers, seeking to impart light to those in darkness. They did not hold up the principles of health reform. Some were opposed to health reform; others were only half converted on the question of health reform. <They did not adopt a health reform diet.>*16LtMs, Ms 156, 1901, par. 56*

Several have started out in sanitarium work for the purpose of showing what “I can do.” They did not first sit down and count the cost, asking themselves whether, after taking up the work, they would be able to carry it forward successfully. Instead of moving cautiously, with the strictest economy, they made large investments on borrowed capital. They were sure that they could carry forward the work without becoming involved in debt. They did not work out their salvation with fear and trembling, and they brought trouble to the cause.*16LtMs, Ms 156, 1901, par. 57*

If our physicians could be willing to unite with men who have made a success of financial management; if they would cheerfully remain in the lower story until they knew that they could safely rise to a higher story; if they would resolutely refuse to pile up a debt at the very beginning of the enterprise, they would be blessed in their work. If they would depend on the help of God, putting their trust in Him, and showing themselves willing to begin small and to let the merit of their work speak for itself; <if they had sanctified motives;> if they would make it their determination to exert a saving influence in the world, many more sanitariums, <which are needed,> could be established as representatives of the truth.*16LtMs, Ms 156, 1901, par. 58*

The Lord has instructed me to warn those who establish sanitariums in new places to begin their work in humility. They are to consecrate their abilities to God, to be used to the glory of His name.*16LtMs, Ms 156, 1901, par. 59*

The sanitariums established in the future are not to be immense, expensive buildings. They are to be smaller than our sanitariums have been in the past, and there are to be more of them. Small <local> sanitariums are to be established in connection with our schools. *16LtMs, Ms 156, 1901, par. 60*

Sanitariums are to be established in places outside the cities. Connected with them there are to be men and women of ability and consecration, who will conduct them in the love and fear of God. These institutions are to be training-schools. Those who act a part in them are not to feel that they are prepared for graduation, that they know all they need to know. They are to study diligently and practice carefully the lessons Christ has given. *16LtMs, Ms 156, 1901, par. 61*

\*\*\*\*\*

### **Dependence on Christ**

It is God's purpose that His people shall constantly increase in ability, in tact, in skill. To each one He says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 *Timothy 2:15.*] God has ordained that men and women shall learn where to go to find the Source of strength. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." [*James 1:5.*] Why are we so reluctant to take the help He offers? Why do we so often seek to quench our thirst at broken cisterns? Why are we so well satisfied to lean on human beings for aid? Why do we turn to humanity for help? God "giveth to all men liberally, and upbraideth not." But he who asks must ask in faith, nothing wavering. "For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [*Verses 6, 7.*] We shall receive according to our faith. We need much larger faith in God as our sure Helper, our Sufficiency, our exceeding great Reward. Why are we so weak? Because we do not act like Christians. We go for help to some one who is powerless to help us unless he first receives wisdom from on high. *16LtMs, Ms 156, 1901, par. 62*

Our churches need a deeper sense of the power of the Saviour. As individuals and churches we have been relying on men. But before they can help us, they must receive wisdom from Christ. And the way to Him is open to us as well as to them. Christ has invited us to come to Him. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:17.*] Shall we comply with this invitation? We have accustomed ourselves to think that we must receive our wisdom from human sources. This is why we are so weak and strengthless. We have not been drinking of the Fountain of eternal life. Our spirituality is drying up because we are drinking from broken cisterns. *16LtMs, Ms 156, 1901, par. 63*

The instruction given me was decided. The cross of Christ stood out before me in vivid representation. Pointing to the cross, the One of Authority said, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." [*1 Corinthians 1:18.*] The question was asked, Why are you so weak? Why are you so inefficient? Why do you not look to Jesus, who is not only the Author, but the Finisher of your faith? *16LtMs, Ms 156, 1901, par. 64*

Much was said, and as the hearts of the disciples burned within them while Jesus talked to them on the way to Emmaus, so it seemed that on this occasion our hearts burned within us. We were filled with rejoicing. *16LtMs, Ms 156, 1901, par. 65*

Study the *first chapter of first Corinthians*. This chapter is full of the encouragement of success. Paul writes: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined

together in the same mind and in the same judgment.” [*Verses 4-10.*] *16LtMs, Ms 156, 1901, par. 66*

The entire chapter is a lesson that none of us should be slow to learn. May the Lord of heaven give you His grace, that these words may impress you as they have impressed me. *16LtMs, Ms 156, 1901, par. 67*

“Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another in brotherly love; in honor preferring one another.” [*Romans 12:9, 10.*] There is danger that our example will not be in harmony with our profession. There are some who need to learn to distinguish between sentiment and reality, between profession and practice. Many unbelievers learn that between the profession and practice of believers there is a wide difference, to a loss of their confidence in the truth, or in those who profess to believe the truth. *16LtMs, Ms 156, 1901, par. 68*

Outward connection with the church is worthless unless the principles of the truth are cherished in the heart and practiced in the life. Many make a profession of service to God and really show zeal in church work, and yet they do not cherish an abiding Christ. If the heart is given wholly to Christ, the life will reveal the fruit of the Spirit. There will be seen a zeal that is according to knowledge, a zeal in harmony with Bible truth and with duty. Holiness unto the Lord will be manifest in the experience. A kind spirit, full of usefulness and helpfulness, will be cherished. *16LtMs, Ms 156, 1901, par. 69*

## Ms 156a, 1901

Unheeded Warnings I.

South Lancaster, Massachusetts

November 27, 1901

Variant of *Ms 156, 1901*. This manuscript is published in entirety in *BCL 43-47*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Lord has again shown me some things with reference to Dr. Kellogg's dangers. May the Lord give me much of His Holy Spirit, for of myself I cannot do the work that God has committed to me. And unless God shall influence the minds of Dr. Kellogg and his associates, they will surely say, "Who has been talking with Sister White?" My answer is, "One who is in authority." But the question, "Who has been talking with Sister White?" by whomsoever asked, shows a lack of confidence in the work that the Lord has given me to do. It shows that this work is not appreciated.<sup>16</sup>*LtMs, Ms 156a, 1901, par. 1*

Is it so that if, when the Testimonies come to our brethren, they harmonize with their ideas and plans, they are confident that they are of God; but that if, when they come, they do not harmonize with their cherished plans, they regard them as of no special value? If this is so, how can the message I bear fulfil the purpose for which it is sent? What power to help is there in the message I bear if when leading men receive from me a communication that cuts across their plans, they have so little faith in the testimonies as to say that I have been influenced by my son or by some member of my family, or by some one else nigh or afar off? It is hard for me to believe that this is the true measure of their confidence. When the Testimonies reprove men of experience, who are bearing large responsibilities, are we to expect that they will endeavor to justify themselves as others of less experience have done? This is the temptation to which many yield, and by yielding they lose the benefits and blessings that they might receive by accepting the



message. *16LtMs, Ms 156a, 1901, par. 2*

Suppose that some one had talked with me concerning the work of Dr. Kellogg and other leading men. Do you think that I would dare to mingle these words and thoughts with the messages that the Lord gives me for these brethren? While we are in this world, we shall always hear words of criticism regarding the course that others are pursuing. If my brethren look upon the warnings that they have received as being unimportant because of words that have been spoken and letters that have been written to me, if they refuse to accept the Testimonies given through me, because they think in their hearts, "Somebody has influenced Sister White; somebody has told her," they must bear the responsibility of the influence of this course of action upon themselves and others. *16LtMs, Ms 156a, 1901, par. 3*

It makes me very sad to know that some have yielded to this temptation. The Lord has charged me to enter into no controversy with any one who, when a message comes, shall ask, "Who has told Sister White?" I am neither to admit nor to deny such charges, but to state the facts according to the instruction that God has given me at different times and in many places. If I do not speak, I am accountable for withholding the light. I have not wittingly withheld from any one the instruction that the Lord has given me; but many times I have had cautions to defer speaking until the time of danger makes it necessary to speak. *16LtMs, Ms 156a, 1901, par. 4*

I have so great an interest to see Dr. Kellogg following on to know the Lord, that I shall try to do my utmost to remove every shadow that might cause him to walk in strange paths. I shall listen to every word that he has to say to me. If he speaks right words, I shall thank my heavenly Father. If he speaks words, the truth concerning which I know much better than he himself, I shall never try to please him by calling darkness light and light darkness; for by so doing I should be imperilling his soul. If I speak at all, I shall always try to speak the truth—that which is based on a "Thus saith the Lord." Whatever interpretation may be placed upon my words, or whether they are received or rejected, I shall not refrain from speaking, unless I am instructed by the Lord to be silent. When certain things come to pass, I must speak in order to prevent wrong plans from

being carried any further. And I must speak not only to Dr. Kellogg, but also to other men in positions of responsibility who are unacquainted with the facts and with the result of a disregard of the messages that God has given.*16LtMs, Ms 156a, 1901, par. 5*

I know Dr. Kellogg's dangers in his home life, in church capacity, and in his connection with men of the world. Many things have taken place that the Doctor has not understood, and messages have been sent to him that I well know he will not receive as truth before a certain time, when a door will open before his mind, and the Spirit of God will lead him to see that he has laid on the foundation as precious material that which will not bear the test of fire.*16LtMs, Ms 156a, 1901, par. 6*

\*\*\*\*\*

### **A Failure to Help**

During the past ten years these things have pained me exceedingly. When I sent from Australia for means to enable us to build a sanitarium near Sydney, there should have been a prompt and hearty response. This would have exerted an influence that would have led others to sacrifice, and as the result, the sanitarium in Australia would long ago have been completed and set in running order. But the Doctor made himself believe that the debt on the Battle Creek Sanitarium was a sufficient excuse for not sending means to us in Australia to help in establishing a sanitarium that would give character to the work in that needy field.*16LtMs, Ms 156a, 1901, par. 7*

I was instructed that as the Lord had led my husband and myself and the many other helping hands to sacrifice in order to establish the Battle Creek Sanitarium, so it was the Lord's purpose for the managers of the long-established and prosperous medical institution at the heart of the work to help to establish other medical institutions in destitute fields, even if doing this led them to limit their expenditure for their own convenience. They should have been anxious and glad to see a memorial established in Australia, for this was God's will concerning them. But they did not heed the invitation. The work that they might have done, they did not do. Dr.

Kellogg and his brother made personal gifts, but this was not fulfilling the Lord's requirement. Certain ideas prevailed that were not inspired of God. Certain things were done that have brought great discouragement to our work and workers in Australia, <binding about and greatly hindering the work that the Lord specified should be done>. Had the Doctor and his associates heeded the word of God at that time, the medical work in Australia would be years in advance of what it now is.*16LtMs, Ms 156a, 1901, par. 8*

God does not sanction any plan, born either in council meetings or in any individual mind, that leads to the framing of certain laws binding about and restricting the operations of the Battle Creek Sanitarium, or of any of our other sanitariums, from using a portion of their earnings to build up sanitarium work in any other part of the world, in response to the call of God.*16LtMs, Ms 156a, 1901, par. 9*

When the interests of God's cause demanded that funds should be sent to the barren field of Australia to establish a sanitarium there, a prompt response should have been made. The word of the Lord came to me to appeal to the Battle Creek Sanitarium for means. We asked for no gift from Dr. Kellogg, but from the Sanitarium—the institution that was boastingly spoken of as being the greatest sanitarium in the world. But notwithstanding the fact that the institution had a good patronage, its managers did not heed the call to help.*16LtMs, Ms 156a, 1901, par. 10*

The managers of the Battle Creek Sanitarium have done much to establish other sanitariums in America, but the heavenly universe has beheld with sadness their neglect of the unfinished sanitarium in Australia. This neglect has been dishonoring to God, and has placed in great perplexity the workers who have made every exertion to do all in their power to erect the building and to place it in running order. This uncompleted institution has been a testimony against us. It might have been finished long ago, if the brethren in America who were handling the Lord's money had done their duty. The impression made on the people in Australia is anything but favorable.*16LtMs, Ms 156a, 1901, par. 11*

I have tried to keep the way of the Lord before our people, and

especially before Dr. Kellogg, in order that he should not place confidence in his judgment as supreme. A different manner of working is to be brought in. There are important interests that demand the support of God's people, in order that doors may be opened in new fields. Australia and the Southern field have long stood reprovingly barren and unworked. Those who have looked on these destitute fields, and passed by on the other side, will have much to answer for in the day of judgment. On the books of heaven is recorded the selfishness shown in the disproportionate support given to certain lines of work, to the neglect of other lines. *16LtMs, Ms 156a, 1901, par. 12*

\*\*\*\*\*

### **The Meaning of True Beneficence**

True beneficence means more than mere gifts. It means a liberal interest in the welfare of the various branches of God's work. It means to be a medical missionary of God's appointment. It means to teach the improvident the need of economy. There are thousands of the widows and the fatherless, the young and the aged, the afflicted and the crippled, who should be taught how to help themselves. Many, confined to their beds, are unable to work. But those who can work should be made to realize that if they do not work, they shall not be fed. Every one who is capable of eating a square meal is capable of working to pay for that meal. If made to pay for his food, he will appreciate the money-value of strength and time. Such beneficence carries with it valuable lessons. It not only ministers to the needs of the poor, but teaches them how to care for themselves. *16LtMs, Ms 156a, 1901, par. 13*

God's stewards are not to work selfishly only for that which is nearest them. They are not to use much-needed money in a vague, careless way, taking little pains to ascertain the results of the appropriations. Our brethren have sometimes placed gifts in the hands of responsible men, asking them to use it where it was most needed. These stewards could have gained the approval of God by sharing with needy mission fields some of the money thus placed in their hands. The sharing of these donations with needy fields would have evidenced that the Holy Spirit was working on human minds.

Especially should the fields to which the Lord had called attention have been assisted. *16LtMs, Ms 156a, 1901, par. 14*

In many a new field, the workers, burdened with the cases of men and women in physical and spiritual suffering, call upon the Lord for assistance. They see what a blessing a sanitarium would be to the cause in their new and destitute field, and they pray for help, expecting that at the right time, God will move upon the hearts of His stewards of means to help them, to provide the means for the establishment of medical missionary work. Such prayers are heard, and their answer will be seen if the Lord's trustees will recognize the calls of the needy missionaries and respond liberally. *16LtMs, Ms 156a, 1901, par. 15*

God's cause at this time is in special need of men and women who possess Christlike qualifications for service, executive ability, and a large capacity for work; who have kind, warm, sympathetic hearts, sound common sense, and unbiased judgment; who will carefully weigh matters before they approve or condemn; and who can fearlessly say No or Yea and Amen; who, because they are sanctified by the Spirit of God, practice the words, "All ye are brethren," striving constantly to uplift and restore fallen humanity. *[Matthew 23:8.] 16LtMs, Ms 156a, 1901, par. 16*

## Ms 156b, 1901

Unheeded Warnings II.

South Lancaster, Massachusetts

November 27, 1901

Variant of *Ms 156, 1901*. Portions of this manuscript are published in *UL 177*. <sup>+</sup>Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

### The Signing of Agreements

To the managers of our sanitariums, and to our physicians, nurses, and medical missionary workers throughout the world, I am instructed to say that it is our duty highly to respect Dr. J. H. Kellogg and his associates in the medical missionary work at Battle Creek. We should feel profoundly thankful for what God has wrought through the labors of His faithful servants in the Battle Creek Sanitarium, and especially for Dr. Kellogg's steadfast adherence to and advocacy of the principles of hygienic reform. *16LtMs, Ms 156b, 1901, par. 1*

The Lord has placed Dr. Kellogg in an important position, and his brethren are to honor and respect him and to hold up his hands for the carrying forward of his God-given work. His influence will be a blessing as he works in connection with his brethren and in accordance with the plans of the great Master-worker. *16LtMs, Ms 156b, 1901, par. 2*

But while Dr. Kellogg is to be respected and honored, while we are to recognize the fact that God uses him as a channel through which to communicate light to His people, we are in no case to place him where God should be, as our Wisdom, our Instructor, our infallible Guide. *16LtMs, Ms 156b, 1901, par. 3*

The Lord has reproved those who claim to believe present truth for failing to co-operate with Dr. Kellogg and his faithful co-workers in

walking in the light of health reform. Dr. Kellogg is to stand as God's physician and is to do an exalted work. But if he is left to follow his own judgment in all things, he will make mistakes. He is laboring beyond his strength. He is doing three times as much as he should do. This is not God's will. By thus overworking, he is shortening his life. He is God's property, and he should keep himself hidden with Christ in God. Dr. Kellogg must not embrace so much as he has done in the past. And in some things, his planning must be different. *16LtMs, Ms 156b, 1901, par. 4*

To the leaders in the medical missionary work I must say that no one is to claim kingly power over God's heritage. God's people are to be under Him, and Him alone. There is one Shepherd, and He has one flock. The Lord knows the future. He is the One to be looked to and trusted in to guide and guard and direct in the future development of the various branches of His work. *16LtMs, Ms 156b, 1901, par. 5*

For several years I have been warned that there is danger, constant danger, of men's looking to men for permission to do this or that, instead of looking to God for themselves. Thus they become weaklings, bound about with human ties that God has not ordained. The Lord can impress minds and consciences to do His work under bonds to Him, and in a brotherly fraternity that will be in accordance with His law. *16LtMs, Ms 156b, 1901, par. 6*

The Lord has not given wisdom regarding the medical missionary work only to the men associated in this work at Battle Creek. Humanity is not divinity. The most talented men in our ranks are not infallible. Not all their methods are inspired of God. They make mistakes, and they will continue to make mistakes if they do not walk in humble faith before God. The greatest temptations come to the men who bear the greatest responsibilities. Our only safety is in humbling the heart daily before God and watching diligently lest any threads of selfishness are woven into the work. Let us so labor that it will be plainly seen that self is dead, and that our work bears the signature of heaven. *16LtMs, Ms 156b, 1901, par. 7*

To every medical worker in connection with the cause of God are addressed the words spoken by Paul to Timothy, "Take heed to

thyself, and to the doctrine.” [1 *Timothy* 4:16.] We need to examine ourselves closely, and to renounce every plan or principle that will lead us to misrepresent the Lord. The past experience is to be closely reviewed. Every motive is to be critically examined. Every ambitious project that is contrary to the Word of God is to be put aside. We are to stand in preparedness before God.*16LtMs, Ms 156b, 1901, par. 8*

The word given to me to speak to you is, “I have not found thy works perfect before God.” [*Revelation* 3:2.] The Lord will not accept the most splendid service that means the putting of the least yoke upon His people. We are to frame no yokes for our fellow men. God’s Word to us is that we are to break every yoke.*16LtMs, Ms 156b, 1901, par. 9*

A copy of the proposed agreement between the Medical Association and those establishing branch sanitariums was read to me by Sister Druillard. A few days afterward, as I was praying, a scene passed before me, representing the unfavorable results of the transactions that would follow the signing of this agreement. Other scenes also passed before me, similar to those presented to me when I was at Summer Hill, a few weeks before our return to America. At that time, representations of movements in America passed before me. I saw agreements drawn up for presentation to our people. In these agreements there were terms and conditions that should not be accepted. On no account should our brethren bind themselves by agreeing to such propositions. I was instructed that we know but little of what is before us, and that God forbids us to bind ourselves by contracts in order to secure means.*16LtMs, Ms 156b, 1901, par. 10*

I was instructed to tell Brethren Caro and Sharp that propositions would come to them containing conditions that they were not to accept or endorse. I saw a paper unrolled before these brethren, and One of dignity arose, and said, “Put not your name to any writing that binds you to do or to refrain from doing certain things in business lines. It is not God’s plan that you should sign such agreements. This document is of man’s production. That which will take place in the future, you know not. God says, ‘I will turn and overturn.’*16LtMs, Ms 156b, 1901, par. 11*



“For you to sign an agreement saying what you will do and what you will not do in the future, is not in God’s order. He who knows the end from the beginning understands what is in man’s heart, and what are the dangers of the men to whom God has entrusted great responsibilities.”*16LtMs, Ms 156b, 1901, par. 12*

“Man is not to assume more than God has given him. If he walks humbly with God, the good hand of the Lord will be with him. If he yields to his ambition to carry out a work of his own, according to his own plans, a work in which he is benevolent where he chooses to be benevolent, and selfish where he chooses to be selfish, a condition of things will be brought in that will dishonor God and His truth. Oppression will come in. Human power will be exercised in accordance with the terms of the agreements made and signed in the past, agreements deemed essential to protect the interests of the health food business and to give the sanitarium work financial security and support.”*16LtMs, Ms 156b, 1901, par. 13*

I have been instructed that rules and regulations are being brought in that God does not approve. The Lord forbids the signing of the agreements that have been prepared for our sanitariums in America and in other countries. It is not His will that every sanitarium and bath house established by our people shall be brought under one control.”*16LtMs, Ms 156b, 1901, par. 14*

Those who seek to bind up the work in distant fields with the work at Battle Creek, by means of these agreements, are assuming too much responsibility. They must not take to themselves power that God has not given them. They must not place themselves where the people will look to them instead of looking to God.”*16LtMs, Ms 156b, 1901, par. 15*

Christ did not follow any human model. He says to His servants, “Break every yoke that men may seek to bind upon you. Do not accept any yoke that will hinder your present or future movements in My service. Stand free. Take only My yoke. When you are yoked up with Me, My words will make their impress upon your characters.”*16LtMs, Ms 156b, 1901, par. 16*

All the plans formulated for our people will need to be thoroughly and carefully examined. No threads of human devising are to be

drawn into the web. Unless we watch and pray diligently, the enemy will come in to spoil the pattern. Human ambition must not lead us to embrace too much in our plans. *16LtMs, Ms 156b, 1901, par. 17*

Too much power is invested in humanity when matters are so arranged that one man, or a small group of men, have it in their power to rule or to ruin the work of their fellow laborers. In the erection of medical institutions and the development of their work, there is not to be a ruling, kingly power as there has been in the past. The kingly power formerly exhibited in the General Conference is not to be perpetuated. The publishing work is not to be a kingdom of itself. It is essential that the principles that govern in General Conference affairs shall be maintained in the management of the publishing work and the sanitarium work. No one is to think that the branch of work with which he is connected is of vastly more importance than other branches. *16LtMs, Ms 156b, 1901, par. 18*

The division of the General Conference into district union conferences was God's arrangement. In the work of the Lord for these last days there are to be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek, for this is not God's plan. Brethren are to counsel together, for we are just as much under the control of God in one part of His vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another. *16LtMs, Ms 156b, 1901, par. 19*

Educational work must be faithfully done in every sanitarium that is established. There is necessity for the managers of every institution to become more and more intelligent regarding their work. They need not depend on the managers of another institution for guidance, but looking to God as their Instructor, they are to go forward in faithful, intelligent service, constantly developing greater talents and capabilities. *16LtMs, Ms 156b, 1901, par. 20*

God calls upon men and women to look to Him, that they may receive light and power and knowledge. He will not be glorified in

our subscribing to rules and agreements and contracts binding one institution to follow the guidance of another institution thousands of miles away. It ought to have been foreseen that if we desire God to guide minds, these minds must not be bound by human regulations. *16LtMs, Ms 156b, 1901, par. 21*

There is need of loyalty to principle. But a pledge, from one who does not feel the need of obeying the Word of the Lord, is valueless. The placing of signatures to documents will not ensure honesty, neither will it ensure the exercise of justice, mercy, and the love of God. *16LtMs, Ms 156b, 1901, par. 22*

The Lord would have the restraints broken that keep His work bound about by the wisdom of men. Those who unite with Christ are not to accept yokes which will prove a hindrance to them in their work for Him. He says, "Come unto me, ... and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] *16LtMs, Ms 156b, 1901, par. 23*

The true and living God is to be exalted. All nations are to hear the proclamation of the gospel message. Many, convicted and converted, will bow in humility before the Lord, making an unreserved consecration of themselves to Him. The message is to go to all parts of the world. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." [*Isaiah 45:22, 23.*] The words inscribed on the Lord's temple harmonize with His unlimited invitation of mercy, "My house shall be called a house of prayer for all people." [*Isaiah 56:7.*] It shall proclaim that I, the living God, sit upon My throne as Ruler, giving audience to the world. And what is the response? "Let all the people praise thee, O God, let all the people praise thee; and let the whole earth be filled with thy glory." [*See Psalm 67:3; 72:19.*] *16LtMs, Ms 156b, 1901, par. 24*

The future is before us, and unforeseen events will surely take place, changing the present aspect of things in the world. Lust and

greed are striving for the supremacy. Oppression and hatred will be exercised to destroy. Inspired by a power from beneath, Satan's instrumentalities will work with intensity to carry out his will. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [*Daniel 12:10.*] Every truly converted soul will put on the whole armor of God, and will bravely face the unseen foe. God's servants will realize the necessity of partaking of the divine nature. *16LtMs, Ms 156b, 1901, par. 25*

I have been instructed to tell our people to read carefully the *thirty-fourth chapter of Ezekiel*, and to guard against being deceived and led to act the part of unfaithful shepherds. *16LtMs, Ms 156b, 1901, par. 26*

With great solemnity the words were repeated: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [*Ephesians 6:10-18.*] *16LtMs, Ms 156b, 1901, par. 27*

Now is our time of peril. Our only safety is in walking in the footsteps of Christ, and wearing His yoke. Troublous times are before us. In many instances, friends will become alienated. Without cause, men will become our enemies. The motives of the people of God will be misinterpreted, not only by the world, but by their own brethren. The Lord's servants will be put in hard places. A mountain will be made out of a molehill to justify men in pursuing a selfish, unrighteous course. The work that men have done faithfully

will be disparaged and underrated, because apparent prosperity does not attend their efforts. By misrepresentation, these men will be clothed in the dark vestments of dishonesty, because circumstances beyond their control made their work perplexing. They will be pointed to as men that cannot be trusted. And this will be done by the members of the church. God's servants must arm themselves with the mind of Christ. They must not expect to escape insult and misjudgment. They will be called enthusiasts and fanatics. But let them not become discouraged. God's hand is on the wheel of His providence, guiding His work to the glory of His name. *16LtMs, Ms 156b, 1901, par. 28*

God calls upon His people to be bright lights in the world, shining amid the darkness of sin. Living the life of the Life-giver brings its reward. He went about doing good. This every true follower of His will do, filled with a sacred sense of his loyalty to God and his duty to his fellow beings. Through the knowledge of the truth as it is in Jesus, Christians are to grow in grace, constantly drawing nearer perfection of character. *16LtMs, Ms 156b, 1901, par. 29*

**Ms 157, 1901**

Diary/A Call to Service

Refiled as *Ms 6, 1902*.

**Ms 158, 1901**

God's People to be Light-Bearers

Refiled as *Ms 13, 1902*.

**Ms 159, 1901**

Evidences of Discipleship

Refiled as *Ms 19, 1902*.



**Ms 160, 1901**

The Location and Management of New Sanitariums

Refiled as *Ms 26, 1902*.

**Ms 161, 1901**

Diary/The Long-Sufferance of God

Refiled as *Ms 55, 1902*.

**Ms 162, 1901**

Our Attitude Toward the Southern Field

Refiled as *Ms 59, 1902*.

**Ms 163, 1901**

A Partial Outline of J. E. White's Work in the South

Refiled as *Ms 63, 1902*.

**Ms 164, 1901**

Diary/Execute True Judgment

Refiled as *Ms 64, 1902*.

**Ms 165, 1901**

Diary/Words of Counsel to Students

Refiled as *Ms 131, 1902*.

## Ms 166, 1901

### Settling in America

“Sanitarium,” St. Helena, California

February 10, 1901

Previously unpublished.

I have been examining my writings and my diary. I was instructed while upon the steamer en route from Sydney that the Lord had a refuge for me. I did not know what this meant.*16LtMs, Ms 166, 1901, par. 1*

We had intended to settle in some rural district about ten or fifteen miles from Oakland, that we might have easy access to the press, where my books would be published within a short distance from my home. But after spending four days in East Oakland searching for a suitable location without success, I was urged to attend the camp-meeting at Napa. I decided to consent to this request, and I spent some days at the Sanitarium.*16LtMs, Ms 166, 1901, par. 2*

I said to a number who were present as I was preparing to go to Napa, “I shall hunt no more for a place in or near Oakland, or anywhere else.” The light given me was that the Lord had prepared a refuge for me which was away from cities and away from the centers where our work was to be carried.*16LtMs, Ms 166, 1901, par. 3*

After this, on several occasions I was instructed that it was not for me to take the burden of attending meetings whenever I was called to help them out of difficult places. This burden was not to come upon me unless the Lord had given me some special light. I must not consider that any voice beside the Lord’s should draw me into general conference meetings and council meetings. Meetings where there are difficulties to be adjusted are to be avoided. The deep, intense feeling of the soul over misunderstandings among believers is altogether too much of a burden for me to carry. Every church should understand that they have united together by a most sacred, solemn covenant.*16LtMs, Ms 166, 1901, par. 4*

(*Luke 10:25*): “And, behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” Said Christ, “this do, and thou shalt live.” [*Verses 25-28.*] The churches in every conference are to understand what this means by bringing the vital principles of love into action. Let every member carry this principle, divested of every thread of selfishness, into their daily lives.<sup>16</sup>*LtMs, Ms 166, 1901, par. 5*



## Ms 167, 1901

An Appeal for the Work in the South

Battle Creek, Michigan

April 21, 1901

Previously unpublished.

While in Battle Creek there were many things opened before me that should be done in the Southern field. This long neglected field must have attention. Notwithstanding the neglect of this field which has been specified again and again, yet very little has been done to redeem the past. God has provided the workers, and we hope that now there will be a decided awakening to remove the reproach upon those who have taken up the work which God has so decidedly laid before them to do. *16LtMs, Ms 167, 1901, par. 1*

There will be need of establishing schools and sanitariums in suitable places that these workers may begin to work and waste no time. There should be a well-equipped printing plant, for there will be a necessity of having the books prepared in the very field where they are to do their work, and the same work will be suitable for the beginners in other fields that shall be and should be opened. We have had opened before us that this work is essential—the printing of suitable books to meet the necessities of the case—and something must be done in this line without delay. There should be a proper publishing house for the benefit of the Southern field. The works that are prepared are to be furnished with illustrations, inexpensive and yet good to tell their story in symbols. *16LtMs, Ms 167, 1901, par. 2*

We visited Vicksburg, and we see that a good object lesson has been given in the buildings that have been erected. They are not expensive. Economy has been practiced in every line of work, and yet the buildings are neat, tasteful, and commendable in every way. This gem of a house of worship was dedicated the Sabbath we were in Vicksburg. There has been given elsewhere a short history of this journey. *16LtMs, Ms 167, 1901, par. 3*

At Nashville I was surprised to see a printing press and the workers busy upon it. I saw countenances that expressed intellect, ability, and qualifications for the work. I could see that everything purchased in the printing press, everything in the building it occupied, was with as little cost as possible, and the neatness, the order, and the work being done were an object lesson. But there must be a building for a larger press, for business is to be carried forward in many lines that will open up as they enter upon the work.*16LtMs, Ms 167, 1901, par. 4*

There is more, much more, that can be done in the South with proper literature of an order appropriate for the Southern field. The Lord has means in the hands of His people that He has given them to be used in just such work as needs to be established in the Southern field. Literature accommodated to the people, with illustrations, will be the most effective means of keeping the truth before their minds. A sermon may be given but soon passes from the mind. And the truth as it is in Jesus will need simple, plain statements adapted for the Southern people.*16LtMs, Ms 167, 1901, par. 5*

We want now to call upon our people to provide a printing establishment. God has placed us in a world which He Himself has described as full of His goodness. The abundance of blessings God has provided is without number. Sin has prevailed and has marred and scarred the earth with its curse, but still the Lord in His mercy is working out His divine plans to fill the whole earth with His glory. His bounties are inexhaustible.*16LtMs, Ms 167, 1901, par. 6*

I appeal to those who know the truth to do a work for the Southern field. This now is my burden. I am instructed to call upon those who have means to let it now go to the Southern field, that the work shall not be hindered. Nashville is the point now to be made a center, then from it the influence will extend to establish the work as God may prepare the way.*16LtMs, Ms 167, 1901, par. 7*

Will you who labor in the interest of the cause of God in a judicious way lay the necessities before wealthy men who have means God has lent them? Ask them to help. Tell them what you are trying to do, and then solicit donations. It is God's means that they have,

which properly used will enlighten the world. Large treasures of gold and silver and riches have accumulated. Why not call attention to the true Owner of all these goods, and so present the matter to human agencies—with your own heart surcharged with the true sense of His great condescension and benevolence—that a chord will be touched in the hearts of those who have means? Lead the wealthy to feel that they can be the helping hand of Jesus Christ in doing medical missionary work. They will co-operate with God and set in operation the work that is essential. They will construct the conveniences that will do the very work God would have done.*16LtMs, Ms 167, 1901, par. 8*

To be selfish with means now would give Satan the greatest victory and triumph he could obtain. Covetousness is idolatry. Should not every heart expand with generous emotions to return to the Lord His own entrusted gifts to do the very work essential to restore the moral image of God in man? Will our own brethren awaken now to full consciousness to give liberally that the work shall be established so as to become self-sustaining?*16LtMs, Ms 167, 1901, par. 9*

This world is established and provided for by the charities of the benevolent Giver. God is the donor, and He asks for the return of some of the abundant donations He has made to advance His kingdom in our world. Consider the care He gives to the earth in the rain in its season, and the blessed sunshine to warm the earth and cause vegetation to flourish. The great Husband-man is constantly working to give life-giving properties to the seeds and to cultivate and give life to everything He has created. He sheds these blessings upon the just and upon the unjust. Shall not those who are the recipients of His favors now work, now impart, now show gratitude to God in helping fallen humanity? Will you not be like Him? Will you not become the Lord's helping hand?*16LtMs, Ms 167, 1901, par. 10*

Consider the matter, I beseech you, those who claim to be sons and daughters of God, those who are members of the royal family, to demonstrate to the world what the influence of the truth can do upon the human heart to expel selfishness. You may well feel it your privilege to be laborers together with God, to trade upon His goods by setting in exercise all the means possible to carry out

God's purpose in our world. Can you live day after day receiving His tokens of love and goodness and compassion, and occupy your mind with your own selfish getting [of] all the profits possible, in various ways, while the cause of your God is languishing? There must be provision made to carry forward to ample completion the work to uplift, to educate, to subdue and sanctify the human beings He has created and redeemed. *16LtMs, Ms 167, 1901, par. 11*

The Lord Jesus Christ calls upon me to set these things before the believers and unbelievers—to be merciful even as your Father which is in heaven is merciful. Only think of the Gift, the great Gift to our world to save sinners, and the gifts of God's bounties to provide for you the means to do this. Your sinful condition demanded a sacrifice. In your spiritual destitution you had not one thing of your own to offer. Your own self did not belong to you as your own property, for you were bought with a price. "Ye are not your own ... for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." *1 Corinthians 6:19, 20*. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *John 3:16. 16LtMs, Ms 167, 1901, par. 12*

Do you behold the Substitute which, by mutual consent of the Father and the Son, His great love has provided? Herein is love. His beneficence outweighs all consideration of computation. We have no line whereby we may measure, no standard with which to compare it, that God so loved the world that He sent His only loved Son as a propitiation for our sins. *16LtMs, Ms 167, 1901, par. 13*

What more can I say? What shall we do for those for whom such a love is expressed? and who will refuse to give that love which Christ invites? He wants you to be converted. He wants the streams of gratitude to flow forth in tithes and offerings and set in operation human efficiencies to be God's helping hand to bear His blessings to needy, perishing souls. He who gave His Son to save you from eternal death asks you, for His sake, to give your worldly substance, which God has first given you. For the very purpose of testing you, He asks you to give wise, compassionate labor and your Lord's entrusted goods. *16LtMs, Ms 167, 1901, par. 14*

He asks of you His own, and who will refuse? God has given His Son to die for fallen man. That is God's offering to bring man back to his allegiance to God. You may become His helping hand. It is His own money that you are permitted to handle, to test your allegiance to Jesus Christ by co-operating with Him to use His entrusted gifts to save a perishing world. Consider that you are using talents of means that are not your own. All are to be returned to God with improvement. Make all of yourself possible, because then you have more capabilities to return doubled to the Master and to receive again to impart. Through Christ you have found God, and the eternal interest stands in its grace magnified before you. *16LtMs, Ms 167, 1901, par. 15*

Call up in your mind every day what God is. Tell His perfections over and over. Tell of the displays of His glory. With all these things in view, consider that these are the gifts of God to man. This God is my God forever and forever. As heirs of God and joint heirs with Jesus Christ, you are to be partakers of the eternal riches of the heavenly treasures, to come into possession of the eternal weight of glory. *16LtMs, Ms 167, 1901, par. 16*

## Ms 168, 1901

Diary Fragments [Jan.-Jun.]

California; Michigan

January 1, 1901 to June 6, 1901

Previously unpublished.

January 1, 1901

St. Helena, California

It has been a very, very cold night. Bedclothing could scarcely keep me warm. My flesh seemed more like marble than human flesh. The water pipes have been in danger. One is frozen and burst in sanitarium. *16LtMs, Ms 168, 1901, par. 1*

I am much encouraged that the work in San Francisco is, we believe, deepening. Especially is this the case in Oakland. The whole force connected with the office seems to be deeply impressed by the Spirit of God. We left Oakland December 21, and returned December 30. Another year has passed into eternity. This is the first day of January, 1901. I am not feeling at all well. *16LtMs, Ms 168, 1901, par. 2*

February 23, 1901

St. Helena, California

Friday evening [Feb. 22] we assembled together to have our usual season of prayer. I was much perplexed to know what decisions I should make in regard to my abiding place in Battle Creek. I laid my case before the Lord and my soul was drawn out in most earnest, wrestling prayer for light and to know the will of God as to my duty. Dr. Kellogg was the first to invite me, and I had felt it was the right thing to do to accept his kind invitation. Will the Lord instruct me in this matter? *16LtMs, Ms 168, 1901, par. 3*

While praying I seemed to be surrounded by pure atmosphere of

light, and a voice sweet as music said, "Respect the courtesy of My servant John Kellogg the physician by My appointment. He needs encouragement that you can give him. Let him put his trust in *Me*. My arm is strong to uphold and to sustain. He may safely lean upon My strength. I have a work for him to do. He must not fail nor be discouraged, but work as I shall appoint him." *16LtMs, Ms 168, 1901, par. 4*

April 1, 1901

Battle Creek, Michigan

I awake and my soul is drawn out after God. I plead in most earnest prayer for the Lord to give me strength to bear my testimony. Oh, I know not what will be the result! Such a condition of things has existed and still exists, that in every conference there is need of most earnest labor. But who is sufficient for these things? *16LtMs, Ms 168, 1901, par. 5*

We are attending the conference in Battle Creek. It is a mammoth gathering. The tabernacle is full and gallery crowded, steps to the gallery crowded, and the auditorium crowded. The class rooms are opened and crowded. [General Conference Session was held April 1-23, at Battle Creek.] *16LtMs, Ms 168, 1901, par. 6*

April, 1901

Battle Creek

Today I spoke both in the morning and the afternoon upon the Southern missionary work. Late in the afternoon I spoke to the missionaries going to foreign countries, many of whom were to leave the next day. The Lord gave me much freedom. This was to me a very solemn occasion. Probably I shall never see these friends again until time has ended and the trump of God calls the dead from their graves. My prayers shall ascend to God that these dear souls who are going to their appointed fields of service may have that spiritual sinew and muscle which will enable them to do excellent work for the Master. [This entry from *Ms 60, 1901, p. 1.*] *16LtMs, Ms 168, 1901, par. 7*

April 28, 1901

Battle Creek, Michigan

I praise the Lord this morning. I rested well last night. I spoke in the Tabernacle yesterday, and was afraid that I should not rest. After breakfast I called on my children and my nephew and family. I was invited to ride out with Edson, Brother Kilgore, and Brother Palmer in Brother Palmer's easy carriage. We drove to Bedford, and it was about noon when we returned. *16LtMs, Ms 168, 1901, par. 8*

In the afternoon Sister Haskell called on me and told me that Sister Breed was very sick, that she seemed almost beside herself for fear that the Lord had left her, and that she thought that she and her husband were being transferred to Walla Walla because they had done something wrong. *16LtMs, Ms 168, 1901, par. 9*

On Friday Sister Breed came to see me. She was very nervous. I assured her that she and her husband were not being transferred because they had done wrong; but she would not be pacified. On Friday I wrote her a letter of courage, to inspire her with hope. Sara read her this letter, and then I went to her room and prayed with her. She and her husband then went for a drive with Sister Peck, while I went to the sanitarium and spoke to the patients. I had freedom in speaking words of encouragement, and in presenting Christ as our hope and joy and salvation. All seemed to listen with interest, and when I finished speaking many came forward to introduce themselves to me, one a minister from Boulder, and another a minister from Chicago. As I shook hands with those to whom I was introduced, they told me they had received great help in listening to the words spoken. *16LtMs, Ms 168, 1901, par. 10*

Sister Breed was so thankful for the ride. Her husband was almost broken-hearted over her condition, but we hope that she is now relieved, and that the blessing of the Lord is felt by them both. *16LtMs, Ms 168, 1901, par. 11*

April 29, 1901

Last night I slept only one hour, and I very much fear for my health and strength. I was instructed during the night that certain contracts



which have been presented to be signed are not after the Lord's order. When I was in Australia cautions were given me that no confederacy was to be entered into. These contracts are supposed by Dr. Kellogg to be a necessity, but they are not. The future is to be adjusted by God. If these agreements are signed, they will in the future be felt as a yoke of bondage, which God does not require His people to wear. *16LtMs, Ms 168, 1901, par. 12*

This is to be a time of breaking yokes, not of manufacturing them. God alone is to be our guide. He is to direct as to what shall be done with His property. He has ordered and directed His work in the past, and He will do so in the future. *16LtMs, Ms 168, 1901, par. 13*

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? ... Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." [*Isaiah 58:6, 8-10.*] [This entry from *Ms 61, 1901.*]*16LtMs, Ms 168, 1901, par. 14*

Wednesday, June 5, 1901

We left St. Helena, Sara and I, in the morning with our horse and carriage on our way to Vallejo. We took the ferry boat and left the horse and carriage to come next morning. The cars brought us to Oakland. We traveled thirty-five miles. I was so weak and used up it seemed that I never should become rested. My brain was weary and my throat was giving me trouble. I was glad to be in the open air. Oh, how wearisome everything was! *16LtMs, Ms 168, 1901, par. 15*

We found two nice rooms prepared for us, which were well furnished. We came direct on streetcars, only walking a short distance. My throat was sore, but I had some conversation with Brother A. T. Jones, but my throat became painful. [Sister White's

letters indicate that she was in Oakland from June 5 until after June 20. A camp-meeting was held there June 4-16 (*The Review and Herald*, May 14, 1901, p. 318).] *16LtMs, Ms 168, 1901, par. 16*

Thursday, June 6, 1901

Thursday afternoon, June 6, I spoke to a large number of people. I presented before them the work to be carried forward in our churches, speaking from (*John 17*), the last prayer of Christ, showing them possibilities and probabilities. There is great danger of the church's becoming like the world. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*Verse 3*.] The church is in need of the reviving influence of the Holy Spirit of God. We need to sound an alarm for Christ's sake and try to present before the people of God the Bible claims to stir up pure minds by way of remembrance. The world is, we fear, converting the church into conformity to its practices. The message of warning is to come out from the world and to be separate, else love of display, love of fashion, will weaken the church. Many never have been truly converted. Therefore they take on the form of godliness and do not respect the truth which, if brought into practice, will sanctify the soul. He that "will come after me, let him deny himself and take up his cross and follow me." [*Matthew 16:24*.] There is a tendency to bring down religion to the low level of a respectable materialism. All who trust in the Lord and go forward will find their path is growing brighter and brighter unto a perfect day. A healthy, living church becomes thus through the soul's grasp of that truth which works by love and sanctifies the soul. But why is there not a cheerful recognition of God? *16LtMs, Ms 168, 1901, par. 17*

## Ms 169, 1901

Diary Fragments [Aug.-Nov.]

California; New York; Massachusetts

August 16, 1901 to November 27, 1901

Portions of this manuscript are published in *4MR 313*.

Friday, August 16, 1901

Spoke in tent at Los Angeles to a large audience in regard to the duty of parents to their children. I spoke one hour Friday morning before six. I could but urge on the parents the necessity of education of their children, for this is the very foundation stone of the building of character. *16LtMs, Ms 169, 1901, par. 1*

August 17, 1901

Los Angeles

We had a large audience—the large tent crowded full. I spoke from (*Isaiah 58*), and what a chapter of reproof, of correction in righteousness, of plainly marking out the way of the Lord! It is not merely profession and zeal in a false faith, but it is practical godliness. It is Bible religion. It is doing justice and mercy and elevating the purest principles of the kingdom of God. [Southern California camp-meeting was appointed for August 8-18, 1901. Sister White attended. *Pacific Union Recorder, August 15, 1901, p. 16.*] *16LtMs, Ms 169, 1901, par. 2*

September 16, 1901 (?)

St. Helena

This day has been a day of constant labor. I have written much for Willie White to take with him on his journey. The state of our publishing institutions weighs heavily on my mind. *16LtMs, Ms 169, 1901, par. 3*

October 17, 1901

## St. Helena

This has been a busy day. I thank the Lord I was able to sleep until half past two o'clock a.m. I commenced writing as soon as possible and wrote twelve pages of calligraph matter to Elder Haskell, Elder Daniells several pages, to Brother Sutherland several pages. I am brain weary. My soul is wading through perplexity in regard to the state of things in our publishing institutions. I am pressed as a cart beneath sheaves. *16LtMs, Ms 169, 1901, par. 4*

W. C. White leaves St. Helena for his tour to Battle Creek. Will be gone four or eight weeks. We have had much conversation together in regard to many things. After dinner we took our large carriage to the accommodation of Willie's family—himself and wife and three of the younger children, and Sara McEnterfer. We felt sad to have Willie go, but it is a necessity and there is no use to mourn over things that cannot be helped. Brother Ballenger visited me today and we had quite a lengthy talk. *16LtMs, Ms 169, 1901, par. 5*

September 25, 1901

## St. Helena

Awoke this morning at one o'clock. I have been pleading with the Lord and committing to Him the keeping of my soul. It is now half past three—two hours more sleep then for several weeks. *16LtMs, Ms 169, 1901, par. 6*

I thank the Lord this morning that I slept more hours than I have done for several weeks, and my heart is peaceful and trustful in God. His presence is very dear to me. I love my Saviour. I had important matters presented to me, that to every man God has committed a special work. *16LtMs, Ms 169, 1901, par. 7*

November 24, 1901

## New York City

Could not sleep after half past one o'clock. I am much perplexed. I have much light presented to me. I would be very much relieved could I express the intense interest I have for the people in the

cities that have never yet been worked. I have yesterday, Sabbath, had the pleasure of speaking in Trenton. [Sister White and Sara McEnterfer took train Nov. 7 for New York City.—*Pacific Union Recorder*, November 7, 1901, p. 6.]*16LtMs, Ms 169, 1901, par. 8*

Tuesday, November 26, 1901

South Lancaster, Mass.

This is my seventy-fourth birthday. I thank the Lord for the grace and health He has given me up to this time. At present I am suffering from a severe cold. My throat and mouth are very sore. I always suffer when speaking in a small crowded hall, as I did at Trenton. Our people there [Trenton] are in great need of a plain, neat, substantial meetinghouse.*16LtMs, Ms 169, 1901, par. 9*

Some may ask, Why does Sister White always use the words, "Plain, neat, and substantial" when speaking of buildings? It is because I wish our buildings to represent the perfection God requires from His people. [This entry from *Ms 127, 1901*, p. 1.]*16LtMs, Ms 169, 1901, par. 10*

November 27, 1901

South Lancaster, Mass.

Sunday the 24th was a rainy, disagreeable day. I was surprised at the attendance in the hall in New York City. There was a very much larger number than we could reasonably expect. I spoke from *1 John 3*. The Lord gave me freedom in speaking His Word. The blessing of the Lord seemed to attend the word spoken. May the Lord bless the hearers. [This entry from *Ms 130, 1901*, p. 1.]*16LtMs, Ms 169, 1901, par. 11*

## Ms 170, 1901

### Individuality in Educational Work

Boulder, Colorado

May 1901

Portions of this manuscript are published in *10MR 302-305*.

I am writing in Boulder Sanitarium and getting ready to start for Denver. I will present to you light given me and written directly after our [1901] General Conference in Battle Creek. The inquiry was made, Shall our nurses and helpers be set to pursue one line of work? Shall their whole study be to perfect themselves in that one line of work? I state here the light given me. Exigencies will oft require that there shall be a change from one line of work to another line of work, and it is important that the education given in all our institutions be one of diversity in unity. Not one is to be educated to pursue routine work in the sanitarium, or in any of our institutions, so that hands and minds should be continually taxed with one long lesson of any order, because the mind needs to be worked on different lines of study which will not tax a certain class of organs too long at a time. Change in lines of study in the schools is essential, and an intelligent growing knowledge. The mind must not be overtaxed with long application in one special lesson. It is not beneficial to the teacher, neither is it beneficial to the student. It becomes monotonous. Some can bear this concentrated effort; others become nervous, but do not understand the reason; but variety in daily studies is more restful to the brain than one monotonous line of study. Break it up; divert the mind; change it to different subjects, lest the monotony of one line of work disqualify the person for meeting the exigencies that will arise.<sup>16</sup>*LtMs, Ms 170, 1901, par. 1*

We see here in the Sanitarium at Boulder that there is a necessity of each one's standing in his lot and in his place. It would be wisdom to change the program, and often the one in service has complaints to make; he does not want to change. But while some serve all advantages, others see disadvantages in confining the mind to one class of studies. Some minds cannot endure the matter

of one thing carried over for hours until the interest flags. Some minds are so constituted that they must have change in their studies. These students do not know what the matter is, but they are receiving brain damage. For some, the working forces need to be changed around to learn all jots and tittles of the work. Otherwise the work of the students will be most dry and monotonous, like the turning of a machine. *16LtMs, Ms 170, 1901, par. 2*

Counsel will be needed daily. Do not set one at work for hours on one lesson. Give the students change. The system, the mind, and the brain power of some will be injured by this kind of one-lesson plan. There should be change in the studies. Now one teacher may think he sees a benefit to be derived. He does not know assuredly that the plans are the precise plans that must be followed. Be sure, teachers, that new plans are not invented to become a hindrance in the place of an advancement. And when you shall leave the school in other experienced hands, you are not in any way to bind them to follow out your exact plan of recitations or of study. That which one mind will suppose to be the best plan may not be the best plan for others to follow, and work after the planning of another man's mind, with whom they cannot consult or have any explanations. Therefore those who shall serve in the place of another teacher should not suppose that his mind is to specify as to the studies of the students. *16LtMs, Ms 170, 1901, par. 3*

The Lord requires every person who shall take up responsibility to carry into that work intelligent, trained capabilities, and work out his ideas conscientiously according to his previous knowledge and service in schools. The Lord has not designed any one special exact plan in education. It is the fear of the Lord that is the beginning of wisdom. When men with their varied traits of character shall take up their appointed work as teachers and follow a plan of teaching according to their own capabilities, they are not to suppose they must be a facsimile of those teachers who served before them lest they spoil their own record. One who has been a teacher many years, if he has not become intelligent in regard to the best way to plan and to carry on the work, then let him thoroughly experiment until he is satisfied, after prayerfully reasoning from cause to effect, that he has the right way. *16LtMs, Ms 170, 1901, par. 4*

All our institutions are to be educating schools. They are to become fully acquainted with all kinds of physical and mental acquirements, to bring in tact, a ready, healthful, diligent mind, and never let one mind suppose he is to be a criterion for other minds. All should improve in ingenuity and breadth. Never become narrow and so very precise that the real object of education becomes clogged in its advancement. Each soul is entrusted with talents according to his several ability. One may have talents to be put in exercise, and he may be placed where he cannot show to good advantage if he supposes one who was before him expects him to do just as he has outlined for himself. No such measurement is to take place. Every soul is responsible to God, and we are not to suppose because a man is commended for the doing of a good work according to his ability, that another must go over his track and follow his exact measurement. Unfinished work will call for tact and adaptability.<sup>16</sup>*LtMs, Ms 170, 1901, par. 5*



## Ms 171, 1901

Regarding *Christ's Object Lessons*

NP

Ca. 1901

Previously unpublished.

I prayed the Lord to work out this matter. Then I said, Lord, what can I do? I was impressed that I could donate the royalties on the book *Christ's Object Lessons*, and such a joy came into my heart that this might be done. At first I questioned whether I should be unable to settle with my workers for the expense of the preparation, but afterward the matter was so deeply impressed on my mind that I was not for one moment tempted to draw back.<sup>16</sup>*LtMs, Ms 171, 1901, par. 1*

Then clearer and more convincing, encouraging light came that this would be the means of unifying the churches inasmuch as all could act a part in doing this work. The printing offices would unite with me in making a donation in publishing the book; and then all the churches could act a part in selling the book, and they would be receiving an experience in this work that was just what they greatly needed. The circumstances that would naturally occur in interesting themselves in the sale of this book would accomplish good, inasmuch as the Lord would prepare the way and open hearts to purchase the books; and the Spirit of the Lord would accompany the workers and bless them in canvassing and selling the book. Many a prayer has been made to our heavenly Father by those who for some reason are not in a situation for selling the book, but whose hearts are in sympathy with those who can engage in the work of canvassing and disposing of their quota of books. The prayers of those whose hearts and sympathies are with the ones who are actively engaged in doing their best to handle the book and dispose of it, please the Lord well.<sup>16</sup>*LtMs, Ms 171, 1901, par. 2*

Not only to believers but to unbelievers will a blessing come. A blessing will come to those who canvass and sell the books, and to those who purchase the books to co-operate in the good object of

clearing all debts from our schools. The Lord moves upon those who are of all denominations and gives them a heart to at a part in this good work; and as they read the book, the Holy Spirit makes impressions upon human minds. The truth that is contained in the book will speak for itself, and the light will shine forth in the principles that are expressed in it. *16LtMs, Ms 171, 1901, par. 3*

Let those who have faith pray the Lord that this book may continue to do its good work in various ways, and souls be led to the Lord Jesus Christ. I have all faith in sincere prayer. Brethren in every church, pray for the success of the workers in their various ways of disposing of the book. The Holy Ghost is an unseen worker to teach the canvasser who is a worker together with God. This branch of the work is the Lord's, and divinity and humanity are combined; and in the place of the publishing institution's forgiving the debt, there is a spirit awakened to handle the books by this method, which is so signally expressed as being the will of God. The workers make themselves responsible for the selling of a certain number of books. The Lord sees it all, and the Lord will let His lesson come to the workers in answer to the prayer of faith. *16LtMs, Ms 171, 1901, par. 4*

I have faith in the Lord that He will open the way before me, that I shall have means to help in advancing His work in many places. I ask the prayers of the believing people of God that He will give me physical strength, mental clearness, and spiritual power to stand in my lot and in my place. *16LtMs, Ms 171, 1901, par. 5*

## Ms 172, 1901

### Use and Misuse of Means

NP

Ca. 1901

Previously unpublished.

(Please use this matter with wisdom) *16LtMs, Ms 172, 1901, par. 1*

My heart is made very sad as I have revived to my mind the different plans used to obtain means by men in responsibility, notwithstanding warnings and light given from the Lord. [Means] were placed in A. R. Henry's hands to be hid in a napkin and buried in the earth when it was the Lord's talent of means, and they had evidence that he was under the displeasure of [God]. This was embezzling the Lord's goods, and taking them away from the work and cause of God. The Lord sees it all; the misappropriation of the Lord's money was presented to me. [It was] similar to the course of action that was pursued by Walker and Aldrich, and the Lord cannot, will not, sanction and prosper the work prosecuted in such a way. He did not prosper Aldrich, and He will not prosper any man who will divert means into channels that bind it away from the cause of God. *16LtMs, Ms 172, 1901, par. 2*

The resolutions that were made that means should not be drawn in donation from any men in the conference without the decision or counsel of the managers at Battle Creek or Pacific Press were instigated by selfishness, and those who made these arrangements intended to make still more stringent rules. The curse of God follows all such planning and devising. The cause of God is one, east or west, north or south. The people are God's property, and their possessions are given of God to be used in any place where the field is in greatest need of them. The vineyard is the Lord's; the gold and silver are the Lord's; and every man in any conference is to have no restrictions placed upon him as to how he shall use his entrusted talents of means to build up and advance His work. *16LtMs, Ms 172, 1901, par. 3*

The entrance into new fields, the lifting of the standard of truth in new territories, calls for facilities to work with; but the work and cause of God have been greatly hindered by the caprice and perverted principles of men who were not worked by the Holy Spirit of God. A power was moving them from beneath; and the Lord has been dishonored and His work hindered, because human agents have not been consecrated to God or to His works.*16LtMs, Ms 172, 1901, par. 4*

I have this written at home, but I did not find it before I came down here. Not a word that has been written in reproof and warnings has been exaggerated. Not a word but will be proven true, seen in its true bearings, in the great day of final retribution and rewards given to every man according to his works.*16LtMs, Ms 172, 1901, par. 5*

I can say much more, but it is the wickedness of the matter in putting aside the Word of the Lord and placing confidence in human beings that they know are not walking in the light. They are justifying the evil-doer. They are sustaining a man, saying by the responsibilities given him, I have confidence in you; and that man knew the reproofs that were given him, and yet the president of the conference virtually said, I have had the messages from Sister White, but shall make no difference in my attitude toward A. R. Henry. I am going to link up with him nevertheless. This course was pursued. Then he connects these two men with him as men to represent the conference. These things are offensive to God.*16LtMs, Ms 172, 1901, par. 6*

Now after the light has been given and has not been heeded, and when matters have been unfolded, then these men who have put out their own spiritual eyesight withdraw, at the very time when a man is sick and needs a physician, and when he is under humiliation crowd him down, just as Brother Henry has crowded others down. Now is the time to help men that need help, when they are under the fiercest temptation. God give our brethren, who are guilty themselves before God, bowels of compassion.*16LtMs, Ms 172, 1901, par. 7*

[signed] Ellen G. White

## Ms 173, 1901

Shall the Work at Nashville Go Forward?

NP

July 19, 1901

Previously unpublished.

There are few now living who know what hard, uphill work it was to establish the publishing work in Battle Creek and in Oakland. My husband and I understood by experience the difficulty of this undertaking. And now, after thirty years of advancement, I find that it is just as difficult to make a beginning in Nashville, just as hard to accomplish that which the Lord has declared should be done in establishing a publishing house in the Southern field.*16LtMs, Ms 173, 1901, par. 1*

The feebleness of our efforts in behalf of the Southern field is a reproach to a people claiming to be missionaries. The work in this field is just as important as the work in any other locality, but it has been hindered by the unsanctified judgment and influence of some claiming to be laborers in the Lord's vineyard.*16LtMs, Ms 173, 1901, par. 2*

Nashville is to be a center for the Southern work, and from this center the light of truth is to shine forth to the regions round about. There is much to be done to properly establish the work in this place. The cause of truth must be represented by institutions established as memorials for God. There must be in Nashville a well-equipped publishing house, from which the literature specially prepared for the Southern field can be issued as cheaply as possible. Every effort must be put forth to make this work a success. This is God's work, and He desires those who believe His truth to take an interested part in it. In the Southern field the truth is to go forth as a lamp that burneth.*16LtMs, Ms 173, 1901, par. 3*

There must also be established in Nashville a school for the colored people and a school for the whites, and a sanitarium for the care of the sick. In these institutions laborers are to be trained for work in

other parts of the South. *16LtMs, Ms 173, 1901, par. 4*

And when the work in Nashville is established, efforts are to be made in other cities. The message of warning is to be proclaimed in all the cities of the South. *16LtMs, Ms 173, 1901, par. 5*

The work on the publishing house in Nashville has been well begun. But, seeing the embarrassment that comes through the burden of debt, the managers of the work in Nashville agreed that they would proceed no faster in the work of building than the means in hand would warrant. They determined not to go in debt in the erection of the printing office, but to follow the instruction, work by faith and plan by faith, but do not run in debt. As soon as they had money enough they bought stone to lay the foundation. Next they hired men to dig the trench and lay the wall; then they bought lumber enough to put up the framework of the first story; then they bought siding for this story; then they went on with the second and third story. Their great desire was to get the office roofed and enclosed, so that they could put in their machinery. *16LtMs, Ms 173, 1901, par. 6*

But the last news we had from them was, "We have come to a standstill. We can go no further till we get means." When I heard this I was greatly distressed. I hired \$400 at five per cent interest, and sent it to Nashville to be used till other means could be sent. To prevent loss of time, I shall hire more money, if I can, for this purpose, until my brethren and sisters throughout the field awaken to their duty, and act their part in raising the means necessary for the advancement of this work. *16LtMs, Ms 173, 1901, par. 7*

At a time like this shall the work in Nashville be allowed to come to a standstill? I call upon our people everywhere to do something to advance this enterprise. This work is not in a far country; it is at your own door, and in it God desires His people to help earnestly and generously. God abhors the indifference with which this home missionary field has been treated. The selfishness which for years has hindered the work must be repented of. Let us do something to help, and do it now. *16LtMs, Ms 173, 1901, par. 8*

I have been shown that those in the Review and Herald and those in the Pacific Press will be inclined to invest means unnecessarily to

make the work in these institutions convenient. The Lord has instructed me to say to them, Bind about your supposed wants until you have done your duty toward the Southern field. Do not add to your already abundant facilities until you have done what God has signified should be done for this field. Take up the work interestedly, nobly, and faithfully. Act the part God expects you to act in the establishment of the work in the South.*16LtMs, Ms 173, 1901, par. 9*

The necessities of the field call for immediate action. I call upon all who can to help in the establishment of the work in Nashville. Be God's helping hand. Help where help is needed. Take hold with us in assisting the workers in the South.*16LtMs, Ms 173, 1901, par. 10*

We acknowledge with gratitude the donations so willingly made to the work in Nashville by our friends in College View, Denver, Boulder, Waitsburg, Portland, and Oakland. We thank you for your help. It has greatly aided the work. And we now extend the appeal for help to all our people in America. Remember that Christ does not promise the reward of the overcomer to those who are not willing to be faithful soldiers in the conflict between good and evil. Christ says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Revelation 3:21.*] Each believer in Christ has a personal responsibility to fulfil. No one is excused from doing his duty. God lays upon those in His service the responsibility of co-operating with Him in advancing His work. In the place of seeking to bar the way against entering new fields, every soul should try to answer the calls for help which come from unworked fields.*16LtMs, Ms 173, 1901, par. 11*

It is not for one class alone that we are to labor, but for all. Those for whom Christ gave His precious blood are to be instructed and enlightened. The people to whom the light of truth has come are to practice self-denial and self-sacrifice, rejoicing in the privilege of denying self for Christ's sake.*16LtMs, Ms 173, 1901, par. 12*

O, when will Seventh-day Adventists arise and build up the work in the Southern field? How long and how hard shall we have to labor that our people may see what needs to be done and do it? Let no

obstruction be placed in the way of those who are willing to work. Let no one refuse to make straight in the desert—the dark places of the earth—a highway for our God. Plough the field. Remove the stones. *16LtMs, Ms 173, 1901, par. 13*

God is looking upon the men in responsible positions, to see if they will unselfishly do the work entrusted to them. If they refuse to do this work, He will say, “let it be given to those who will honor the trust reposed in them.” “Consider,” the Lord says, “whether you are faithful to your trust.” Are you returning fruit in due season to the Owner of the vineyard? Are you cultivating the barren wastes and sowing the seeds of truth? Let our institutions co-operate intelligently with God, lest they be left barren of resources. If they do not strive earnestly to plant the standard of truth in the cities and countries which have never heard the message of warning, God will find another way of accomplishing His purpose. *16LtMs, Ms 173, 1901, par. 14*

I am instructed to say, Let all who claim to be in God’s service remember that He has declared that His vineyard shall be worked. He is continually opening the way, for the parts of His vineyard hitherto neglected, to be cultivated. He has entrusted means to His stewards to use in advancing the work which He has commissioned His servants to do. He sends forth His messengers, telling them to receive from His stewards means for the carrying forward of His work. If His stewards fail to respond, He will pass on to other agencies, and will remove His gifts from His unfaithful stewards, who by their selfishness close the doors He has opened for the flowing forth of His blessings. *16LtMs, Ms 173, 1901, par. 15*

God says, “My son, give me thy heart, thy time, thy talents.” [See *Proverbs 23:26*.] He wants no unbelief, no stinginess. He wants you to give Him the firstfruits of the life—love, faith, strength. Reveal that faith which works by love and purifies the soul. Cease to live for self. Live wholly for God. Give Him the best hours of the day and the best energies of the being. If, laying down every selfish aim and interest, God’s people would give Him the best of all they have, if they would seek first the kingdom of God and His righteousness, they would rise higher and higher in Christian nobility and liberality. *16LtMs, Ms 173, 1901, par. 16*



## Ms 174, 1901

Morning Lesson from Hebrews Two

New York, New York

November 14, 1901

Portions of this manuscript are published in *UL 332*.

November 14, 1901;

Bible Training School; 400 W. 37th St., New York

Sometimes the words of Scripture come with great force, and at such times an impression is made upon the mind deeper than we usually have. This morning I was reading some portions of the *second chapter of Hebrews*, and I thought of all these Scriptures and the blessings of our privileges in God. We read, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." [*Verse 1.*] There is danger of our losing so much in our spiritual experience because we let slip the words that God gives. He speaks to one heart, and He speaks to another heart, and they hear these words and then go away and treat the words as a common thing, and they do not impress the mind. God wants us to take the words home to every heart. *16LtMs, Ms 174, 1901, par. 1*

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him?" [*Verses 2, 3.*] Here is presented to us the importance of our speaking. God wants us to communicate. Have the treasure house of the heart full, full of the precious words of the Scripture. Hand it right out; it is the precious message of God to them. If we do not have the power to communicate, if we do not consider that it is our privilege to have that power, we may lose many precious opportunities which we would receive by faithfully, constantly imparting. *16LtMs, Ms 174, 1901, par. 2*

“God also bearing them witness, both by signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.” [Verse 4.] The Lord knows just what is best for us. It is not best for us always to have a continual elevation. We get self-sufficient; we become self-confident; we are in danger of thinking that we do not need to be taught. Then He lets us go deep into the valley of humiliation where we have to draw nigh to Him, and then He draws nigh to us. *16LtMs, Ms 174, 1901, par. 3*

“For unto the angels hath he not put in subjection the world whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor; thou didst set him over the work of thy hands; thou hast put all things in subjection under his feet,” speaking of Jesus. “For in that he put all in subjection under him he left nothing that is not put under him. But now we see not yet all things put under him.” [Verses 5-8.] Now here is the point: if we could always comprehend what is coming to us through the ample provisions made, we should never lose our hold on Jesus Christ. We have to deal with many minds, and we want to be able to speak words in season to encourage, strengthen, and bless. When you obtain strength from God to put your hands right under the erring ones, they will take heart, they will again take hold of Christ. Have we done our duty to all who need our help? *16LtMs, Ms 174, 1901, par. 4*

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” [Verse 9.] He could not have suffered for us unless He had taken off His crown, laid off His royal robe, laid off His high command in the heavenly courts. What then? When He clothed His divinity with humanity, He came to this sinful world to show us how to live that we might ascend to live with Him in the heavenly courts. Think of it! Many speak and act as if they were ashamed of Jesus; they do not think of Him, and introduce Him to their friends; they do not live to glorify Him. Ashamed of Jesus, who took humanity that they might have life! We want to talk it to everybody! We want to tell them, if they have afflictions or trials, it is nothing if they will only think what Christ has

done, the great sacrifice He has made in their behalf that they might have life. If I could tell you how these things are represented to me as I look at these cities unworked! For years we have had the truth, and these neglected cities stand a reproach to us before God. We ought to have had a love for their souls.*16LtMs, Ms 174, 1901, par. 5*

We want to help every other one to understand the need of their working. You cannot do another's work. Each one has his own peculiar temperament. That particular temperament sanctified will lead each one to have confidence in that other one who has a peculiar temperament that sanctified by grace can be the Lord's helping hand. We are not to expect that every one is to travel in our own footprints, but in the footprints of our self-denying Redeemer. Take up the cross and follow Him. He is our guide. There are perfect footprints; He has made them. We are safe in following Christ. But when we seek everyone to follow some other one, there is where we make a mistake, there is where our differences come in; but we should never have differences. We must believe that others are just as honest before God as we are.*16LtMs, Ms 174, 1901, par. 6*

"For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." [*Verse 10.*] He had to understand all about the weakness of man, the strength of Satan's temptations. He took humanity right upon Himself and bore all the temptations of the devil, and He knows what every man has to endure. Consider Christ's pity for man. He knows just how they were born; He knows just how they were surrounded in childhood. You don't know what temptations came with their birth, you don't know the condition of their parents. Put away all judgment. Judgment belongs to the Son of God; He is the One who is to judge the world. "For both he that sanctifieth and them that are sanctified are all of one: for which cause he is not ashamed to call them brethren." [*Verse 11.*] Let us every day try to work in such a way that Christ will not be ashamed to call us brethren. He is our Elder Brother, "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." [*Verse 12.*]*16LtMs, Ms 174, 1901, par. 7*

Christ takes just our position as laborers. Ye are laborers together with God. That is what we are; we are laborers with Christ Jesus. Then should we not elevate ourselves? Not in self-esteem, but in purity, in experience gaining everything we can. Why? So as to sing praise in the church! so as to elevate Him among the brethren. O, there is food for us in these Scriptures; there is fruit for us to bear. *16LtMs, Ms 174, 1901, par. 8*

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil.” [Verse 14.] Here is the work that He was to carry out, and this is the very work we are to carry out in our life; it is to show the power of the grace of God that is to be with us. Then we can rejoice with Him. “And deliver them who through fear of death were all their lifetime subject to bondage.” [Verse 15.] When we look at Christ we are free; the fear of death is gone. *16LtMs, Ms 174, 1901, par. 9*

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” [Verses 16-18.] *16LtMs, Ms 174, 1901, par. 10*

Let us think of that chapter today, and get from it all the comfort that we possibly can. You will find that you can draw nigh to Christ because He understands every temptation, every trial. He understands us. Do not think that we are separated from God because we are disappointed. We will be disappointed on the right hand and on the left. And why? Because He wants us to know how it is when others are disappointed. *16LtMs, Ms 174, 1901, par. 11*

I am glad that we have a Saviour who knows just how to pity us, just how to comfort us; One who will watch the furnace that He has put us into. The lighter temptations come first; there are larger ones that will come through worldly influences. He lets lighter ones come and when the larger ones come we are prepared for them. *16LtMs, Ms 174, 1901, par. 12*

The question is asked often, How about the time of trouble? I answer, Wait until you get to it; for if I should try to tell you, you would not understand anything about it. If you go forward step by step, when you get to the time of trouble you will be prepared for it. Whether I shall be killed, whether I shall die—this is not the question at all. If the stroke of death should come upon me, I will get life again in a little while.*16LtMs, Ms 174, 1901, par. 13*

Never lay hold of little things here, and little things there, and judge men by such things. You never expect a man to be like yourself. Be of one mind in Christ Jesus. In a diversity of minds there is to be unity. Let us all give room for this one and that one and the other to work out their individuality. Tell all that they must have the mind of Christ. We shall have His Spirit to unite us together, to draw us right along in even lines. We want to unite at the foot of the cross. We want to know right now that Christ is dwelling in us by living faith, and this great city is to be worked, and we want to gather in every soul that is possible; we want to labor to impart strength; we want to strengthen one another, help one another, and thus give strength that every one may work a part. One may take hold here and another there. In this city we want one hundred workers where now there is one. The light that has been presented to me respecting this city is that we want more workers all through. We look at this portion, which is being worked. It takes a large part of the city. All around in the greater and smaller suburbs, it is all New York; New York embraces it. There is enough work for hundreds to be at work and not in any way to crowd one another. Let us every one drink in the Spirit of Christ, and reach higher and higher for the Spirit of God. If you have any difficulties, get them out of the way on Friday if possible. Then when you come to the church on Sabbath day you may be sure that there will be a sweet, heavenly, and fragrant influence in the company. Taste and see that the Lord is good. We are not in the church triumphant yet, but we are striving to get there, to work with all our powers to be a blessing to every one that we meet with.*16LtMs, Ms 174, 1901, par. 14*

## Ms 175, 1901

### How to Study the Bible

NP

Ca. 1901

Formerly Undated Ms 142. This manuscript is published in entirety in *2MR 89-92*.

Let the seeker for truth who accepts the Bible, as the inspired Word of God, lay aside every previous idea, and take that Word in its simplicity. He should renounce every sinful practice and enter the holy of holies with heart softened and subdued, ready to listen to what God says. *16LtMs, Ms 175, 1901, par. 1*

Do not carry your creed to the Bible and read the Scriptures in the light of that creed. If you find that your opinions are opposed to a plain "Thus saith the Lord," or to any command or prohibition He has given, give heed to the Word of God rather than to the sayings of men. Let every controversy or dispute be settled by "It is written." *16LtMs, Ms 175, 1901, par. 2*

The mistake made by the Roman Catholic is that he reads the Bible in the light of the priests and rulers of the church, the early fathers, or other Catholic expositors. Laying aside all creeds or articles prescribed by any church, we are to read the Bible as the Word of God to us. The Light of the world will enable us to distinguish between truth and antagonistic errors. *16LtMs, Ms 175, 1901, par. 3*

Let the heart be softened and subdued by the spirit of prayer before the Bible is read. Truth will triumph when the Spirit of truth co-operates with the humble Bible student. How precious the thought that the Author of truth still lives and reigns. Ask Him to impress your minds with the truth. Your searching of the Scriptures will then be profitable. Christ is the great Teacher of His followers, and He will not leave you to walk in darkness. *16LtMs, Ms 175, 1901, par. 4*

The Bible is its own interpreter. With beautiful simplicity, one portion connects itself with the truth of another portion, until the whole Bible

is blended in one harmonious whole. Light flashes forth from one text to illuminate some portion of the Word that has seemed more obscure. *16LtMs, Ms 175, 1901, par. 5*

Those who with humility of heart search the Scriptures, with a sincere desire to know and obey the truth, will not be left to walk in darkness. Jesus says, I am the Way, the Truth, and the Life, the whole Bible is a revelation of Christ. But you may read the Scriptures from morning till night, and unless you humbly submit your will to the will of God, you cannot receive a saving knowledge of the gospel. As you see the truth plainly stated, lay aside every false position, however dear it may be to the selfish heart. *16LtMs, Ms 175, 1901, par. 6*

Some will take a text, wrest it from its true bearing, and force it into service to sustain some preconceived opinion. By linking together isolated passages of Scripture, they may deceive others. But what appears to be Bible proof for their position is no proof whatever; for the Scriptures are not used in their true setting. In this way error is often magnified, and truth diminished. Those who thus wrest the Scriptures to sustain error, greatly dishonor God, and in the day of judgment, they will be held responsible for the disobedience of those who through their sophistries have been led to disregard the divine law. *16LtMs, Ms 175, 1901, par. 7*

Those who desire to know the truth concerning the Sabbath of the Lord are not left to the guidance of uncertain suppositions. But let them not depend upon the teachings of the fathers, or any other human agency, but upon the words spoken by the Creator of the heavens and the earth. The Bible is the inspired Word of God. In it are to be found the laws of heaven. And from the Bible alone can we learn the truth regarding the Sabbath. God's word is plain. The fourth commandment is definite and explicit, and reveals the divine origin of the Sabbath. And further, the Lord said to Moses: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his

people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” [Exodus 31:13-17.]16LtMs, Ms 175, 1901, par. 8

May the Lord help us to seek Him with the whole heart, that we may find Him. He will not be trifled with. Those who, though having opportunity to find the true path, presumptuously depart from it will some day, when too late, realize their terrible mistake. Eternal life is for those only who continue to obey God. For them Christ has purchased salvation. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [John 1:12.]16LtMs, Ms 175, 1901, par. 9

\*\*\*\*\*

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” [John 5:39.]16LtMs, Ms 175, 1901, par. 10

When Jesus told His followers to search the Scriptures, He referred to the Old Testament Scriptures; for the New Testament was still unwritten. The Bible is made up of many parts—history, biography, song and praise, prayer, and prophecy. But all is inspired of God, and “is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” [2 Timothy 3:16.] In the term “scripture” is included the whole treasure house of revelation and knowledge, in whatever form it is given.16LtMs, Ms 175, 1901, par. 11

\*\*\*\*\*

Let no one seek to limit the circulation of the Scriptures. God speaks through various channels, and the sacred truths are to be sought as the miner seeks for gold. God has promised that He will guide all who desire to be taught into all truth.16LtMs, Ms 175, 1901, par. 12



The Bible is the greatest educational book in the world, and should be used in every school. Whatever their previous education or conceptions, to many minds the simple reading of God's Word will bring conviction; and even though in many cases the Word may be misapplied and misinterpreted, yet in after years many, because of what they can remember of its teachings, may be able to distinguish between truth and error. Let us not be numbered with those who seek to limit the circulation of the Scriptures.<sup>16</sup>*LtMs, Ms 175, 1901, par. 13*

## Ms 176, 1901

“All Ye Are Brethren”

NP

Ca. 1901

Previously unpublished.

We are all of one family, with one Father in heaven, and mutual obligations and dependence. We are each one connected with our fellow men, and all bound up with God. Individually we are a part of the web of humanity, a part of the Lord's great whole. No one can be independent of his fellow man. The well being of each affects the other, who in turn carries his influence to still others. It is God's design that each individual shall stand so related to his fellow man that he shall feel himself pledged to promote the happiness of each member of the family of God, feel himself necessary to the other's welfare. Thus influence becomes an endless chain. *16LtMs, Ms 176, 1901, par. 1*

Christ came to our world to make manifest that man, through divine efficiency, may become a member of the family in heaven. He demonstrated this to them as He taught in parables, and in His life practice. He sought to lead His disciples to learn of Him, to be meek and lowly in heart, to wear His yoke and lift His burdens; for in doing this, the rest and peace and happiness of heaven would be theirs. This would be ever drawing them heavenward, and by this alone could they present to the fallen world a copy of heaven. *16LtMs, Ms 176, 1901, par. 2*

But Satan is working to break up the harmony that should exist between man and his fellow man, and thus create disunion. The subtle, satanic influence of selfishness is brought into the various lines of work under some pretense of necessity. Notwithstanding all the reasoning on this point, it is made to appear as something needful, when it is not at all needful, and if admitted, will displease God and corrupt the experience of every soul whose perceptions are so dimmed by the policy of the world that they cannot discern this hateful, poisonous root that, springing up, will defile the whole

man. The lives of such reveal that the human, far more than the divine, is ruling their actions. This is where our principal institutions have become more or less corrupted. *16LtMs, Ms 176, 1901, par. 3*

The selfishness with which it is Satan's studied plan to imbue humanity should be regarded as the hateful thing it is. He is working in every publishing establishment to separate interests, and if possible to nourish the spirit of rivalry. By this means, he would bring into the work the principles that God hates. *16LtMs, Ms 176, 1901, par. 4*

If the Lord is regarded as the great Center, a close connection will exist between every line of work. The interest is one. There should be no division, no perilous rivalry, but a mutual connection and dependence, a reciprocal influence. Every word that is spoken, every act that is performed should be without one grain of selfishness. Everything we do has a train of influence which, when divested of selfishness, will produce a harmony akin to the harmony of heaven. *16LtMs, Ms 176, 1901, par. 5*

All heaven is watching with interest to see who will practice most earnestly and decidedly the virtues of Christ. Those who approach most closely to the mind of Christ cause joy among the angels of heaven. The training of different peculiar traits of character needs daily to be brought under the molding influence of the Spirit of God, that every portion of the character may be transformed. Then every relation sustained by man to his fellow man will be constantly transmitting a vital current of influence. If every worker together with God will be a center, and will connect himself with other individuals, they also may radiate to the world the beams of righteousness received from the great Center, and in receiving and diffusing that light, a heavenly influence will surround the soul. "Christ, be thou our pattern" should be inscribed in memory's halls and written on every heart. *16LtMs, Ms 176, 1901, par. 6*

The life of Christ was a representation of God, an ever-widening, shoreless influence which bound Him to God and to the whole human family. In Him was given the mightiest element that could be bestowed upon the human race. Then if God through His Son has vested man with such an influence that he cannot live into himself,

cannot stay in selfish lines; if every one is united with his fellow worker to merge his interests in forwarding the work of God in the little as well as the larger interests, no one is to say, "You cannot come on my part of the field." The field is the world. The divine influence with which God has invested the work needs no separate distinctions or verbal restrictions. *16LtMs, Ms 176, 1901, par. 7*

Each branch of the True Vine is separate and distinct, yet bound together in the parent stalk. There can be no division, no diversity. They are linked together by His will to bear fruit wherever they find place and opportunity. But in order to do this, self must be hidden. The worker is not to give expression to his own mind and will. He is to express the will of Jesus Christ. He is to refrain from forbidding others to do this or that, and sow the seed which will express the Word of God to others. Not a particle of glory is to be given to any one worker. God is our efficiency. A Paul may plant, an Apollos water, but God alone can give the increase. *16LtMs, Ms 176, 1901, par. 8*

Any influence received from God links the human agent to God by the strongest pledge that he will work for the glory of God. This necessarily links him with humanity. The Holy Spirit must act upon his mind; and under this hallowed influence, humanity may become a partaker of the divine nature. This vital connection with Christ will work to restore the image of God in man. *16LtMs, Ms 176, 1901, par. 9*

## Ms 177, 1901

Remarks at Meeting of Cal. M. M. & B. Assn.

Oakland, California

August 20, 1901

Previously unpublished.

Special meeting of the Board of Directors of the Cal. M. M. & B. Assn. duly called and held at Oakland, Cal., on Tuesday, August 20, 1901. *16LtMs, Ms 177, 1901, par. 1*

Present: Directors, W. C. White, C. H. Jones, A. J. Sanderson, B. F. Richards, F. B. Moran, E. E. Parlin, Sec'y, and also W. T. Knox, A. Boeker, N. C. McClure, C. L. Taylor, M. C. Wilcox, Mrs. E. G. White, Maggie Hare. *16LtMs, Ms 177, 1901, par. 2*

Elder Knox was selected as chairman of the meeting. *16LtMs, Ms 177, 1901, par. 3*

Prayer by Elder McClure. *16LtMs, Ms 177, 1901, par. 4*

Elder Knox stated the object of the meeting, which was called especially to consider the work in Southern California. In part, he said: As a result of the deliberations of our brethren in Southern California at their recent meetings, there were resolutions presented something of this nature—1st: Authorizing the brethren there to incorporate the Southern Conference; that then this body thus formed should go to work and purchase property and erect buildings for sanitarium work, and that this sanitarium work should stand allied to the sister institutions on this coast. After that was passed, it soon developed that all were not thoroughly satisfied with it. And that action was reconsidered and modified by adopting a recommendation that the sanitarium and health food work in Southern California should stand related to the Cal. M. M. & B. A. in the same way as the same lines of work in the Northern part of the state. And a request was passed urging the Cal. M. M. & B. A. to take immediate steps to furnish suitable buildings for the carrying on of the sanitarium work in the South. Some raised the question as

to whether this last action was the proper thing to do, but it was finally decided that they would let it stand in that way, although there is a feeling, on the part of some, of unrest and uncertainty. This uncertainty is occasioned by the fear that the Assn. here will step in and hinder or curtail certain lines of necessary work. *16LtMs, Ms 177, 1901, par. 5*

In reply to a question, Dr. Moran stated that at the present time they were manufacturing nothing but bread and zwieback, but they expected to do quite a little at the wine business this fall. That they had a regular brick bread oven. That there was nothing in the Southern part of the state indicative of a desire as yet to manufacture health foods, besides bread and zwieback, but that of course the matter has been expressed in this way, that it may be at some time in the future that might be the proper thing to do, but at the present time there is no desire on the part of any one down there to go ahead with the manufacturing business further than what we have done; but it is the feeling very strongly that if there is anything that can be done down there better than it can be done somewhere else and shipped in, that we ought to work along those lines. That there was some fear that the present understanding concerning the manufacture of wine down there would be set aside. *16LtMs, Ms 177, 1901, par. 6*

Sister White: They must not be too grasping; in all those things there must not be an attempt to embrace too much; give others a chance. *16LtMs, Ms 177, 1901, par. 7*

Dr. Moran: There is quite a strong feeling as to the advisability of the food company coming in and opening a store at Los Angeles at the present time; there is a question as to the wisdom of having the food company come in and, under another name, open up the same lines of work that are being carried on at the present time and thus present an apparent opposition or competition among ourselves before the public. *16LtMs, Ms 177, 1901, par. 8*

W. C. White: In considering a question of that kind, would we not have to take into account that the food business was established in California before the Los Angeles sanitarium or restaurant was thought of? That the Southern California field was always

considered and always has been an important portion of the food company's territory, and that the food company has a business in that part of California which is probably double that of the sanitarium? It would be hardly fair to treat the L. A. sanitarium as the original dealer in health foods in Southern California and the food company as an interloper. *16LtMs, Ms 177, 1901, par. 9*

Elder Knox: That point was considered by the brethren there, and it was decided that the territory belongs to the food company. *16LtMs, Ms 177, 1901, par. 10*

Sister White: We had a meeting in Los Angeles, and I would not express my mind until I had it laid out; you know I had it laid out just as definitely as it could be laid out, and then I told them I could not express my mind until I could be impressed how the thing should be. Well, it is just as you have expressed it now. I never heard you express it before, but it is just as you express it in reference to that matter. *16LtMs, Ms 177, 1901, par. 11*

Elder White: I speak with freedom for this reason: We were carried over this very road in Australia before I left—speaking of the principal that should govern in the establishing and carrying forward of the health food factory work. *16LtMs, Ms 177, 1901, par. 12*

Sister White: From the light I have, they are no more prepared to take hold of and carry that food business—I do not say bread business—the bread business and that which is of daily use where they are—but the food business taken as it is done in the factory—they have no more idea of what it takes to lay the foundation and the preparation for the food business as it is laid and has been laid for years in St. Helena—they have no idea of it. It takes qualifications of mind; it takes tact; it takes ingenuity, and it takes time and money that it is not possible to get within their reach. All these things are to be considered. *16LtMs, Ms 177, 1901, par. 13*

*...16LtMs, Ms 177, 1901, par. 14*

The ideas of Elder R. S. Owen, as embodied in the statement made to Sister White, were then read, as follows: "The brethren feel that in dealing with the general association there has been a selfish policy and a desire to hold back the work here. The brethren think

that where the control rests, there the responsibility should rest, etc." (Reading.)*16LtMs, Ms 177, 1901, par. 15*

General discussion then followed.*16LtMs, Ms 177, 1901, par. 16*

Elder Knox: The substance of the resolutions adopted at Los Angeles was: 1st. Resolved that the sanitarium and health food work in Southern California shall be related to the Cal. M. M. & B. A. in the same way in this Conference, that these same lines of work are related to said Association in the Northern part of the state. 2nd. Urging the Association to immediately furnish them with suitable buildings for enlarging the work, without specifying location, town, or anything else.*16LtMs, Ms 177, 1901, par. 17*

Thereupon, upon motion of Brother White, seconded by several:*16LtMs, Ms 177, 1901, par. 18*

Resolved that we express our appreciation of the resolutions adopted by the Southern California Conference regarding the sanitarium and health food work, and that we will proceed at once to the establishment of a sanitarium in Southern California.*16LtMs, Ms 177, 1901, par. 19*

Carried unanimously.*16LtMs, Ms 177, 1901, par. 20*

Moved by Brother Jones, seconded and unanimously adopted:*16LtMs, Ms 177, 1901, par. 21*

That we invite Brother G. A. Nichols to come to California, to connect with the Medical Missionary Association in its work in the Southern part of the state, be a member of the local committee at Los Angeles, and, in connection with Dr. Moran, to lead out in the new sanitarium enterprise.*16LtMs, Ms 177, 1901, par. 22*

Dr. Moran: So far as location is concerned, there should be some arrangement so that somebody should have time to investigate that matter thoroughly, and then the local board there to decide upon it.*16LtMs, Ms 177, 1901, par. 23*

The sentiment prevailed that the location selected should insure plenty of good water at a low price, proper sewage disposition, easy



of access; that the necessary capital for the work be provided in the order of the following suggestions: that earnest efforts be made to raise all the money possible by way of donations to purchase property; by inducing interested parties to invest \$1,000 or more each without or with a low rate of interest; that confidence of monied people would be secured if some one of means could be interested to invest a certain amount with which to begin the work. Thereupon moved by Brother Jones: That it is the sense of this board in starting sanitarium work in Los Angeles that an effort be made to secure donations sufficient to at least purchase the land on which the buildings are to be erected, and further that loans be secured at a low rate of interest, for which Association notes shall be issued, and which shall be charged to the Los Angeles branch.*16LtMs, Ms 177, 1901, par. 24*

Attention was called to the expenses of Elder Hennig and Professor Irwin in stopping at Honolulu on the occasion of their journey to Australia, which it was thought should be divided evenly between the Mission Board, the Pacific Union Conference, and this Association.*16LtMs, Ms 177, 1901, par. 25*

Thereupon moved, seconded, and carried that we pay \$40 of this amount, to be charged to Association general expense.*16LtMs, Ms 177, 1901, par. 26*

Recess until 5:30 Wednesday morning, August 21, 1901.*16LtMs, Ms 177, 1901, par. 27*

Upon reconvening at the time designated, it was voted:*16LtMs, Ms 177, 1901, par. 28*

1. That we request the California Conference to release Elder McClure, so that he might connect with the work in the Southern California Conference, giving special attention to assisting Dr. Moran and Brother Nichols in raising funds for the new sanitarium enterprise. 2. That Dr. Moran be authorized to negotiate a loan of \$2,000 for six months at five percent in carrying on the wine business in Southern California, this Association to issue its note to be taken up from the first sales of wine if desired.*16LtMs, Ms 177, 1901, par. 29*

Meeting adjourned.<sup>16</sup>*LtMs, Ms 177, 1901, par. 30*

## Ms 178, 1901

Remarks at Meeting of Cal. M. M. & B. Assn.

San Francisco, California

October 1, 1901

Previously unpublished.

Special meeting of the Board of Directors of the Cal. M. M. & B. Assn. duly called and held on Tuesday, October 1, 1901, at 11 o'clock A.M., at 1436 Market Street, San Francisco, California.*16LtMs, Ms 178, 1901, par. 1*

Present: Elder A. T. Jones, President, E. E. Parlin, Secretary, Dr. A. J. Sanderson, Dr. Thomas Coolidge, Elder W. C. White, Elder B. F. Richards and C. H. Jones of the Directors; also Mrs. E. G. White, H. H. Haynes, T. A. Kilgore, and others.*16LtMs, Ms 178, 1901, par. 2*

Prayer by Elder Jones.*16LtMs, Ms 178, 1901, par. 3*

Dr. Coolidge reported that the owner of the building at 1436 Market Street would not undertake to enlarge or improve the building in view of the rainy season about to begin.*16LtMs, Ms 178, 1901, par.*

*4*

Elder Jones stated the object of the calling of the special meeting: That information had come from Dr. Rand, that he would not be able to come to this coast at the present time, and that Dr. Sanderson had advised him that it would be necessary to relieve him of his position and suggesting that Dr. Coolidge be asked to connect with the St. Helena Sanitarium.*16LtMs, Ms 178, 1901, par.*

*5*

Dr. Sanderson: It is due to the board that I should make some explanation of the action I have taken, and while I dread to discuss the controversy before us, yet it is due to the board and myself that I should state here the reason for my position.*16LtMs, Ms 178, 1901, par. 6*

Most of the board very well know that for the last six or eight years, especially for the last five years, I have borne the responsibilities of the situation under the most distressing conditions. There has been a strong feeling in my mind a great many times whether it was duty to stay there. But I have always felt a burden for the work; I have had a liking for the work and have considered it my duty to take up the responsibilities that were thrown upon me there to the best of my ability. *16LtMs, Ms 178, 1901, par. 7*

When I first took the position, I know that a great many of my brethren felt it was not the position I should hold, and I have always felt that as long as the brethren gave me the position, it was not for me to question whether it was my duty or not; it was my duty to fulfill the obligations that rested upon me, as far as I could. I have always felt further that as long as the way was open for me to go on with my work with any degree of freedom, that I should consider it my duty to do so and in the fear of God discharge those duties to the best of my ability. I further felt that if it were not my work to go on there, that the situation would ripen itself, and that in time I should either know and have the support of all my brethren, or I should be relieved of the situation. This is the feeling with which I have conducted my work for a number of years. *16LtMs, Ms 178, 1901, par. 8*

Now I have been very sincere in the feeling that the Lord had given me a burden and work to do and that I was fulfilling that work for Him, or else the thing was a mistake in giving me those responsibilities that were thrown upon me there. If it were a mistake in giving the responsibilities to me, it was not my duty, because it was something that I never sought. I never in all the time I was there did anything to take responsibility upon myself. As things turned this summer, it seems to me very evident that the Lord had not called me to the responsibilities that I was trying to carry. In fact, I was told so plainly. And as long as the responsibilities were not divinely put upon me, I have felt that the only thing to do was to be relieved of the burden, and I have accordingly sent in my resignation to the board to take effect at the time when the board and others felt there would be others there to take my place. I considered it carefully when I sent it in, and I have thought and prayed much about it since, and I see no reason to change the

action that I have taken; and of course the situation at the present time is very complicated, but the complications as far as the actual work is concerned, as long as I retained my position, fell almost wholly upon me, that is, as far as sustaining the work is concerned, and the situation that is taken, the moves that have been made have so stirred the situation all around, that the burden is a very, very heavy one, and I would rather be relieved than to undertake to carry it further.*16LtMs, Ms 178, 1901, par. 9*

If there is anything that the board wishes to have me express with reference to my convictions or views relative to anything, it is my understanding that I am perfectly free to do so. I do not however wish to bring up anything that will add controversy, except as may be essential to the conditions in hand.*16LtMs, Ms 178, 1901, par. 10*

Elder Jones: The doctor's resignation before us at the last meeting was to take effect not later than the first of October, and this is the first day of October, and the doctor is still of the same mind. It devolves upon the board now really to do something.*16LtMs, Ms 178, 1901, par. 11*

Sister White stated she had written some things upon the matter that none of the members of the board knew about.*16LtMs, Ms 178, 1901, par. 12*

Dr. Sanderson: Since you have given the testimony you have borne up there in public, the family and patients as a whole know that it is not planned for me to stay there.*16LtMs, Ms 178, 1901, par. 13*

Sister White: They know as a whole?*16LtMs, Ms 178, 1901, par. 14*

Dr. Sanderson: Yes, the patients all know that it is not planned that I should stay there.*16LtMs, Ms 178, 1901, par. 15*

Sister White: What other thing has been planned; has any plan—we have plead with you to remain. But I should not speak. I should let this meeting go right on. I did not come to speak in it, not at present.*16LtMs, Ms 178, 1901, par. 16*

Elder Jones: In all the plan that I have had, there has not been that

you should go, but that you should stay and work with Dr. Rand when he should come. And so it is immaterial of course which way it is, but as a mere matter of fact, it seems plain that the only real planning done has been by yourself. That may be on account of —16LtMs, Ms 178, 1901, par. 17

Dr. Sanderson: The situation that led me to hand in my resignation, and that talking commenced after the questions were asked. I would say further: As far as the work is concerned, that I love the work, and I would hesitate very long to do anything that would in any way injure the work, if it were in my power to help the work. If the brethren still feel that this work which I have done, and the work which I am to do, falls to me to do, and I can do it acceptably and can support me in my work, I am willing to make arrangements to stay. If the brethren feel that they wish me to stay temporarily to tide over a crisis, I will do anything that is just and reasonable to make arrangements to do that, but to stay in St. Helena and work under the influences that I have worked there for years in the past, I cannot do it. 16LtMs, Ms 178, 1901, par. 18

Elder Jones: What is to be done with the Doctor's suggestion that he be relieved and Dr. Coolidge go to St. Helena? 16LtMs, Ms 178, 1901, par. 19

Dr. Coolidge: Elder, I would like to ask a question or two prompted by thoughts the Doctor has brought out last. Thoughts, if it is acceptable to the brethren, you would like, or might, if they thought best, stay in the work. Have you some place in mind? Or, did you mean to convey the idea by that that you would like to work in some other sanitarium, Doctor? 16LtMs, Ms 178, 1901, par. 20

Dr. Sanderson: No, I did not say that. 16LtMs, Ms 178, 1901, par. 21

Dr. Coolidge: You were speaking that you would not like to stay at St. Helena under existing circumstances, the way they had been for years past. I thought perhaps you would like to go to some other place and work some place else? 16LtMs, Ms 178, 1901, par. 22

Dr. Sanderson: No. I have no burden for any place but St. Helena. I have carried that burden for years, and I have never had any burden to go anywhere else; except I have been invited to go two or

three different times, but those experiments have proved so expensive and so distressing that I do not care to experiment in that line any more.*16LtMs, Ms 178, 1901, par. 23*

C. H. Jones: I would like to inquire how it is about Dr. Rand. I understood that he was to be here the first of October.*16LtMs, Ms 178, 1901, par. 24*

Elder Jones: The last we heard from him was the telegram to Dr. Sanderson. I have had no letter. There was a letter due to me from him more than a week ago, but it has not come. A telegram came to Dr. Sanderson that it was—I think the words, impossible for him to come at present.*16LtMs, Ms 178, 1901, par. 25*

Dr. Sanderson: Yes sir. I have had a letter from him since then. I forgot to bring that down. In that letter he said that he had no special burden for the work here, and he had planned to only come here temporarily.*16LtMs, Ms 178, 1901, par. 26*

Elder Jones: We knew that all the time. That is what puzzles me. They continually write and telegraph when there is not a thing said that he would stay here a long time. Not a single new thought raised, or presented. The great rush at the Sanitarium, though, I understand, still continues. Dr. Kellogg wrote to Dr. Moran they were still arriving at the rate of 20 or 40 a day, even so late as the 22 or 23 of September, so that the great rush might make it impossible for Rand to come in the midst of that, but the qualification is always put there every time “at present”; “at present cannot come.”*16LtMs, Ms 178, 1901, par. 27*

Dr. Coolidge: It is agreeable to Dr. Kellogg that he does come, is it?*16LtMs, Ms 178, 1901, par. 28*

Elder Jones; Oh yes.*16LtMs, Ms 178, 1901, par. 29*

Dr. Sanderson: Dr. Kellogg wrote me that it was not his mind to have him come. I am sorry I did not bring those letters down; I did not think of getting them.*16LtMs, Ms 178, 1901, par. 30*

Dr. Coolidge: As far as you know, Brother Jones, you expect Dr. Rand out in about a month or two weeks?*16LtMs, Ms 178, 1901,*

*par. 31*

Elder Jones: I should expect him, yes, shortly after the summer rush is over, when there comes a lull in the heaviness of their work, and to stay at least six months, I should think.<sup>16</sup>*LtMs, Ms 178, 1901, par. 32*

Sister White: I would like to say a few words—perhaps it would be best for me to say a few words. I have borne my testimony to Brother Sanderson of the dangers of himself and his wife, and the possibilities before him and his wife if they come in right relation to the Lord, and that He would work for them; and we tried to help him all we could, and there were some things that were mentioned that needed another physician—one physician in the sanitarium was not sufficient—to be supplied with young boys. That they needed influential persons in a sanitarium that was empowered, or felt in that condition of responsibility that they could speak with the physician, and they could tell him that he was making mistakes, and he could speak with them if he saw they were making mistakes. It is a mutual thing—that they understand how to deal with the many minds that they have to deal with at that sanitarium. It was in God's order that there should be one that should stand right by his side, just as it is given here; that was the testimony that I had to bear, just the first time I conversed with him; that there should be a firm management, and there should be a physician in the institution besides himself. I mentioned these things. It has not been anything that has come since I left Australia, but it is the view that has been presented to me of the sanitariums before I left Australia, and the lacks and the necessities. And I have sent them to the different institutions as they have been presented to me at the Battle Creek institution and at the other institution; but they did not take it that they must put in their resignation because some errors had been pointed out for them to correct. They did not do that. But they sent me words of expression—they were so grateful that I had pointed them out, and they would work to the point. I might mention names, but I do not think it is best. Some of the very best ones. In other institutions the same. The publishing institution and other institutions and various responsibilities. And I saw that the thing was not understood; that the thing was not taken right; that there was not a discernment of what was comprehended in it. And it has



caused me a great deal of suffering of heart and mind, to think it was so hard to get anything understood that would change the order of things, and I have tried to lay it out in the very best manner that I could. And my brethren did not know what I have written, because I have not presented it before them, but I am willing that they should see a copy of all that I have written, everything. And if they can say that I have been unmerciful or hard or unjust in any of these things, why, I want them to speak; or if it is so dark that they cannot comprehend it, I want them to say so. I do not say that it is. I say that the very best results, wherever Dr. Sanderson will go, is to give to it every word of that testimony, and live right up to it; and when he does that, not to think that he has nothing to change, but to take right hold of it like a sensible man and to correct errors. And then to reach just as high a standard as he can possibly reach. That is what God wants every one of us to do; and I laid that out because that is my work; that is the work that God has appointed me to do, and it would not be proper for any other one to come in and say things that I have said. They should take no kind of excuse to say just what I have said, because the Lord has presented to me the inner workings of matters and the results, and for pushing or trying to get Brother Sanderson out of his place, I have told him that I thought if he were yoked with other physicians—for that is the way it was presented to me—if he could yoke up with other physicians; if he could not yoke up with them here, yoke up with them where they are, and let him be learning something else besides what comes to his mind, and what was his mind and his ways, and it would be for the greatest advantage to him, and then, why he might be fitted for the position. But the plea has been made, he has been there ten years. Well, it is time he was emptied from vessel to vessel, if he has not come up to the very position that God wants him to come up to. That is how the matter stands in the case with me. I have just as tender feelings toward Dr. Sanderson. I have not slept night after night—it has been nigh onto two weeks that I have not slept past 2 o'clock, or 1 o'clock at night, and one night at 12, and that case has been on me so that every breath was a groan. Why? Because he was so wicked?—No. Not at all. But because he could not perceive what he might be. What it is his privilege to be; what God could do with him if he would only just understand it himself; and, if he could not understand here, he better go somewhere where another condition of things and another atmosphere would be around his

soul and that he could discern. Then by the power of influence he could discern what the path was. And it is for his interest to be in that position that he can see where he can reach a higher standard. Now there is the whole beginning and end of it. And I said to him and his wife what I had written to them and to her, God wants her to be converted and stand by the side of her husband, and that they should labor together, and that they should have an influence in the work and cause of God. Well, was not that what I wrote, Brother Sanderson?*16LtMs, Ms 178, 1901, par. 33*

Dr. Sanderson: It was to that effect, yes.*16LtMs, Ms 178, 1901, par. 34*

Sister White: And I have said it to you too, and I have felt an intense interest from the first that I came into that Sanitarium. I cannot describe it [as] anything more than the yearning influence that I have had for my own sons; that I have had for Edson; that I have had for Willie. And Edson has a pile of letters that high that I have written, and written, and written what God wanted him to do; what he must do.*16LtMs, Ms 178, 1901, par. 35*

Well, he could not realize it until the power of God got hold of him and he saw it. Oh, said he, now I take those letters, said he; why they seem to burn right into my soul like a fire, says he; I see it now, but I did not see it then. And, that is my work. It is not to tell Brother Sanderson everything you have done is all just right—it is just right, and to daub [it] with untempered mortar. God wants a man to be in a position where the Holy Spirit of God can work with him, and that he knows it. And it is these things that I have written to my own people. Yes, to my own husband, and to my whole family and, no matter who it is, I have the testimony to bear just as it has been laid open before me, and that is what I have tried to lay open. Nothing of my feelings. I have nothing as far as Dr. Sanderson and I are concerned; there has been the most perfect harmony and respect and love—the love of Jesus Christ between him and me. I know not one thing that he has every said or done, or that I have said or done to him personally. Is there Dr. Sanderson?*16LtMs, Ms 178, 1901, par. 36*

Dr. Sanderson: No.*16LtMs, Ms 178, 1901, par. 37*

Sister White: Not a thing, but to make it understood and you know that I am not his enemy, I don't know how to do that. I don't know how to do it. It is beyond my ken. I cannot do it. We have got souls to save or lose; and if I should repress anything that God has opened before me, don't you see what a responsibility would be upon my soul? Why, I should feel if they should stumble and fall, why you did not do your duty to him—you did not do it. And then, when I do my duty and it has the opposite effect from what God wants it to have and what I wanted it to have, why then I don't know what I am going to do with that. *16LtMs, Ms 178, 1901, par. 38*

Dr. Sanderson: I don't want Sister White to feel for a moment that I have any feeling of enmity, or, that you have done anything but what came from the very kindest motive of your heart. As far as the standard you have presented before us is concerned, I fully agree with you. There is not a thing that you have presented before me that you wish me to attain to but what my soul yearns after just as much as yours does, but the way you have presented the situation and the things which you have stated were necessary to the situation, and the facts which you have referred to with reference to a different situation is something that I cannot at all understand. *16LtMs, Ms 178, 1901, par. 39*

Sister White: Yes; but if you had understood it, and had been going right on in that way, Brother Sanderson, it would make you guilty. As you have not understood it, and have done the best you thought that you knew how, and yet was not the best thing to do, and the Lord in His mercy tells you what is the best thing to do, that you are making a mistake, and that mistake is leaving impressions on the institutions that He doesn't want to make, and there is no need of your making them if you come into a position that He wants you to come. That is how it is. We don't want to hurt, nor wound, nor bruise your soul. We don't want to do that, but we do not want you to take a position that you will always regret. You may not now, but the time will come when you will regret it. *16LtMs, Ms 178, 1901, par. 40*

I have things written out which I will in the future, as soon as I can get it copied, I will let you have a copy of what the Lord expects of all who labor in the Sanitarium. And it is there that their influence is

to tell on all classes of people. And in the past Dr. Kellogg has been just as faithful, just as thankful that I would point right out to him, You should not have done that, you should not have spoken that, you should not have done this thing, and he would send right back, I ought not to have done it and I will take it right back. Well, again, and again, and again that testimony came, and finally he stood up. Said he, It is Sister White's testimonies that have made me what I am—if I can have any influence. Said he, She has bound me right about by the Lord's restrictions, and then encouraged me. Said he, It is that. And when his mother died, said he, You are the only mother I have got. Well, that is the work that I have had all the way along. I have not begun to talk to you in these things as the Lord has opened it in years past to talk to Dr. Kellogg in regard to certain courses and influences that were hurting him, and that he should not do it, and that is the only thing that has saved him, is the testimonies. Because he did not believe, he did not consider that it was so until it was laid right out before him, and he did believe the testimonies. I feel an intense interest for every soul. I carry them—once their case is presented to me—I carry them on my soul day and night. And considered and pray, and that is why there have been two weeks—there has only been one night out of two weeks that I have slept after 2:30 o'clock; but it has been praying to God in agony—that my soul has been in agony, and it has been so in the case of Dr. Sanderson and his wife. For I could see what they could be, but what they would be, if they carried themselves right in their own hands. And that has led me to write quite fully. And yet it has not all gone to them yet. And yet I have waited to see how matters would turn. I have written them about it. I had said enough before writing. *16LtMs, Ms 178, 1901, par. 41*

I should not have come here at all today, only I thought there might be some points misunderstood or something that I might say. I did not come for any controversy, for God's Spirit does not want me to have any controversy with anybody, only to bear my testimony; but if there were anything misunderstood that I could help to have it understood, I would do so, but to have controversy, I have been forbidden to have any controversy with any one. Bear your testimony clear and just as I give it to you, and it is not your business to try to make any one believe it. That is not your work. And that is the only way that was ever presented to me that I could

save my life. Because I felt so intensely over these cases; but that I must leave it with the Lord and have no controversy over it. I had done my duty and leave it there.*16LtMs, Ms 178, 1901, par. 42*

Dr. Sanderson: As the brethren know so little about the testimonies, I would like to have them read, if you have the testimonies here. The brethren are unable to judge very much of the testimonies as very few of them know anything about them. I would be glad to have them read.*16LtMs, Ms 178, 1901, par. 43*

Sister White: Have you them with you?*16LtMs, Ms 178, 1901, par. 44*

Dr. Sanderson: I have the first one you sent me.*16LtMs, Ms 178, 1901, par. 45*

Sister White: Recently I sent something to Dr. Kellogg just as I had it. That is, just a day or two ago. He wrote something about—telling me—speaking how intensely he felt about the matter. He has been one that is the very best friend you have got in the world. He has just wanted that you could develop and he has had an intense interest; he has never spoken one word to your demerit, not one word.*16LtMs, Ms 178, 1901, par. 46*

Dr. Sanderson: Here is the first testimony that you gave me; that you sent; I have here.*16LtMs, Ms 178, 1901, par. 47*

Sister White: I wish you had them all. I am very sorry that you did not bring the last one (reading):*16LtMs, Ms 178, 1901, par. 48*

“To the Managers of the Saint Helena Sanitarium:—I am impressed that the time has come to say something in regard to the Sanitarium at St. Helena. There is need of the vivifying power of the Holy Spirit being felt throughout the institution. Much has been presented to me during the last fifteen years in regard to this institution, and this I have written out plainly and clearly in many communications. I have a pile of letters I think that deep that I have written in regard to the Sanitarium. ... Its history has been presented to me, and I have written to Dr. Sanderson in reference to its management. I am surprised that he says he has not had it, and I know it is among my writings somewhere, but I have not had time to look it up.”*16LtMs,*

*Ms 178, 1901, par. 49*

Dr. Sanderson: This is the first communication I ever had from you, except the one which you wrote concerning Brother Caruthers, you remember. *16LtMs, Ms 178, 1901, par. 50*

Sister White: "He has not shown wisdom ..." (continuing). *16LtMs, Ms 178, 1901, par. 51*

Sister White: In regard to Sister Mary Sanderson and the other physicians, Sister Mary Sanderson especially would be of great use to the institution were she humble before God—a great blessing. But there is this pride, and not submissive to the will of God. *16LtMs, Ms 178, 1901, par. 52*

Now I did not expect, you know, to come [to] this meeting, Brother Sanderson. I told Willie I was not going to this meeting. I expected to make a stay perhaps over the Sabbath and speak to the people. If I had expected to have attended this meeting, I should have brought the letters along. *16LtMs, Ms 178, 1901, par. 53*

Elder Jones: I am satisfied myself that something definite should be understood and undertaken, for, as Dr. Sanderson says, it is neither for the benefit of any physician or the institution that the influence should be merely tentative for a long time, and we are met now for that purpose, so I hope the brethren will all be thinking of what we ought to do. If he cannot find it in his mind or in his practice to make those changes, then so far as I understand the situation at all, it is plain to me that the institution would be better off without him there, if he cannot make those changes. I had just as soon work with him as anybody else in the world so far as my part in the work is concerned, and all I have ever understood is that if he can make those changes, all would be glad to have him stay. And the Local Board up there on the 11th of September—on the way down from Healdsburg to this place, I met with the Local Board that evening, and the Doctor stated his views of treating a certain class of cases, and I wish that that could have been taken down exactly as it was. I have thought several times since that I would give \$20 if I had it just as it was stated there. I do not know how it could be stated better. As he stated it that day, it was as plain to my mind as anything can be that that kind of practice is simply the first steps to the direct

practice of hypnotism, and is in essence that, so far as it is practiced now. And with that carried on in the institution, taught to the helpers, to the classes, etc., I could not imagine how much more damage could be done to the institution than to have it so. And it would be impossible for as much damage to come to the institution from Dr. Sanderson's going, as it would be by his staying this those views, practicing those methods, and teaching those principles to the classes, and whosoever might be working with him and expecting them to be adopted and used in the institution. And for him to stay with those views—and another difficulty would arise. I expect to be at St. Helena myself to stay a month or six weeks to work in the spiritual interests of that institution in any way that I can, and a part of my work there would be to teach them simple, plain Christian experience, conversion, etc. And our service of God is first service of the mind, a transformation of the mind is the first element of Christianity, to receive another mind than the mind which we have—the mind of Jesus Christ. And teaching those simple, plain principles of Christianity would come in direct antagonism to the principles which Dr. Sanderson stated as the principles upon which he would treat certain classes of cases. ... And understanding the situation as he stated it, I do not see how he could stay, nor how the Board could ask him to stay with those views and those methods of practice. But without them, I am perfectly free and willing and glad to have him remain and go on in the way that the Lord is leading. But now, if the doctor cannot change his mind and leave out those methods, then we must, it seems to me, provide for something else, and why wait any longer to do it. His resignation takes effect today at the latest, as it was written, and unless he finds a place to change his mind, and to go the other direction, why certainly we are here to act; not with any purpose or thought of injuring him, or separating him from the institution at all, but act as we must act with the responsibility of that institution upon us. So that, if the doctor maintains that attitude still, then the only thing we have to do is to count his resignation final as it was made, and we diligently set about, to the best of our ability, in the fear of God, to find some one whom we can put in there to the best advantage at present. I should say we want Rand. I can see that plain enough; we want him, and I should not be satisfied at all to give up that thing until we get him; even if Dr. Sanderson should stay, I say we want Rand. And we want him for a purpose, and that is, so far as I can understand the

history of that institution from the time I went there when it was shut up before—the first time I was ever there and the last time, I think, until I came here—was up there in June—was when Dr. Gibbs went over to open the institution, and that is the first and I think the last time until last June, to my understanding, from that time to this, that institution has never had a chance to be founded upon right principles.*16LtMs, Ms 178, 1901, par. 54*

Sister White: That is so.*16LtMs, Ms 178, 1901, par. 55*

Elder Jones: It has been a succession of misses, not of hits and misses.*16LtMs, Ms 178, 1901, par. 56*

(General discussion at some length followed.)*16LtMs, Ms 178, 1901, par. 57*

Elder Jones: So now in view of all these things, what is your choice, Brother Sanderson, so we can go ahead?*16LtMs, Ms 178, 1901, par. 58*

Dr. Sanderson: I cannot state my choice any more plainly than I have stated it.*16LtMs, Ms 178, 1901, par. 59*

Elder Jones: Then what does the Board think of Brother Sanderson's suggestion? Brother Sanderson in asking for this meeting suggests that Dr. Coolidge be invited to come to the Sanitarium. I do not know anything about these things myself. Dr. Moran was agreed to it, or thought that would be all right.*16LtMs, Ms 178, 1901, par. 60*

Elder White: If Dr. Sanderson remains at St. Helena, he needs help. If he does not remain, the institution needs a good doctor. If Dr. Coolidge is his first choice, I should feel inclined to concur in it. Of course we should have to consider what would be done here.*16LtMs, Ms 178, 1901, par. 61*

...*16LtMs, Ms 178, 1901, par. 62*

Dr. Coolidge: In regard to going to St. Helena, it would depend upon what you brethren would say. In regard to changes in the future, if Dr. Rand comes there, Dr. Rand may want a strong man under him



from the East, whom he knows, possibly. In case he should want anything like that, it would be agreeable to make any change he should want. At the present time, if there is a necessity of having some change made, and you want somebody to go up there and attend to the patronage there now, if the brethren wish it, I will go, and I understand that that thing cannot positively be made permanent at the present time, because as a rule, whenever you change your administration, there are several other changes to be made. As far as I am concerned, it depends altogether on what the brethren wish.*16LtMs, Ms 178, 1901, par. 63*

Elder Jones: We were talking in our board meeting recently that our work in this city should be more definitely connected with our church work in this city; then why not invite Dr. Buchanan to take the place of Dr. Coolidge, as we have already voted that a lady physician should be a part of the institution—why not invite Dr. Buchanan to connect with the work in San Francisco?*16LtMs, Ms 178, 1901, par. 64*

Elder Richards: I would say with regard to Dr. Buchanan, he starts in today to take a postgraduate course, and intends to remain in the college nine months. It is very questionable whether you could get him. He expects to put in every morning in the college for nine months ... (after discussion).*16LtMs, Ms 178, 1901, par. 65*

Elder Richards: I move a committee of three be appointed by the chair, the chairman to be one, to wait upon Dr. Buchanan in regard to the proposed change and his connection with the work here.*16LtMs, Ms 178, 1901, par. 66*

Seconded and carried.*16LtMs, Ms 178, 1901, par. 67*

...*16LtMs, Ms 178, 1901, par. 68*

Committee selected: A. T. Jones, W. C. White, Dr. Thomas Coolidge.*16LtMs, Ms 178, 1901, par. 69*

Recess until 4 P.M.*16LtMs, Ms 178, 1901, par. 70*

Upon re-assembling at the hour appointed.*16LtMs, Ms 178, 1901, par. 71*

Also present, Dr. R. A. Buchanan.*16LtMs, Ms 178, 1901, par. 72*

Prayer by Elder Richards and Elder Jones.*16LtMs, Ms 178, 1901, par. 73*

Dr. Coolidge reported further upon the impossibility of having any changes made in the building at 1436 Market St., in view of the approaching rainy season, before another year.*16LtMs, Ms 178, 1901, par. 74*

It was moved, seconded, and carried that Dr. Thomas Coolidge be invited to connect with the Sanitarium at St. Helena as soon as arrangements can be made.*16LtMs, Ms 178, 1901, par. 75*

It was also moved and carried that Dr. Thomas Coolidge be invited to accept the position of House Physician at the Sanitarium, and request that he take up that work as soon as possible.*16LtMs, Ms 178, 1901, par. 76*

Also that Dr. Coolidge be appointed as a member of the Local Board of Management of the St. Helena Sanitarium.*16LtMs, Ms 178, 1901, par. 77*

The committee appointed to confer with Dr. Buchanan—reported:—*16LtMs, Ms 178, 1901, par. 78*

By Elder Jones: Dr. Buchanan has a business averaging \$150 per month. He proposes to accept our invitation to take charge here in connection with the branch at a salary of \$75 per month; and we recommend that the Association pay him \$25 per month for his business. In other words, his business amounts to \$150 a month clear. A salary of \$75 a month leaves \$900, and he proposes to donate \$600 of that. And this leaves the amount that the Association is to pay him in round numbers, in the way of salary and recompense for his business, \$100 per month. And the committee recommends that the doctor's offer be accepted, and he be connected with the Branch here, beginning October 1, 1901.*16LtMs, Ms 178, 1901, par. 79*

C. H. Jones: I move this report of the committee be adopted.*16LtMs, Ms 178, 1901, par. 80*

B. F. Richards: Second the motion.*16LtMs, Ms 178, 1901, par. 81*

C. H. Jones: I would like to inquire how much time the doctor proposes to give to the work?*16LtMs, Ms 178, 1901, par. 82*

Elder Jones: He says he has entered upon that nine months' college postgraduate course in another institution, and he says that it will be an important advantage to his work even here, and the time he can take his lessons, that occupies only in the forenoon, and give his regular hours here afternoon and evening without interfering with his business.*16LtMs, Ms 178, 1901, par. 83*

Dr. Buchanan: I would be here in the morning before college, and in case of necessity I would leave college and go and answer a call. I have to do that now in emergency cases.*16LtMs, Ms 178, 1901, par. 84*

Elder Jones: Brother White asks for how long a time this arrangement should continue?*16LtMs, Ms 178, 1901, par. 85*

Dr. Buchanan: Do you look to me for an answer?*16LtMs, Ms 178, 1901, par. 86*

Elder White: Yes, sir.*16LtMs, Ms 178, 1901, par. 87*

Dr. Buchanan: I am perfectly willing, brethren, that this should be re-considered tomorrow, and at any time that my business doesn't pay, just tell me. I know I can make it pay for Buchanan, and I think I can make it pay for the Lord.*16LtMs, Ms 178, 1901, par. 88*

Elder Jones: I should say it should stand as long as the business stands as it does at the time of the making of the arrangement.*16LtMs, Ms 178, 1901, par. 89*

Dr. Buchanan: That is satisfactory to me, gentlemen.*16LtMs, Ms 178, 1901, par. 90*

Thereupon the motion was put and declared carried unanimously.*16LtMs, Ms 178, 1901, par. 91*

Brother Haynes then stated that he had received notification of

invitation to take the management of the *Pacific Health Journal*, and that the food company had voted for him to devote one half of his time to the journal, the other half to be devoted to the food company work around the Bay. *16LtMs, Ms 178, 1901, par. 92*

The pending resignation of Dr. Sanderson was again referred to. *16LtMs, Ms 178, 1901, par. 93*

Brother Parlin: I move that the resignation of Dr. Sanderson from the various Boards and Committees be accepted. *16LtMs, Ms 178, 1901, par. 94*

Elder Richards: In order to get this out of the way, I second the motion. *16LtMs, Ms 178, 1901, par. 95*

Thereupon, the motion was put, and declared carried unanimously. *16LtMs, Ms 178, 1901, par. 96*

Elder W. C. White: I move that we invite Dr. Rand to accept the position of physician in chief of the St. Helena Sanitarium, and ask him to come at the earliest possible moment. *16LtMs, Ms 178, 1901, par. 97*

Seconded and carried. *16LtMs, Ms 178, 1901, par. 98*

Moved, seconded, and carried that T. A. Kilgore be appointed chairman of the Local Board of the St. Helena Sanitarium. *16LtMs, Ms 178, 1901, par. 99*

Also moved, seconded, and carried that we express to Dr. Sanderson our appreciation of his earnest and faithful labors in behalf of the St. Helena Sanitarium, and that we request our President to confer with him with reference to taking up labor in some of the other institutions under this Association. *16LtMs, Ms 178, 1901, par. 100*

Moved and carried to adjourn to second Sunday in October at 12 o'clock, to meet at St. Helena Sanitarium. *16LtMs, Ms 178, 1901, par. 101*

Adjourned. *16LtMs, Ms 178, 1901, par. 102*

E. E. Parlin, Secretary

## Ms 179, 1901

Sermon/God Will Supply All Our Needs

Healdsburg, California

September 7, 1901

Previously unpublished.

**(Sermon by Mrs. E. G. White, delivered in the Healdsburg Church, Sabbath, 3 P.M., September 7, 1901.)**

“For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles,”—He can well say that. It was the preaching to the Gentiles that made him a prisoner. “If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery: (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.” [*Ephesians 3:1-5.*]*16LtMs, Ms 179, 1901, par. 1*

We want to understand this. We want to know that we can be brought into great nearness and in fellowship with the Holy Spirit of God. I want that we should understand it is a sad thing for any of us to not improve the privileges that God has given us to rise to an increase of faith and confidence in God, that we should walk circumspectly before Him. In this we come far short. We come far short in spirituality and knowledge that it is our privilege to have, and in doing this, we lose much to ourselves; but that is not all. We deprive the world of that love which God designs to give to His followers, and we do not impart that love as it is our privilege to do it if we abide in Jesus Christ. Christ promised that the Holy Spirit of God should be with us to bring all things to our remembrance, and to bring us up on a higher plane of action.*16LtMs, Ms 179, 1901, par. 2*

“That the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel.” The middle

wall of partition He hath granted us, we might say, was broken down. "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power." [Verses 6, 7.] *16LtMs, Ms 179, 1901, par. 3*

I wish we could take in the full meaning of these words, that we might have such a hungering, such a thirsting, such a longing, after the spiritual evidences which He has promised to give those who shall deny self and take up the cross and follow Jesus Christ. It is the effectual working of His power that brings His people into the very position it is their privilege to come. He gave His own life, that they might come. Therefore you can see that all heaven is disappointed when we do not meet the standard as Christians for which every provision has been made by the Son of God. He is the Son of the Infinite God, and He is the propitiation for our sins, that we should be brought in right relation to God. *16LtMs, Ms 179, 1901, par. 4*

Why do we not claim all that God has provided for us? "Well," you say, "I do not feel worthy." Will you ever feel worthy? If you are doing things that you know are not right with God, stop doing them. It is to will and do of the pleasure of God, not your pleasure. *16LtMs, Ms 179, 1901, par. 5*

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." [Verse 8.] Well, what does that mean? Why, it is riches that you may continue and continue to search for, and have more and still more. God wants us to be in a position that we can say, "Here, Lord, I am, take me as I am, cleanse me from all impurity, I want to be cleansed, I want to be washed and made white in the blood of the Lamb." *16LtMs, Ms 179, 1901, par. 6*

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." [Verses 9, 10.] *16LtMs, Ms 179, 1901, par. 7*

Now, we are trying to receive an education. I want that every one of

us should make this the first education of our life, lay this as the foundation. Then we want to begin to build on the foundation, not hay, not wood, not stubble, but gold and silver and precious stones. Our work will be of that value. Well then, there is a work for the church of God to do, a very important one, and unless we reach up both hands of faith to God, we cannot do this work. *16LtMs, Ms 179, 1901, par. 8*

Do you remember Moses, when there was a battle to fight with the enemy? While he kept his hands stretched toward heaven, the enemies were driven, and the Israel of God obtained the victory. Just as long as his hands were stretched upwards, revealing even to the enemies, or whoever was around, that their help was in God, then they had the strength of vitality, they had strength of power. It was the angels of God, principalities and powers, that were giving them the victory. *16LtMs, Ms 179, 1901, par. 9*

There is no one of us that needs or would be in place to take any glory to ourselves. We are not to do this. We are to be in a position where we shall look to God and trust in God continually, but pressing the battle to the gate, as though we had something to do. The idea that if we come in connection with the world we must imitate all their practices, and all their habits and customs, it is a very foolish idea. We want to make known the mystery of godliness. We want to show, as people that stand under the bloodstained banner of Prince Emmanuel, that there is power that is granted unto us to overcome all the corruptions that are in the world through lust. And how? By being partakers of the divine nature. *16LtMs, Ms 179, 1901, par. 10*

Now, God wants to work thoroughly in us. Will we let Him? A whole heaven of blessings, a whole heaven of power and facilities, the very threshold of heaven, is flushed with His glory—to come from the open door to us if we will place ourselves in relation to God, opening the door of our heart to let the sunshine of His glory in. That is what we want. *16LtMs, Ms 179, 1901, par. 11*

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.” [*Verse 10.*] Now that is a point I want you to fix in



your mind. I want the Holy Spirit to put it there, and the Holy Spirit can do this if you will open the way for the Holy Spirit to work upon your mind.*16LtMs, Ms 179, 1901, par. 12*

“The manifold wisdom of God.” Do every one of us realize, who have taken the holy vows of baptism upon us, that the Father, the Son, and the Holy Ghost have pledged themselves to work in our behalf, that they will supply every deficiency that we need, if we will keep our covenant relation to God which we made at baptism? There we claim to be dead unto the world. It is an awful thing, we think, to bury a person alive, their bodies alive. And we think it is an awful thing to bury a person in baptism, and then have them to dishonor to God by not separating themselves from the world, coming out and being separate, and taking their position on the side of God, on the side of truth, on the side of righteousness. If we will do this, then what? O, we have power to prevail with God.*16LtMs, Ms 179, 1901, par. 13*

Who has kept their covenant relation with God? They must receive baptism as Christ has said we must receive baptism. He said in Matthew the 28th chapter, “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations.” Do we know what that means? Have we taken it in yet? “Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”—and then what? There is teaching to do. Do not think that you are ready to leave the school, and then to be graduated. No. You have not attained yet. “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” [*Verses 18-20.*]*16LtMs, Ms 179, 1901, par. 14*

Now why cannot we take the promise of Jesus Christ? Why cannot we believe it? God wants us to encourage faith. He wants us to believe. Well then, we shall understand “to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose.” [*Ephesians 3:10, 11.*] Now you can see this was purposed from the beginning for every child of God, that they were to receive “according to the eternal purpose which he purposed” in Christ Jesus our Lord (all this fulness, all this greatness of

experience). [*Verse 11.*]16LtMs, Ms 179, 1901, par. 15

“In whom we have boldness”—well, what does that mean? A self-confidence? No; a boldness in the Word, because we have placed ourselves in that humble position before God, and therefore we have access to Jesus Christ. Humble yourselves, and I am lifted up. Well, what is the lifting up? It is that confidence, that boldness, that courage, that we must have. Reach up your hands heavenward, and let everyone know that you purpose in your conversation, in your well-ordered and godly character, that you can glorify the God of heaven, “in whom we have boldness and access with confidence by the faith of Him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ.” [*Verses 12-14.*]16LtMs, Ms 179, 1901, par. 16

I have met persons who have professed to believe in Christ, who for years have been in an uncertain position as to whether or not we should bow our knees to Christ in prayer. Well, you can see how some stumble over little things. Well, here it is just as plain: “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.” [*Verses 14-16.*] What is that? Why, we have here an abiding Christ, and “if ye abide in me, and my words abide in you,” He says, “ye shall go forth and bring forth much fruit.” [*John 15:7, 16, 5.*] Well, that is just what we want to do.16LtMs, Ms 179, 1901, par. 17

“That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love (now you see how full the language is), may be able to comprehend with all saints what the breadth, and length, and depth, and height.” [*Ephesians 3:16-18.*]16LtMs, Ms 179, 1901, par. 18

Now Paul says he was the wickedest of all saints. You know I read that to you. Well now, why? Because he persecuted the saints of God unto death, and yet Christ accepted his repentance.16LtMs,

“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” [*Verse 19.*] Can we comprehend that—“filled with all the fulness of God”? Who is it now that will come and say, “What do you think? What shall I do? I do not feel as I want to feel.” Why, you just take that, and put it right in their hand, and tell them there is somebody that has told them all about how to get that feeling. It is by faith in Jesus Christ. It is the inner man that is strengthened, that you can take hold of that power, as Moses lifted up his hands; and as his hands were uplifted, Israel prevailed. We want to prevail as Israel. We want to have our minds drawn to God and to heaven. We want His righteousness, we want His truth wrought in us, and we want to follow on to know the Lord, that we may know that His going forth is prepared as the morning.*16LtMs, Ms 179, 1901, par. 20*

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know (that is by a living experience) the love of Christ, which passeth knowledge (you cannot explain it; it comes right in your heart), that ye, might be filled with all the fulness of God.*16LtMs, Ms 179, 1901, par. 21*

“Now unto Him that is able to do exceeding abundantly above all that we ask or think”—now, you should take that into consideration, “above all that we ask or think.” [*Verses 14-20.*] That is, after you have thought of your many wants, and ask God to give wisdom and to help you in every point, you are to say, “What I fail, what I fail to present in asking, give to me according to my necessities.” “Above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end.” [*Verses 20, 21.*]*16LtMs, Ms 179, 1901, par. 22*

Now then, I want to tell you why we want all this. I want to just say a few words. I will not hold you long; but why we want all this, it is:

There is a world to save, and we want to gather all the rays of divine light from glory, and we want by a pure and spotless character to stand before God cleansed, purified, a partaker of the divine nature, having overcome the corruption that is in the world through lust; we want to prepare to be missionaries; we want to get ready, that we may meet the Lord when He shall come, and say, "Lo, this is our God, we have waited for Him, and He will save us." [*Isaiah 25:9.*] *16LtMs, Ms 179, 1901, par. 23*

May God give you strength; may God impart His power, that you may do just as it is given in Matthew that I read to you, that you may teach, "teaching them to observe all things whatsoever I have commanded you." [*Matthew 28:20.*] We must teach all around us what it means by word, by example, by deportment, by our walking in the very footsteps of Christ. We must not lay snares for the feet of anyone, but we must make straight paths for our feet, lest the lame be turned out of the way. A crown of life for the overcomer. A crown of life for the victor. Do you want to be victors? Do you want to be victors in the war? Well then, let us begin just now. *16LtMs, Ms 179, 1901, par. 24*

## Ms 180, 1901

Sermon/On the *Twelfth of Romans*

South Lancaster, Massachusetts

December 1, 1901

Portions of this manuscript are published in RH 01/07/1902.

(Part of a discourse given by Mrs. E. G. White at S. Lancaster, Mass., Sunday, 2:30 P.M., December 1, 1901.)*16LtMs, Ms 180, 1901, par. 1*

In the twelfth chapter of Romans we read, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Verses 1, 2.*]*16LtMs, Ms 180, 1901, par. 2*

Here the apostle beseeches us to reach the high standard which it is possible to attain. Christ made it possible when He laid aside His royal robes, His royal crown, stepped down from His royal throne, and clothed His divinity with humanity, that humanity might touch humanity. He could not with His glory and majesty take His position among men. The glory must be laid aside. He must take the rude garments of humanity, and be afflicted with all the afflictions of humanity, that He might understand the temptations of humanity. He would become a faithful judge of how much they had to contend with in satanic agencies.*16LtMs, Ms 180, 1901, par. 3*

Through this experience Christ was enabled to give power to His people. "As many as received Him, to them gave He power to become the sons of God, even to as many as believed on Him." [*John 1:12.*] This is where our power lies; it is not in ourselves.*16LtMs, Ms 180, 1901, par. 4*

We are not to conform to the ways of worldlings. No worldly policy must come into our efforts to work out our salvation with fear and

trembling, knowing that it is God that must work in us to will and to do of His good pleasure. “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” [*Romans 12:3.*] All that we have in gifts and capabilities, in speech, in thought and action, is from God. We do not create it. It is the gift of God. We must understand, also, that there is with each of us an individuality—a character to work out after the divine similitude. “Ye are God’s husbandry; ye are God’s building.” [*1 Corinthians 3:9.*] You must cooperate, then, with God in the work of husbandry and building of your characters: there must be a turning away from things as dear to the human, carnal nature as the right eye, the right arm. If these cause stumbling, cut them off.*16LtMs, Ms 180, 1901, par. 5*

Yesterday I spoke upon the necessity of our standing in right relation to God in regard to our own perfection of character; and also on the example we should give to those around us. “Make straight paths for your feet, lest that which is lame be turned out of the way.” [*Hebrews 12:13.*] You are not to be swayed to the right hand, and to the left—one day on the mount, and the next day in the valley filled with despondency. You are to think reasonably. Consider that “as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.” [*Romans 12:4, 5.*]*16LtMs, Ms 180, 1901, par. 6*

Here is your responsibility before God, not only to realize your accountability before God to serve Him, but to educate all the force of every power that you possess to the highest perfection, that you may present to God an offering of yourself, your mind, your soul, your body, for Him to work by His Holy Spirit. The bright sunshine of Christ’s righteousness will then shine into your soul, and you will have blessings to impart to others. You will then want to help every one around you.*16LtMs, Ms 180, 1901, par. 7*

About eleven years ago, when I was in the city of Brooklyn, we had a very profitable meeting, and the question was asked after the meeting whether certain ones should come to Brooklyn to be educated for the missionary work. From the light that had been

given me I knew that those in charge of the mission were not prepared for this effort, for they had not the qualifications to do the right kind of work. They did not understand the education and training essential for the work to be done, and their work would have to be counter-worked. I told them plainly that I could not give my sanction to such a movement. *16LtMs, Ms 180, 1901, par. 8*

This mission work in large cities like Brooklyn and New York means something. The Lord wants every one of us to educate himself for God. At baptism, in the name of the Father and of the Son and of the Holy Ghost, we are set apart to engage in the very work that Christ came to the world to do. He was in the highest sense a missionary, a healing missionary. While He went from place to place healing the sick and suffering, His disciples were gaining from Him that instruction which alone could be called higher education. *16LtMs, Ms 180, 1901, par. 9*

Now there is a great work to be done in our cities, and it must be taken hold of without delay. Solemn interests are at stake; souls are hungering for the bread of life. Will we receive the word from Christ to give to him that is hungry; and to him that is thirsty for the water of life? Why should we pass by the most wealthy classes? God has a message for them, a call to repentance, as had John, "For the kingdom of heaven is at hand." [*Matthew 3:2.*] *16LtMs, Ms 180, 1901, par. 10*

There is nothing that can accomplish as much for these classes as the medical missionary work. This work commends itself to the hearts of men whose whole lives have been perverted. They have been in the habit of eating and drinking, and indulging in luxuries, until they are broken down physically before they reach maturity. They are in need of heavenly truth, Bible enlightenment. Do you not think that there is hope of saving some of these? Certainly there is. There is nothing that will help them into right paths like showing the necessity of becoming acquainted with the human temple that God has given them, the beautiful machinery to be brought into, and kept in, perfect order. *16LtMs, Ms 180, 1901, par. 11*

No one is to be indifferent in this matter. Life, eternal life, is presented to them as a gift of God, if they will receive it. Will they

show wisdom, as did Daniel and his fellows to refuse the meats and the wines which, if used, would injure the Lord's wonderful and beautiful machinery? Will they reason from cause to effect? They need—yes, the supposed wealthy men need—wisdom how to conduct themselves so as to preserve their powers of mind and body. They are ignorant in regard to the effect of their eating and drinking, and do not know what a temperate diet will do for them.*16LtMs, Ms 180, 1901, par. 12*

We should not be prevailed upon to take anything into the mouth that will bring the body into an unhealthy condition, no matter how much we like it. Why? Because we are God's property. You have a crown to win, a heaven to gain, and a hell to shun. Then for Christ's sake I ask you, Will you turn away from the light that shines upon you in clear and distinct rays, and say, "I love this, and I love that"? If I had not followed the light given me, I would not be before you today. God calls upon every one of you to begin to plan to cooperate with God in His great care and love, to elevate, ennoble, and sanctify the whole soul, body, and spirit, that we may be workers together with God.*16LtMs, Ms 180, 1901, par. 13*

Some have folded their hands and done nothing in religious lines. These have let the ministers, and those that are in responsible positions, plan everything, think out everything, and do all the work which if taken hold of interestedly, would have been of the highest value to them. The ministers have been called upon to take part in all your business perplexities, and yet you wonder that the work of the ministry does not go forward with greater success. For Christ's sake, let all who have the truth begin to come into line, and act intelligently, and show that they are not novices. That is what the Lord wants you to do. He wants you to act your individual part.*16LtMs, Ms 180, 1901, par. 14*

There is a work to be entered upon in every city, in every town. Now what are you going to do to help it forward? You are to obtain all the light and knowledge that you can. Our canvassers should take our health books with them, and read them. They will find that there is light in them, which they can present to the families they visit. And when they find persons sick, they can read something in those books that will do these persons good.*16LtMs, Ms 180, 1901, par.*



Many are going to work on this plan. God never sets a man to work, and then leaves him without putting any ideas into his mind. It was God that gave Daniel superior knowledge in all matters of difficulty; and the Lord gave him the power to obtain that education that placed him on the highest platform of education, above the astrologers and magicians in all the realm of mighty Babylon. Now, what is God going to do for every diligent searcher for truth? You see what He gave to Daniel. Daniel would not touch the king's meat. Who of us are eating meat today? We should not do it. God has given you those things that will make you healthy. I beg of you, do not put corpses on your tables. There is enough that you can live upon without this. *16LtMs, Ms 180, 1901, par. 16*

What does meat eating do? It creates animalism in the human agent. It strengthens the animal propensities, and these are already strong enough. You would better be strengthening the spiritual powers. God help us that we may, by self-denial and self-sacrifice, keep a clear brain and an understanding mind. *16LtMs, Ms 180, 1901, par. 17*

It is better to let sweet things alone. You do not need the sweet desserts that are often placed on the table. You want a clear mind to think after God's order. Then you should come into line with health reform principles. There is a work to be done, and we want to unite with Dr. Kellogg in doing this work. He knows what he is talking about. We want to take the light from the Word of God, and form ourselves into companies to work for others. God will help us to do this work. This is what we want to do, "Let love be without dissimulation: abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another." [*Romans 12:9, 10.*] That is Christian courtesy. If we have this courtesy, we will hold our temper. *16LtMs, Ms 180, 1901, par. 18*

There is an abundance to eat. We do not believe in a poverty-stricken diet; but we want to eat those things that will not corrupt in our stomachs and sour our tempers. It is bad eating and sour stomachs that make men who are called Christians act

unreasonably. They get a little mote of difficulty before their mind's eye and will exalt that mote to a mountain, and then the mountain of eternal spiritual advantages that ought to be exalted will become a molehill. That is the way the enemy wants it to be; but we do not want to work in such a way. Let us transpose the whole matter. Eat good, wholesome food; sweeten up in your disposition. *16LtMs, Ms 180, 1901, par. 19*

There is a work, a large work, to be done. There is a world to save, a world to put on the right track. What have you been doing these years with the light that God has been flashing upon your pathway? Are you of those who are “not slothful in business; fervent in spirit; serving the Lord”? [*Verse 11.*] Have you been keeping this idea in view: soon I must meet these men in the judgment and learn the effect of my speech upon them? If we have the truth, we must let the light shine upon the pathway of others. *16LtMs, Ms 180, 1901, par. 20*

Are you “rejoicing in hope; patient in tribulation; continuing instant in prayer”? [*Verse 12.*] You cannot do that unless you have a good, sweet stomach. With a sour stomach you are thinking all the time, O dear, how my stomach hurts me! What is the matter? If you had thought just a little earlier, and eaten the right things, you would have avoided the difficulty. Let us all be temperate. It is our duty to be cheerful. We are not to be like a band marching along with a slow and mournful tread. That is not our place. What we want is to rejoice in hope. *16LtMs, Ms 180, 1901, par. 21*

You can go to all the houses around you, to the high as well as to the lowly, and find access. The souls of the higher classes are just as hungry for the truth of God as the very lowliest among us. We must get together and organize for service, and see what we can do to work these cities, and God will give us wisdom. God will give us strength for this work if we continue instant in prayer. The light of heaven will shine into our minds and hearts. *16LtMs, Ms 180, 1901, par. 22*

“Distributing to the necessity of saints; given to hospitality.” [*Verse 13.*] That is the work of the gospel, missionary work; and that is just the work that every one of us should be intelligent in doing. What

kind of influence do you think such work will have upon unbelievers? They will say, These men live the things they teach. They carry out just what they believe. *16LtMs, Ms 180, 1901, par. 23*

“Bless them which persecute you: bless, and curse not.” [Verse 14.] “Oh,” you say, “when they abuse me, I must tell them what I think of them.” But that is cursing. Better not to be talking your words, and pouring on to men all the venom there is in you. That is cursing; you do not want to do that. *16LtMs, Ms 180, 1901, par. 24*

“Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it is possible, as much as lieth in you, live peaceably with all men.” [Verses 15-18.] *16LtMs, Ms 180, 1901, par. 25*

I want to say right here, from the light which God has given me, there is a solemn accountability that rests upon you who for years have had the light on health reform. What have you been doing? Have you been living it out to the letter? Our sanitariums are to represent health reform. They are to place before their patients the very best kind of food which will be for their health. If you expect to do your patients good, provide simple food, and do not tempt them with sweet pies and puddings which will place them where it will take more than one or two baths and fomentations to overcome the evil effects of that which you placed before them to eat. We want to teach the people all these things. Teach them in every place, that faith and works must harmonize. *16LtMs, Ms 180, 1901, par. 26*

The Lord calls upon you to show your colors. Stand as eternal health reformers, and do not be in such a condition that when you are asked if you are a health reformer, you will blush for shame. No, you want to say, “Certainly, I am a health reformer in every respect, and I want to help others to be health reformers.” This work is the right hand of the gospel. It is this health reform, this healthful living, that is clearing the way for us right to the hearts of thousands who have nearly killed themselves with their improper diet. Now let us begin to save them. *16LtMs, Ms 180, 1901, par. 27*

There are large interests in New York City. New York embraces a large territory, and it is a great missionary field. It would be wise to have New York proper worked as a separate conference. It will require a much larger outlay of means than is now anticipated. If New York proper should be worked separately from other territories and interests, we can make a specialty of this field, and more will be accomplished. Much confusion will also be avoided.*16LtMs, Ms 180, 1901, par. 28*

There is such a thing as workers getting in one another's way, and losing time in making preparations to do something that ought to be done properly. The best time to work New York City is now, just now; and let the path be made as straight as possible for the work to be done. At the same time, let all be interested in every interest created in adjoining localities.*16LtMs, Ms 180, 1901, par. 29*

Those working New York proper should have special plans by which to work that field, and the general working forces should unite in building up the general interests.*16LtMs, Ms 180, 1901, par. 30*

Greater New York must stand in a different relation to the General Conference than the surrounding territory, and will have to be considered in a different light as far as missionary work is concerned. New York is a world of itself, and should have, in some respects, a different management from that of the surrounding localities.*16LtMs, Ms 180, 1901, par. 31*

God has His appointed agencies for the enlargement of our circle of influence, and for the increasing of the number of workers who will be missionaries indeed, laborers for the saving of the souls of their fellow men. These should set no boundaries to limit the sphere of their labors. The Christian church will ever meditate advance moves; it will ever be educating workers for further conquests for Christ. It should ever be moving on and on, that the truth may extend to all parts of the globe.*16LtMs, Ms 180, 1901, par. 32*

How did Paul and Barnabas labor? They visited every place where they could get an entrance, and they had success in the saving of souls to Jesus Christ. After a large territory was worked, they visited the churches which they had planted, and then returned to Antioch, the place from which they had been recommended by prayer and

counsel for the work. *16LtMs, Ms 180, 1901, par. 33*

In the same way the work is to be carried now. Let those preparing to be laborers study the *fourteenth chapter of Acts*. Let them become familiar with this whole chapter, for those who shall become laborers together with God in these last days will realize experiences similar to those recorded in *verse 19*. "There came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul (who had so recently refused to be worshiped as a god), drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch." [*Verses 19-21.*]*16LtMs, Ms 180, 1901, par. 34*

Thus they fulfilled the commission given in (*Matthew 28:19, 20*): "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Their special work was, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." *Acts 14:22-28*. These experiences were of great value to the churches. *16LtMs, Ms 180, 1901, par. 35*

The Lord would have had New York, with all its surrounding localities and cities, worked many years ago. And now that the opportunity is more plainly revealed, in all localities, in every church, hearts should be drawn out and connected with the progress of the gospel message. In all the neglected parts of the vineyard hearts should be thrilled with a genuine, living experience. And now that there is a great work started, all must regard with interest every movement of the church. The churches in different parts of Greater New York are now to feel their sacred, God-given responsibilities. The word of the Lord is for this wide missionary field to be faithfully worked, and every vestige of criticism and faultfinding and separating of brethren to cease. Those who would cherish and foster prejudice are not to be listened to. Their prejudices, their

thinking and speaking evil, are to be put away. *16LtMs, Ms 180, 1901, par. 36*

God will not tolerate any longer the spirit that has been controlling matters in our New York churches. The fields here are ready for the harvest. In whatever direction we look, our brethren must do their appointed work, which stretches to a large, unmeasured circumference. The work is to go forward under the direction of God, and those who wish to keep up the spirit of dissension should take themselves out of the way and let God's work move onward. Let all understand that we are to now get rid of every cause of bitterness, and have a sanctified zeal for the saving of souls who are ready to perish. We need more of the Holy Spirit's guidance. *16LtMs, Ms 180, 1901, par. 37*

Every church shall move in God's order, following His plan of communion and Christian oneness. The whole body of believers is to be one in spirit. They are, collectively, the church of Jesus Christ. Standing in this widely extended missionary territory, the church should be calling the sinful to look at the Lamb of God who taketh away the sin of the world. This work is to go forward. Those who have taken upon themselves to carry a measuring line that they may measure all, and say how things shall go, may now be excused from this responsibility. *16LtMs, Ms 180, 1901, par. 38*

The cross of Calvary is to be uplifted; and all who will engage in drawing the people to the cross, enlarging the circumference of the circle of believers larger and larger, will have Christ, the Power of salvation, to second their efforts. Zeal for the power and glory of God is to be revealed. *16LtMs, Ms 180, 1901, par. 39*

## Ms 181, 1901

The Need and Importance of Voice Culture. Part One.

NP

[Typed] Jan. 16, 1901

Previously unpublished.

In all our schools, great attention should be paid to voice-culture. Let reading classes be formed, in which each student shall be given a thorough drill in pronunciation and emphasis. This is necessary in order for the students to be successful in the future in communicating that which they have learned. The student who leaves school unable to read and speak correctly is not prepared for a position in the service of God. *16LtMs, Ms 181, 1901, par. 1*

Good readers are rare. Students should be taught to speak and read in an acceptable, impressive manner, pronouncing their words clearly and distinctly, and giving proper emphasis and expression to the thoughts. They should be taught how to control and modulate the voice, letting it rise and fall at the proper times. No tame, expressionless reading should be permitted. *16LtMs, Ms 181, 1901, par. 2*

Vocal culture should be made one of the most important branches of education in our schools. In order for this to be, the teachers must themselves understand the art of speaking and reading. Those who help to prepare students to act a part in God's great work should be men and women who understand and appreciate the value of voice culture, who have studied this themselves and know how to instruct others. If teachers are defective in this respect, their work is of little value compared with what it would be if they knew how to speak and read. *16LtMs, Ms 181, 1901, par. 3*

Let this matter be no longer neglected by the teachers in our schools. Let them teach the students how to read in clear, full tones and how to give the proper emphasis and expression to the thoughts. And let the students themselves strive perseveringly to become good readers. In every part of a student's life, vocal culture

is of the greatest importance. The intellect is of double value when there is joined with it the power to use the voice as it should be used.*16LtMs, Ms 181, 1901, par. 4*

We may have knowledge, but unless we know how to use the voice correctly, our work will be a failure. Unless we can clothe our ideas in appropriate language, of what avail is our education? All the knowledge we may gain will be of little advantage to us unless we cultivate aright the talent of speech that the doors of the lips may open to allow ideas to go forth to bless others. Knowledge is a wonderful power for good when combined with the ability to speak them in a way that will command attention.*16LtMs, Ms 181, 1901, par. 5*

We are bound by holy motives to do all that is in our power to meet the necessities for this time. Let us cultivate the talent of speech so that it will be a power in winning souls to Christ.*16LtMs, Ms 181, 1901, par. 6*

Students who expect to become workers in the cause of God should be trained to speak in a clear, straightforward manner, else they will be shorn of half their influence for good. The ability to speak plainly and clearly in full, round tones is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible workers, or canvassers. Those who are planning to enter these lines of work should be taught to use the voice in such a way that when they speak to people about the truth, a decided impression for good will be made. The truth must not be marred by being communicated through defective utterances.*16LtMs, Ms 181, 1901, par. 7*

The canvasser who can speak clearly and distinctly about the merits of the book he wishes to sell will find that this is a great help to him in selling the book. He may have an opportunity to read a chapter of the book, and by the music of his voice and the emphasis placed on the thoughts he can make the scene presented stand out as clearly before the mind of the listener as if it could in reality be seen.*16LtMs, Ms 181, 1901, par. 8*

The one who gives Bible readings, in the congregation or in family, should be able to read with a soft, musical cadence that will charm



the hearers.*16LtMs, Ms 181, 1901, par. 9*

Ministers of the gospel should know how to speak with power and expression, making the words of eternal life so impressive that the hearers cannot but feel their weight. I am pained as I hear the defective voices of many of our ministers. Such ministers rob God of the glory he would have if they had trained themselves to speak the word with power.*16LtMs, Ms 181, 1901, par. 10*

To be able to speak correctly is the life and health of a speaker. In speaking, the strain of the work should not be put upon the throat and lungs. The abdominal muscles are to do the heaviest share of the labor, the throat being used as the channel. Many have died who might have lived had they in the school room been taught that the voice is a precious talent, and must be used with the greatest care.*16LtMs, Ms 181, 1901, par. 11*

No man should consider himself qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance. If he attempts to speak to the people without knowing how to use the talent of speech, half his influence is lost; for he has little power to hold the attention of a congregation.*16LtMs, Ms 181, 1901, par. 12*

Those who are engaged in mechanical lines of work will find it greatly to their advantage to cultivate the talent of speech. Thus they can make a success of their work when did they neglect to speak correctly, they would make a failure.*16LtMs, Ms 181, 1901, par. 13*

Those who are planning to engage in business lines need to learn how to control the voice, so that when they go forth into their work, they will not, if something goes wrong, speak in tones that will stir up the worst passions of the heart. Too often the speaker and the one spoken to speak sharply and harshly. Sharp, dictatorial words, uttered in hard, rasping tones, have separated friends and resulted in loss of souls.*16LtMs, Ms 181, 1901, par. 14*

Instruction in vocal culture should be given in the home circle. Parents should teach their children to speak so plainly that those who are listening can understand every word that is said. They

should teach them to read the Bible with clear, distinct utterance, in a way that will honor God. And let not those who kneel around the family altar put their faces in their hands close down to the chairs when they address God. Let them lift up their heads, and with holy awe speak to their heavenly Father, uttering their words in tones that can be heard.*16LtMs, Ms 181, 1901, par. 15*

Parents, train yourselves to speak in a way that will be a blessing to your children. Women need to be educated in this respect. There are many busy mothers who have never had time to go back and pick up the dropped stitches; but even these, if they will, can cultivate the talent of speech, and can teach their children to speak and read correctly. They can do this while they are about their work. Let working men and working women remember that it is never too late for them to improve. God calls upon parents to bring all the perfection possible into the home circle.*16LtMs, Ms 181, 1901, par. 16*

In the social meeting there is special need of clear, distinct utterance, that all may hear the testimonies borne, and be benefitted by them. Difficulties are removed and help is given as God's people relate their experience in social meeting. But too often the testimonies are borne with faulty, indistinct utterance; and it is impossible to gain a correct idea of what is said. The blessing is lost through a failure to use rightly the talent of speech.*16LtMs, Ms 181, 1901, par. 17*

We have given altogether too little attention to this subject. Let those who speak and those who pray pronounce their words in clear, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate to the people the precious treasures of truth. But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible. Let God's people learn how to speak and pray in a way that will properly represent the great truths they possess. Let the testimonies borne and the prayers offered be clear and distinct. Then the social meeting will be a place where God will be glorified.*16LtMs, Ms 181, 1901, par. 18*

## Ms 182, 1901

The Need and Importance of Voice Culture. Part Two. By Mrs. E. G. White

NP

[Typed] Jan. 16, 1901

Previously unpublished.

Let all make the most of the talent of speech remembering that the voice has been given to them by God to be improved and used in his service. Let there be a reformation among us in respect to the way in which we use this talent. Let all take hold of this matter in earnest. God calls for a higher, more perfect ministry. He is dishonored by the imperfect utterance of the one who by painstaking effort could be an acceptable mouthpiece for him. The truth is too often marred by the channel through which it passes.*16LtMs, Ms 182, 1901, par. 1*

The Lord calls upon all who are connected with his service to give proper attention to the cultivation of the voice, that they may utter in an acceptable manner the great and solemn truths he has entrusted to them. He calls upon them not to attempt to hold forth the word of life to others unless they can do this in a way that will honor him. Let them not mar the truth by defective utterance. Let not those who have neglected to cultivate the talent of speech suppose that they are qualified to minister; for they have yet to obtain the power to communicate. Let those who have not in the past felt it their duty to try to improve the voice, begin this work now, before any more time passes away.*16LtMs, Ms 182, 1901, par. 2*

When you speak, let every word be full and well-rounded, every sentence clear and distinct, down to the very last word. Many, as they approach the end of the sentence, lower the voice, speaking so indistinctly, with such weakness of utterance that the force of what they say is destroyed. Words that are worth speaking at all are worth speaking in a clear, distinct voice, with emphasis and expression. But never search for words that will give the impression that you are learned. The greater your simplicity, the better will your

words be understood. *16LtMs, Ms 182, 1901, par. 3*

Has God placed in your hearts, young men and young women, a desire to do service for him? Then by all means cultivate the voice to the utmost of your ability so that you can make plain the precious truth to others. Do not fall into the habit of praying so indistinctly, and in such a low tone, that your prayers need an interpreter. Pray simply but clearly and distinctly. To let the voice sink so low that it cannot be heard is no evidence of humility. *16LtMs, Ms 182, 1901, par. 4*

Learn how to offer up your intercessions in an acceptable manner. First consider your great need and do not think it necessary to tell God a long list of things about yourself as if he did not know. come right to the point. In a voice of urgent entreaty make known your great need. Be as earnest as a child is when asking for something it very much desires. Mingle joyous thanksgiving with your requests. Thank the Lord for his great love and mercy toward the children of men. Ask him to help you to be his instrument in saving souls. Ask for wisdom to help you to be his instrument in saving souls. Ask for wisdom to know how to approach your fellow-men. And let your heart always be filled with sincere gratitude for God's great gift, the gift of his only begotten Son. Has not God given Jesus to die for you? And with this gift has he not given Jesus to die for you? And with this gift has he not given all heaven? Contemplate this subject and your heart will burn within you as you think of the infinite sacrifice made in your behalf. Oh, put your heart, all broken and subdued into your petitions. Do not, when you approach our heavenly Father to plead for the salvation of your own soul and the salvation of those around you, offer up a petition that is as prosy as a chapter of an uninteresting book. *16LtMs, Ms 182, 1901, par. 5*

All that is done in the service of God should be done with wholeheartedness. Let ministers and teachers pray with hearts overflowing with love for God and their fellow-men. The people become weary of listening to prayers that are as dry, as destitute of moisture, as the hills of Gilboa were destitute of dew and rain. It is hard to imagine anything more icy, more devoid of fervor, than many of the prayers offered by ministers whose petitions ought to be warm with the fire of God's love. Tame, spiritless prayers are a

sign of a Christ-less heart. He whose soul is softened and subdued by the love of God will pray with fervency and zeal.*16LtMs, Ms 182, 1901, par. 6*

But let no one try to make eloquent prayers. Such prayers God does not acknowledge.*16LtMs, Ms 182, 1901, par. 7*

Prayer is an expression of the need of the soul. Our prayers should never be set and formal, but full of tenderness and love. Yearning for a deeper, broader realization of the Saviour's matchless love, we should cry to God for more wisdom. If there was ever need for soul-stirring prayers and discourses, it is now. The end of all things is at hand. Those who pray now should pray with sincerity, under the deep moving of the Holy Spirit. O that we could see as we should the necessity of seeking the Lord with all the heart. Then we should find him. Our hearts need to be cleansed from selfishness. So much of this great evil is cherished that the Lord cannot find room to enter.*16LtMs, Ms 182, 1901, par. 8*

May God teach his people how to pray. Let the teachers in our schools and the ministers in our churches learn daily in the school of Christ. Then they will pray with earnestness and fervor, and their prayers will be heard and answered, even as were the prayers of Daniel. Then the word will be proclaimed with power.*16LtMs, Ms 182, 1901, par. 9*

Let us learn how to pray in the Spirit. Let there be no more formal prayers. Let us learn to love God with heart and soul and mind and strength, and our neighbor as ourselves. Let us read and practice the instruction contained in the *fifty-eighth chapter of Isaiah*. Then we shall offer prayers which bear the evidence of divine inditing. And such prayers will be heard and answered.*16LtMs, Ms 182, 1901, par. 10*

"Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." [*Isaiah 57:15.*]*16LtMs, Ms 182, 1901, par. 11*

To those who are planning to enter God's work as ministers, I would

say, strive with determination to be perfect in speech. Ask God to help you to accomplish this great object. When in the congregation you offer prayer, remember that you are addressing God, and that he desires you to speak so that all who are present can hear and can blend their supplications with yours. A prayer uttered so hurriedly that the words are jumbled together does the hearers no good, and is no honor to God. Let the ministers and all who offer public prayer learn to pray in such a way that God will be glorified and the hearers blessed. Let them speak slowly and distinctly and in tones loud enough to be heard by all so that the people may unite in saying Amen.<sup>16</sup>*LtMs, Ms 182, 1901, par. 12*

## Ms 183, 1901

Faithfulness in Service By Mrs. E. G. White.

NP

[Typed] Feb. 15, 1901

Previously unpublished.

“God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth in him is not condemned; but he that believeth is not condemned he hath not believed in the name of the only begotten Son of God.”  
*[John 3:16-18.]16LtMs, Ms 183, 1901, par. 1*

Life is a manifestation of God's love. It is a talent which God has committed to our care, and it is a very costly talent as viewed in the light of the sacrifice of God's Son. It is an expression of the ownership of God. We are his by creation and doubly his by redemption. We derive life from him. He is the Creator and the Source of all life. He is the Author of the higher life which he desires the beings formed in his image to live.*16LtMs, Ms 183, 1901, par. 2*

All nature is alive. Through its varied forms of life it speaks to those who have ears to hear and hearts to understand of Him who is the source of all life. Nature reveals the wonderful working of the Master-Artist.*16LtMs, Ms 183, 1901, par. 3*

Man is the highest and noblest of all God's creatures. In the beginning man was made in the image of God. God said, “Let us make man in our image, after our likeness. ... So God created man in his own image, in the image of God created he him.” *[Genesis 1:26, 27.]* He formed us for his glory and he desires us in every word and act to acknowledge this.*16LtMs, Ms 183, 1901, par. 4*

Life is to be regarded as a solemn, sacred trust. Those who have an understanding of their relation to God will carefully study the responsibilities of life, remembering that God desires human beings

to place upon themselves the estimate he has placed upon them. Individually we shall be called to give an account in the Judgment for the way in which we have treated the talent purchased for us at so great a cost. No one with reasoning ability will be excused for neglecting to return to God his own. Improve your talents by exercise. Double them by using them in God's service. As you do this, you will reveal to a world sunken in sin a character in accordance with the character of God. Those who do not live the life of Christ here below fail of reaching the mark of the prize of their high calling.*16LtMs, Ms 183, 1901, par. 5*

God has made every provision to enable us to reach the standard which he has placed before us. Christ died in order that we might be partakers of the divine nature, and thus escape the corruption that is in the world. God wants us to live on the plan of addition outlined in the *first chapter of Second Peter*. Constantly we are to press onward and upward. Our religion is to be progressive.*16LtMs, Ms 183, 1901, par. 6*

God calls for that which many refuse to give him — the highest, holiest service. He desires us to acknowledge our relationship to him, to realize that we are his. Link your life with his. Live out the high principles which he came to this earth to reveal. Accept the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:29, 30.*] When you accept this gracious invitation, you are sustained by one who has an inexhaustible supply of grace.*16LtMs, Ms 183, 1901, par. 7*

Remember that you are kept by the power of God. Give yourself to him. You need no one to tell you how to do this. God is drawing you to himself. Give up your will, your mind, your whole being, in submission to him. He is knocking at the door of your heart, waiting to enter. Will you let him in?*16LtMs, Ms 183, 1901, par. 8*

Christ has made every provision that we shall reach the ideal set before us. He left his exalted position in heaven, laying aside his royal robe and kingly crown, and clothing his divinity with humanity, that he might help those in need of help. He became poor that we might come into possession of eternal riches. He says to us,



“Whoever will come after me, let him deny himself and take up his cross and follow me.” [Mark 8:34.] These are the terms of discipleship. *16LtMs, Ms 183, 1901, par. 9*

Christ is our example. “Learn of me,” he says. [Matthew 11:29.] There are stepping stones on which we may safely plant our feet in following him. But those who enter the service of the world are not following as he leads the way. It is impossible to please God and gain the friendship of the world at the same time. Let us not bind ourselves to the world with the cords of ambition. An ambition to serve God is wholly necessary; but an ambition fed by worldly ideas will bring failure after failure. Christ has never directed us to go to the world for wisdom and success. In him we live and more and have our being, and to him we are to go for help. *16LtMs, Ms 183, 1901, par. 10*

When a physician promises to do all in his power to have the life of a sufferer, he does so on condition that the patient complies with his directions. And those who engage in the work of God must meet him, not on their ground, but on his ground. They must comply with the conditions on which he proposes to deal with his human agents. They must give cordial assent and willing obedience to his terms. *16LtMs, Ms 183, 1901, par. 11*

The prodigal was welcomed to his father's house. But in order to enjoy the privileges of a son, he must comply with the conditions of son-ship. The gospel testifies that God in his boundless love for man assumed humanity in the person of his Son. Christ has made a propitiation for the sins of the whole world. He will cooperate freely and willingly with those who will receive him as their Saviour. He is not far from anyone of us. He will gladly receive all who will renounce the favor and friendship of the world, and make him their all and in all. He calls upon us to walk in accordance with his word. He says to us, “Ye are my friends, if ye do whatsoever I command you.” [John 15:14.] Our friendship with him is measured by his dominion over us. *16LtMs, Ms 183, 1901, par. 12*

To acknowledge Christ as King, to submit to his authority, to consult his will, to make his law the rule of life our patter, to obey the stern precepts of his word, to deny self for his glory, to be willing to make

any sacrifice for his sake, this is the duty and privilege of a Christian. Christ enjoins his followers to be ready to part with all for his sake. This is contrary to human inclinations, and thus Christ tests his disciples. If he is received at all, it must be as King. If he enters the soul, it must be to reign.<sup>16</sup>*LtMs, Ms 183, 1901, par. 13*

## Ms 184, 1901

A Man of Sorrows and Acquainted with Grief By Mrs. E. G. White.

NP

[Typed] Feb. 17, 1901

Previously unpublished.

“And they came to a place which was named Gethsemane; and he saith to his disciples, sit ye here, while I shall pray. And he taketh with him Peter and James and John and began to be sore amazed and to be very heavy; and saith unto them, my soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little and fell on the ground and prayed.” [*Mark 14:32-35.*]*16LtMs, Ms 184, 1901, par. 1*

“And cometh and findeth them sleeping; and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour?” [*Verse 37.*]*16LtMs, Ms 184, 1901, par. 2*

Again the suffering Son of God left his disciples and again he prayed, pouring out the burden of his soul with strong crying and tears. His soul was filled with agony beyond the power of unaided humanity to bear and live. The sin of the world was resting upon him, pressing him down with its heavy curse. He knew how difficult it would be for man to realize the terrible sinfulness of sin. He knew how few would accept the salvation he had come to bring. He knew that the great majority of men and women would take no pleasure in the righteousness which at an infinite cost to himself he was now making it possible for them to obtain. The load of the world's guilt was upon him. Doubts in regard to his oneness with Jehovah rent his soul. He felt as if he were being separated from the Father's love.*16LtMs, Ms 184, 1901, par. 3*

In this hour of trial, Christ longed for the sympathy of his disciples. Rising from the ground, he went to them the second time, and once more found them asleep. For a moment he bent over his beloved disciples with a look of inexpressible love and pity. He was acquainted with the power of the prince of darkness, and he knew

that this foe had paralyzed their faculties, so that when they should be watching, they were fast asleep. "Watch and pray lest ye enter into temptation," he said; "The spirit truly is willing, but the flesh is weak." [*Matthew 26:41.*] *16LtMs, Ms 184, 1901, par. 4*

Once more the power of darkness pressed upon the Saviour with almost irresistible force, and giving his sleeping disciples a look of peculiar tenderness, he left them, with the earnest purpose to conquer the prince of evil, that man might be set free from the slavery of despair. *16LtMs, Ms 184, 1901, par. 5*

For the third time, the Saviour bowed himself to the earth in prayer. A strange and mysterious terror filled his soul. It is not possible for the human mind to conceive the anguish which tortured him. The Son of God, he had no sin to bear for himself. It was the sin and shame of others that he was carrying. On him was laid the iniquity of us all. In his divine sympathy, he had connected himself with humanity as the representative of the race, to be treated as a transgressor. Looking into the abyss which sin had made between earth and heaven, he had determined to bridge the gulf. In Gethsemane the sin which he was bearing rose before him in all its blackness. The peril of the race was so great that the plan of redemption seemed difficult to accomplish. This brought a great horror upon him and caused his spirit to faint. The anguish of his soul forced from his skin great drops of blood, which fell to the ground, moistening the sods of Gethsemane. *16LtMs, Ms 184, 1901, par. 6*

It was at this time that the mysterious cup trembled in Christ's hand. The destiny of a fallen world hung in the balance. Shall the Son of the infinite God drink the humiliation and agony appointed to the race? Shall the innocent suffer to save the guilty? Christ may even now put the cup from his lips, and leave man to perish under the wrath of a just God against transgression. *16LtMs, Ms 184, 1901, par. 7*

But from the lips of the Redeemer fell the words, "Not my will, but thine be done." [*Luke 22:42.*] He saw man's inability to break away from the power of sin. He saw that if he did not drink the cup of suffering, the race would perish. He would not leave them to

themselves, but would descend to the lowest depths of woe to rescue them. *16LtMs, Ms 184, 1901, par. 8*

Exhausted by the struggle, Christ fell to the earth. Where were his disciples? Why were they not there to place their hands tenderly beneath the head of their suffering Master and bathe the brow marred by unselfish sorrow? They did not know that their beloved Teacher had fainted. They were asleep. *16LtMs, Ms 184, 1901, par. 9*

Our Saviour trod the winepress alone, and of the people there was none with him. Yet he was not alone; for God was with him. *16LtMs, Ms 184, 1901, par. 10*

Who can comprehend the sacrifice God made in giving his Son up to reproach and agony? Thus he showed his measureless love for man. Angels beheld with astonishment the object of their adoration suffering for sinners. They longed to comfort him, but what could they do? It was beyond their power to alleviate such sorrow. They had never felt the weight of sin. *16LtMs, Ms 184, 1901, par. 11*

For the third time Christ came to his disciples, to find them still overcome by sleep. Looking sorrowfully and pitifully upon them, he said, "Sleep on now, and take your rest; it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners." And even while these words were on his lips he heard the footsteps of those in search of him, and rousing his disciples, he said, "Rise up, let us go; lo, he that betrayeth me is at hand." [*Mark 14:41, 42.*] The Saviour's face wore an expression of calm dignity. No trace of his recent struggle was to be seen as he stepped forth to meet his betrayer. *16LtMs, Ms 184, 1901, par. 12*

## Ms 185, 1901

Betrayed and Taken By Mrs. E. G. White.

NP

[Typed] Feb. 17, 1901

Previously unpublished.

"While he yet spake, lo, Judas, one of the twelve, came and with him a great multitude with swords and staves, from the chief priests and elders of the people." [*Matthew 26:47.*]*16LtMs, Ms 185, 1901, par. 1*

Jesus greeted the mob with the words, "Whom seek ye?" The answer came back, "Jesus of Nazareth." "I am he," Christ said calmly. [*John 18:4, 5.*] His voice was full of majesty and power. Divinity flashed through humanity. As he said, "I am he," the angel who had ministered to him in his anguish in the garden stepped in between him and the murderous throng. The people saw Christ's face glorified by a divine light, while a dove-like form overshadowed him. Their sinful hearts were filled with terror, and priests and elders, with the hardened soldiers, fell powerless to the ground.*16LtMs, Ms 185, 1901, par. 2*

Presently the angel withdrew, leaving Christ standing calm and self-possessed, surrounded by his prostrate foes. The withdrawal of the angel broke the spell. The beams of glory which for a moment had flashed round Christ's face faded away. The Roman soldiers started to their feet, which Judas and the priests gathered round Christ, as though fearful that he would escape.*16LtMs, Ms 185, 1901, par. 3*

Again Christ asks the question, "Whom seek ye?" The answer is at length given, "Jesus of Nazareth." "I have to you that am he," Christ says; "if therefore ye seek me, let these go their way." [*Verses 7, 8.*] Even in this hour of trial the Saviour's thoughts are not for himself, but for his disciples. He desires to save them from any further trial of their strength.*16LtMs, Ms 185, 1901, par. 4*

The betrayer does not forget his part. Stepping up to Christ, he

takes his hand as one would take the hand of a dear friend and with apparent affection gives his Master the kiss of betrayal.*16LtMs, Ms 185, 1901, par. 5*

“Friend, wherefore art thou come?” Christ asks in a voice tremulous with sorrow. “Betrayest thou the Son of man with a kiss?” [*Matthew 26:50; Luke 22:48.*] This touching appeal should have awakened the conscience of the deluded disciple, and broken his heart. But all sense of honor and tenderness seemed to have left Judas. Bold and defiant he stood before Christ, showing no signs of relenting. He had given himself up to the control of the enemy and now he has no power to escape from the snare.*16LtMs, Ms 185, 1901, par. 6*

The murderous throng had been surprised and awed by what they had witnessed but as they saw Judas boldly touching the person of him who they had recently seen glorified, their hardihood returned. Violently they laid hold of Jesus roughly binding the hands which had ever been employed in doing good.*16LtMs, Ms 185, 1901, par. 7*

When the disciples saw the mob lying helpless on the ground, they felt assured that their Master would not allow himself to be taken. The same power which had prostrated the mob could keep them helpless, the disciples reasoned, while Jesus escaped unharmed. When they saw that he did not deliver himself from his enemies but permitted himself to be taken, they all forsook him and fled. Christ had foreseen their desertion. In the upper chamber he had told them what they would do when he was taken. “The hour cometh,” he said, “that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.” [*John 16:32.*]*16LtMs, Ms 185, 1901, par. 8*

Christ gives himself up into the hands of the disciples, and is led away bound, while the mob follows, hurling at him all the scorn and ridicule which wicked minds can frame. The Saviour is led to Annas who has been waiting with fevered anticipation to hear of his arrest. A look of satisfaction comes over the face of the priest as he sees Jesus, securely bound, standing before him. The One who has so often unveiled the hypocrisy of the proud dignitaries is at last in their

power.16LtMs, Ms 185, 1901, par. 9



## Ms 186, 1901

The Los Angeles Camp-Meeting By Mrs. E. G. White.

NP

[Typed] Sept. 6, 1901

Previously unpublished.

We had an excellent camp-meeting at Los Angeles. The interest was good through the entire meeting. I spoke seven times, and the Lord strengthened and blessed me as I bore a message to the people. And though I frequently spoke for more than an hour, the people listened attentively, seeming eager to catch every word.<sup>16</sup>*LtMs, Ms 186, 1901, par. 1*

At this meeting the seeds of truth were sown, and if watered with earnest after-work, they will spring up to bear fruit. I have faith to believe that many to whom in the past the world has been everything will realize that eternity demands all their attention. As the Holy Spirit impresses minds, presenting glimpses of another and a better country and a city whose builder and maker is God, things that have been afar off will be brought nigh. From longing, unsatisfied minds will come the question, "What shall I do to inherit eternal life?" [*Luke 18:18.*] And the loving Redeemer, who gave his life as a propitiation for sin, will respond, "A new heart will I give you." [*Ezekiel 36:26.*] A new life, inspired by Christ, will begin. As the divine power of truth is seen, new thoughts will be awakened.<sup>16</sup>*LtMs, Ms 186, 1901, par. 2*

During a camp-meeting many are convinced that they have listened to the truth as it is in Jesus. The conviction of the Spirit is strong upon them. The truth works to break the spell of the enemy of righteousness. But all the power of heaven cannot change the heart unless man himself acts his part, working in harmony with God. A thousand times more conviction would not save the soul from the power of Satan unless man chooses Christ as his leader.<sup>16</sup>*LtMs, Ms 186, 1901, par. 3*

Angels are constantly giving the invitation, "Come, for all things are

now ready" [*Luke 14:17*]; but they are not commissioned to force men to accept it. God earnestly desires all to accept this invitation. But he uses no force. He leaves man to choose for himself. Compassion and pardon await the repentant sinner. God stands ready to forgive when the heart is opened to the divine influence of his grace; but this grace is not and cannot be a substitute for repentance and confession. Grace and light can never convert the soul unless the human agent places his will on the right of right. *16LtMs, Ms 186, 1901, par. 4*

The choice for Christ is made before the whole universe, before the angels who delight to serve God and the angels who rebelled against his authority. Man's act in making this choice breaks the spell which has bound him to those who rebelled in the heavenly courts. The convicted soul turns to the Stronghold, and God says, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5*.] *16LtMs, Ms 186, 1901, par. 5*

This is the part the human agent must act. God has laid down the conditions. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [*Philippians 2:12, 13*.] *16LtMs, Ms 186, 1901, par. 6*

The hardest hour of battle is the hour of resolve, when with firm, decided purpose the world is renounced and Christ is chosen. With anxious thought the mind weighs the possibilities and probabilities. Those who choose Christ step from under the black banner of Satan, and angels welcome them as they take their stand under the bloodstained banner of Prince Emmanuel. Then begins in the soul a great moral revival, a revival shown by a reformation of thoughts, words, and actions. A spiritual revolution takes place; a soul is saved from death; and there is great joy in heaven. *16LtMs, Ms 186, 1901, par. 7*

"Sing, ... O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem. Fear thou not; and to Zion, let not thine hands be slack. The Lord thy God in the midst of thee is

mighty; he will save; he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." [Zephaniah 3:14-17.] *16LtMs, Ms 186, 1901, par. 8*

Much depends on the work done after a camp-meeting. During the meeting many convicted by the spirit may be filled with a desire to begin the Christian life; but unless there is constant watchfulness on the part of the workers who remain to follow up the interest, the good impressions made on the minds of the people will become indistinct. The enemy, full of subtle reasoning, will take advantage of every failure on the part of God's workers to watch for souls as they that must give an account. *16LtMs, Ms 186, 1901, par. 9*

Earnest efforts must be made to lead men and women to place themselves on the Saviour's side. In this work there is need of divine help and untiring vigilance. No one is to sleep at his post of duty. Every capability must be put to use to win for Christ a victory against the power of darkness. *16LtMs, Ms 186, 1901, par. 10*

The voice of duty is the voice of God. The gospel demands from Christian's unreserved consecration of soul and body. The Lord claims the highest service which a human being, aided by divine grace, can offer. In childhood, youth, and age, human beings of every rank, high and low, rich and poor, belong to God. They are to withhold nothing from him. Each one is to stand at his post of duty in the great enterprises of saving souls. *16LtMs, Ms 186, 1901, par. 11*

Those who present the truth are to enter into no controversy. They are to speak the gospel with such faith and earnestness that an interest will be awakened in present truth. By the words they speak, the prayers they offer, the influence they exert, they are to sow seeds which will bear fruit to the glory of God. There is to be no wavering. The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ. *16LtMs, Ms 186, 1901, par. 12*

After a camp-meeting it may sometimes be difficult to hold the principal speaker for several weeks, to develop the interest awakened. It may be expensive to retain the ground and to keep a

sufficient number of family tents standing to maintain the appearance of a camp-meeting. It may be expensive to retain the ground and keep a sufficient number of family tents standing to maintain the appearance of a camp-meeting. It may be at a sacrifice that several families remain on the ground to assist the ministers and Bible workers in visiting the people at their homes, telling of the blessings received at the meetings and inviting them to come. But the results will justify the effort. It is by such earnest and energetic efforts as these that some of our camp-meetings have been instrumental in raising up strong, working churches.<sup>16</sup>*LtMs, Ms 186, 1901, par. 13*

## Ms 187, 1901

The Physician's Opportunities and Privileges By Mrs. E. G. White.

NP

[Typed] Oct. 6, 1901

Previously unpublished.

In every sense of the word the Christian physician is to be an evangelist. He is to have a remedy for the sin-sick soul as well as for the diseased body. By faith in Christ he is to be to the sick a messenger of mercy. As he uses the simple remedies which God has provided for the relief of physical suffering, he is to speak of Christ's power to heal the maladies of the soul.*16LtMs, Ms 187, 1901, par. 1*

In their work of dealing with disease and death, physicians are in danger of losing sight of the solemn realities regarding the future of the soul. In their earnest, feverish anxiety to avert the peril of the body, they are in danger of forgetting the peril of the soul. Physicians, be on your guard; for at the judgment seat of Christ, you must meet those at whose deathbed you now stand.*16LtMs, Ms 187, 1901, par. 2*

If anyone should live in close communion with the Saviour, it is the physician, because the sick and suffering with whom they deal need the help which Christ alone can give. They need prayers indicted by his Spirit. The afflicted one leaves himself to the wisdom and mercy of the physicians, whose skill and faithfulness may be his only hope. Let the physician, then, be a faithful steward of the grace of God, a guardian of the soul as well as of the body.*16LtMs, Ms 187, 1901, par. 3*

The physician, who has received wisdom from above, who knows that Christ is his personal Saviour, because he has himself been led to the Refuge, knows how to deal with the trembling, guilty, sin-sick souls who turn to him for help. He can respond to the inquiry, "What must I do to be saved?" [*Acts 16:30.*] He can tell the story of the Redeemer's love. He can speak savingly of the power of

repentance and faith in Christ. As he stands by the bedside of the sick, striving to speak words that will be helpful to the sufferer, the Lord will work with him and through him. As the mind of the sufferer is fastened on the mighty Healer, he understands what it means to have the peace of Christ; and the melody of spiritual health and joy is used as the helping hand of God in restoring the health of the body.*16LtMs, Ms 187, 1901, par. 4*

The physician has precious opportunities of impressing minds with the soul's great need. He is to bring from the treasure-house of the heart things new and old, speaking here and there the words of comfort and instruction that are longed for and expected. The failure to speak these words will cause much disappointment. And not only should the physician give instruction from the word of God, line upon line, precept upon precept; he should moisten this instruction with his tears and make it strong with his prayers, that souls may be saved from death.*16LtMs, Ms 187, 1901, par. 5*

The solemn scenes of the deathbed require the physician to be as far as possible removed from the secular duties which others can perform. The mind of the physician should be continually under the influence of the Spirit of God, that he may be able to speak in season the words that will awaken faith. No unnecessary burdens should be laid on him. He should be released from all cares not essential for him to bear that he may have time to become acquainted with the spiritual needs of his patients. Constantly he is to sow the seeds of truth, not presenting doctrinal subjects, but speaking of the love of the sin-pardoning Saviour.*16LtMs, Ms 187, 1901, par. 6*

No word of creed or controversy is to be spoken at the bedside of the dying. Point to the Saviour who is willing to receive all who come to him in faith. There are those who have a genuine sickbed repentance. All should be done that can be done for the spiritual welfare of the dying, with a keen sense of what is appropriate when a soul is hovering between life and death.*16LtMs, Ms 187, 1901, par. 7*

The physician should never lead his patients to fix their attention on him. He is to teach them to grasp with the trembling hand of faith

the outstretched hand of the Saviour. Then the mind will be illuminated with the light radiating from the Sun of Righteousness. What physicians attempt to do, Christ did in deed and in truth. They try to save life. He is life itself. *16LtMs, Ms 187, 1901, par. 8*

The physician's effort to lead the minds of his patients to healthy action must be free from all human enchantment. It must not grovel to humanity, but soar aloft to the spiritual, taking hold of the things of eternity. *16LtMs, Ms 187, 1901, par. 9*

When it is possible, the physician should occasionally have a season of rest, escaping from the heavy pressure upon him. The work of a sensitive evangelist-physician is a tax upon his strength of which others know little. *16LtMs, Ms 187, 1901, par. 10*

Great wisdom should be shown in regard to criticizing the physician; for criticism places an unnecessary burden on his mind. He has heavy cares and he needs the sympathy of those connected with him in the work. He is to be sustained by prayer. The realization that he is appreciated will give him hope and courage. *16LtMs, Ms 187, 1901, par. 11*

The intelligent Christian physician has an increasing realization of the connection between sin and disease. He is constantly striving to perfect his knowledge of the relation between cause and effect. He sees the necessity of thoroughly educating and training those who are taking the nurses' course. He will teach them to be strictly temperate in all things, because carelessness in regard to the laws of health—the cause of most of the disease in our world—is inexcusable in those set apart to minister to others and teach them how to live. A failure to give the living machinery proper care is an insult to the Creator. *16LtMs, Ms 187, 1901, par. 12*

There are divinely-appointed rules which, if observed, will keep human beings from disease and premature death. When a physician sees that the ailment which has taken hold of the body is the result of improper eating and drinking, yet neglects to tell the patient that his suffering is caused by a wrong course of action, he is doing the human brotherhood an injury. Present the matter tenderly, but never keep silent as to the cause of the affliction. *16LtMs, Ms 187, 1901, par. 13*

Drunkards, maniacs, those who are given over to licentiousness, all appeal to the physician to declare clearly and distinctly that suffering is the consequence of sin. How can we know these things, and not be more decidedly in earnest in striving to counteract the cause which produces the effect? Seeing the continual conflict with pain, constantly laboring to alleviate suffering, can our physicians hold their peace? Can they refrain from lifting the voice in warning? Are they benevolent and merciful if they neglect to prescribe strict temperance as a remedy for disease?<sup>16</sup>*LtMs, Ms 187, 1901, par. 14*

Physicians, study the warning which Paul gave to the Romans: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye conformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” [*Romans 12:1, 2.*]<sup>16</sup>*LtMs, Ms 187, 1901, par. 15*



## Ms 188, 1901

Glorifying God By Mrs. E. G. White

NP

[Typed] Dec. 22, 1901

Previously unpublished.

In our Sanitariums men and women are to be taught how to live in harmony with God's plan. In these institutions God is to be made first, and last, and best in everything. The workers are to be inspired by holy motives.*16LtMs, Ms 188, 1901, par. 1*

The Lord will bless the institution in which right principles are maintained. He will impress minds, leading men and women to see that he is the moving power. From an institution thus controlled and honored by God, there goes forth a powerful influence for good, an influence that bears witness to the abiding presence of God. Just so long as the workers cooperate with God, they cannot meet with failure.*16LtMs, Ms 188, 1901, par. 2*

I am pained as I see some working on principles that God cannot sanction. Truth and righteousness are being corrupted, and that by men in the service of God. These men are depending, not upon the power of God, but upon human effort. Into their work they are bringing presumption and human wisdom.*16LtMs, Ms 188, 1901, par. 3*

To those who are following these lines God says, "Stop and consider. You are not working in harmony with me. Your spirit is not one with my spirit."*16LtMs, Ms 188, 1901, par. 4*

Our physicians should keep close watch over word and action. They have pledged themselves to come out from the world and be separate. Having accepted Christ as their leader, they are to live a new life, — a life that bears no stamp of worldliness. The idea that outward show gives influence must be purged from the life of a physician before he can fill, acceptably to God, his place as a messenger of peace and hope to the needy and suffering.*16LtMs,*

Those who shape their course of action so as to obtain worldly recognition, who allow worldly ideas to mould the mind and control the actions, cannot gain true success. They may think they succeed; but something is lacking. The perception that should be quick to see evil is blunted by the homage paid to worldly influence. To those who know not the divine requirements, the outward life of such a one may seem to be a success, but in the records of heaven are written the words, weighed in the balances, and found wanting. *16LtMs, Ms 188, 1901, par. 6*

He who thinks that success depends on laying aside the yoke of Christ, and putting on the yoke of the world, will fail entirely of gaining success. Christ declares, "Without me ye can do nothing." [*John 15:5.*] *16LtMs, Ms 188, 1901, par. 7*

There is danger that as our people become stronger and more established, the truth for this time will not be made sufficiently prominent. Some who occupy responsible positions are in danger of leading away from the very work for which these institutions were established; in danger of exerting an influence in favor of self-gratification, fashion, and display. A more sanctified intelligence would lead where God is leading—to self-denial and self-sacrifice. *16LtMs, Ms 188, 1901, par. 8*

To those who fill positions I trust in God's work I would say, "Remember that day by day you are fashioning your destiny for eternity. Your future will be just what you now make it. Your education and opinions may need modification. Do thorough work in self-examination. Be sure that you are forming right habits; for when once formed, habits are all-powerful. Every pursuit in which you engage, every line of study you take up, should be of a character to prepare you for entrance to the higher school above." *16LtMs, Ms 188, 1901, par. 9*

A higher standard must be reached by those in God's work. The Lord cannot cooperate with one whose influence is un-Christ-like. He is not pleased with the spirit and principles that some are cherishing. There is need of a reformation, need of a better understanding in regard to what constitutes service to God. He

desires us to do a work into which not a particle of selfishness is brought. But the lives of many in his service are not what he desires them to be, and those who are striving to carry out in his labor is made very trying by the influences exerted to hinder them. *16LtMs, Ms 188, 1901, par. 10*

Never can any human being attain perfection unless he makes the law of God his standard. God desires us day by day to look at ourselves in the divine mirror, that we may see and correct our mistakes. I say to all: Study the word of God. Look at yourselves in his great mirror. Do not go away and forget the defects there revealed. Strive for perfection. At any cost obey the holy authority. As you do your part, you will be led upward and onward. "Work out your own salvation with fear and trembling. For it is God which worketh into you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] When the word of God is carefully and prayerfully studied, bright light shines on the pathway, guiding the feet heavenward. *16LtMs, Ms 188, 1901, par. 11*

The Lord desires an uplifting, ennobling work to be done in every institution established by his people. Obstacles will be met, but they are to be surmounted. Each step of advance means so much more ground won from the dominion of the enemy and made tributary to Christ. Each step of advance is a step nearer the time when sin shall no longer triumph, when heaven's principles shall bear sway. *16LtMs, Ms 188, 1901, par. 12*

As the standard of reform is uplifted, God cooperates with those who are trying to give truth to the world. By their work, many minds are led to investigate, and are awed by the wonderful revelation made to them. Many who in the past have not known God or Jesus Christ will thus be led to a knowledge of the truth. As they receive the heavenly treasure, their hearts swell with gratitude and praise. They become light-bearers, going forth to impart to others that which they have received from God. In our health institutions many are to find the precious jewels of truth, discovering in God's word that which satisfies every need of the soul. *16LtMs, Ms 188, 1901, par. 13*

By the covenant of grace those who are baptized become members

of the royal family. If they maintain their integrity, they will be as salt that has not lost its savor, — a preserving influence in the world. *16LtMs, Ms 188, 1901, par. 14*

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” [*Colossians 3:1-4.*] *16LtMs, Ms 188, 1901, par. 15*

## Ms 189, 1901

Diary/Regarding St. Helena Sanitarium

[St. Helena, California]

Circa September 22, 1901

Previously unpublished.

I am so thankful to the Lord for His great goodness and compassion and love for His children. What would we do without a Saviour! I know that the Lord will receive every soul who repents. He will strengthen and bless His medical missionaries in our sanitariums if they will be worked by His Holy Spirit. I am so anxious for them to accomplish the very work appointed them of God.*16LtMs, Ms 189, 1901, par. 1*

Not one of you need fail nor be discouraged. I hope the time will come when in these important sanitariums a fully competent man and his wife will be appointed to stand as managers. Then the care and burden of responsibility would be lessened, because they would carry a large portion of the perplexities that physicians should not be compelled to bear. [The physician] has all in his professional line that he ought to carry.*16LtMs, Ms 189, 1901, par. 2*

We certainly ought to have this class of woman to help, to be as a mother in an institution. Why cannot we find them? You so much need competent women who understand, and by experience understand still more and more, because the Lord is giving wisdom and knowledge as she walks in the way of the Lord as God's helping hand to carry out His purposes.*16LtMs, Ms 189, 1901, par. 3*

I have wished so much that you had a good physician to stand by your side and less burden came upon you.*16LtMs, Ms 189, 1901, par. 4*

We have been carrying a great burden here. This sanitarium [St. Helena Sanitarium] is not that which it should be. We have been laboring to have changes take place, and Dr. Sanderson is no

longer connected with the sanitarium. We know the doctor has excellent qualities. If he had an eye single to the glory of God, he could see and sense the things needed to be done and [could] take right hold in a firm, manly way, and do these things. Then he would have courage in the Lord to not only see the changes [needed] in reformatory lines but do them. I am glad Dr. Place is in the institution in Boulder. They need him, and Dr. Place needs the keeping, sanctifying power of God. Only consider that you are all physicians and helpers working under the supervision of the greatest Medical Missionary Teacher the world has ever known. He is by the side of every one in service and will hold your hand under His own hand in your operations. *16LtMs, Ms 189, 1901, par. 5*

It is evening now. I spoke in the chapel at the sanitarium. [See *Ms 102, 1901*.] The house is always full, and as I tried to bear my testimony in regard to what we could do in cooperating with God, I hoped they would understand all [that is involved in] Satan's plan in throwing off the restraint of God's law and the Lord's plan of testing the character of His blood-bought heritage, giving them another trial. The sanitarium physicians and workers are to prove God's method of discipline, order, and obedience to the law of God and [not] Satan's new order of doing away with the law of Jehovah. Look at the showing of the two orders. See what a state our world is in because they do not keep the law of God! All this lawless work started with Satan. What did God give His law to all created intelligences for? To preserve them alive in practicing the laws God has instituted to prevent all this war and sin and strife, all this oppression, all this murder and thefts, and robbery and crime. I have no question as to whose side I would be on. The side of Christ is my choice. To stand under His bloodstained banner is the greatest honor that any human being can obtain. *16LtMs, Ms 189, 1901, par. 6*

I consider that our sanitariums should be model institutions of medical missionary work. When we shall consider what Christ has done for us, we should praise Him with heart and soul and voice. The Christian medical missionary is God's helping hand, and all in the sanitarium need to be men who feel their need of the power of the Great Physician to stand by their side and guide their hand. The great compassion of Christ is drawn out to His obedient,

commandment-keeping people of God.*16LtMs, Ms 189, 1901, par. 7*

At what price shall we estimate His infinite love and rich grace? As we take in the subject, we realize there can be no measurement of the service He has given the guilty, fallen human race. And yet He says, "Come unto Me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find," by your experience, the rest you desire. "For my yoke is easy and my burden is light." [*Matthew 11:28-30.*]*16LtMs, Ms 189, 1901, par. 8*

The Lord would have every sanitarium to be an expression of the character of Jesus Christ. He would have the sick educated how to find Christ and how to depend on Him—the Lifegiver, the great Healer. Make the Lord your dependence, your Alpha and Omega. Oh, we must be so much one with Christ that the blessedness of implicit obedience will be our joy under all circumstances. The first duty for each is to learn the will of God and next to do it. What are our marching orders? Go ye forth into all the world and preach the Gospel to every creature. Those who are helpers, nurses, and physicians in our sanitarium [are to] obey the orders of God. The blessedness we may learn of consecrating all our God-given abilities to Jesus Christ!*16LtMs, Ms 189, 1901, par. 9*

## Ms 190, 1901

Diary Thoughts on 1 Timothy 2 and 3

[Los Angeles, California]

Friday, August 16, 1901

Previously unpublished.

Spoke in the tent at Los Angeles to a large audience in regard to the duty of parents to their children. I spoke one hour Friday morning at quarter before six. I could but urge on the parents the necessity of the education of their children, for this is the very foundation stone for the building of the character. This is the great, important work for the parents in their home life. In no way can this work be neglected. The Holy Spirit [speaks] in warnings and reproof. [See] *2 Timothy 4:1-8*. There is the plan of God, the ministry of His Word. Study His Word with prayerful diligence. Show your consecration to God's Word. Obedience, virtue, prudence, and piety are to be presented from the Scriptures as the obligation of every human being. Each has an accountability to God. This needs to be urged upon the consciences of men. *16LtMs, Ms 190, 1901, par. 1*

“Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus.” *1 Timothy 2:4, 5*. This is an all-important point, that all human agencies, in the church and in families, are to receive that education which will lead every member of the church to study the Scriptures for themselves, that they may not dishonor God by looking to human agencies to stand between them and God. “Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher (minister), and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” *Verses 6-10. 16LtMs, Ms*



“This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)” *1 Timothy 3:1-5*. Here is an important subject which needs careful study. “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without”—those not of our faith. *Verses 6, 7*. “Likewise must the deacons be grave, not doubletongued,”—men who speak fair words to your face and criticize and speak disparagingly of you when not in your presence. There are many of these. They do not have that faith that works by love and purifies the soul. Selfishness and self-confidence have deceived them. “Not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved.” *Verses 8-10*. If they are faithful in their Christian duties in less responsible positions, then they will be faithful in the larger and more responsible positions. After they have given evidence that they do fear God and that they are constantly walking in humility and love of the truth, then they may be where they are willing to be counseled and bear higher responsibilities, which qualify them for the “office of a deacon, being found blameless.” *Verse 10*. In this trial and proof of God, by showing faithfulness in the smaller duties, they are better prepared for the increased obligation as deacons of the churches. *16LtMs, Ms 190, 1901, par. 3*

Now all these specifications are made to reveal the process of education, beginning with the home training, of those who are to be entrusted with the grave responsibilities of every office connected with the church. Those who show a remiss experience in the responsible duties in the home life will reveal the same defective character in the management of the church duties. *16LtMs, Ms 190, 1901, par. 4*

“Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” *1 Timothy 3:11-13*. Here we have the character of a gospel minister. Timothy was an evangelist, and he was to instruct those newly come to the faith in all practical godliness. Here is the sum and substance of the sacredness of the work and service of God. There has been altogether too little regard to the instruction given to those who are placed in responsible positions. Wherever there are men who are placed in positions of stewardship in the church, or in any of our offices of publication, or in the educating of students in our schools this, the Word of God, is to be ever brought to bear upon every individual worker, that all these precautions shall be vigilantly kept in mind—what is expected in the character of one who labors in word and doctrine. *16LtMs, Ms 190, 1901, par. 5*

Timothy had been so earnest a learner of Paul that he was to take charge of the church and call their attention to the words of Paul and keep them before their minds and set them in order. Men who were evangelists were appointed to labor with the churches, for the office of a bishop was one that required the men in special office to have a fitness for the work, which required diligence, consecration, and faithfulness in the home life. If this was defective, [then] their children were not educated and trained to understand they have a part to act—a cheerful part—in ministering according to their ability in connection with their parents, to act as if they were a part of the great firm. [With] all the cautions given [we] are to be constantly striving for a more perfect character, for the preparation for the higher school in heaven. *16LtMs, Ms 190, 1901, par. 6*

\*\*\*\*\*

## **Regarding Dr. Kellogg and the Need to Harmonize**

Los Angeles, [California]

August 17, 1901

We had a large audience—the large tent crowded full. I spoke from

*Isaiah 58*; and what a chapter of reproof, of correction in righteousness, of plainly marking out the way of the Lord! [It] is not merely profession and zeal in a false faith, but it is practical godliness. It is Bible religion. It is doing justice and mercy and ever elevating the purest principles of the kingdom of God.<sup>16LtMs, Ms 190, 1901, par. 7</sup>

The greatest glory J. H. Kellogg can bring to God is to read, and that attentively, the *78th Psalm*. Had you honored God in the place of branching out in consulting lawyers? God has been greatly displeased with your going to the god of Ekron to inquire, [by] your consulting lawyers. You have given a wrong example in leaning on the arm of the law rather than coming in harmony with the church. Read [text missing]. This was composed into song, and as they were marching in the wilderness they were to keep time in step as they journeyed. The Lord would have you unite more than you have done with ministers of the gospel. And He would have ministers of the gospel change their attitude toward Dr. Kellogg; for some ministers have blocked the way of health reform and the Lord has not, neither will He, vindicate the course of the ministers or members of the church in giving to the world a testimony of division on the subject of health reform. God demands you to come together, harmonize, come into line. The work you have undertaken in various lines is not your work. He never appointed that as your work. All these written documents, drawn up and supposed to be a means of uniting, has worked the opposite of what God designed it should be. The spirituality of His law and commandments, of that which should be brought into the Sanitarium, is a sort of strange thing. All these things were making this food question a commercial enterprise. Better, far better, had the Sanitarium stood on the true principles of health reform. Unless you are converted, you will give up point after point of present truth.<sup>16LtMs, Ms 190, 1901, par. 8</sup>

## Ms 191, 1901

Diary/Regarding President McKinley's Widow

NP

[Late September] 1901

This manuscript is published in entirety in *WM 338-339*.

I am not able to sleep past two o'clock a.m. I am often awakened at one o'clock at night with my heart drawn out in tender sympathy for the bereaved wife of President McKinley. One is taken and the other left. The strong one upon whose large affections she could ever lean [is not]. While [he was] in health, fulfilling the duties of his office, an apparently friendly hand was extended, which President McKinley was ready to grasp. That Judas hand held a pistol and shot the President. Amid scenes of pleasant life and enjoyment came sorrow and sadness and suffering and woe. How could he do this terrible murderous action? *16LtMs, Ms 191, 1901, par. 1*

My heart is in deep sympathy for the one who is left. I have been repeating over and over, Oh, how short come all words of human sympathy. There are thousands that would speak words to relieve, if possible, the breaking heart, but they do not understand how feeble are words to comfort the bereaved one, who in her feebleness ever found in her husband a human heart, full of tenderness and compassion and love. The strong human arm, upon which the frail, suffering wife leaned, is not. *16LtMs, Ms 191, 1901, par. 2*

I wish not that our sister should have less regret and less love for the faithful husband, but that she should now look to her best Friend, One whose love has been expressed to her all her life long. I would speak to her [the words of] *Isaiah 61:1-3*: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto

them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord.”<sup>16</sup>*LtMs, Ms 191, 1901, par. 3*

## Ms 192, 1901

### Diary Fragments

NP

1901

Previously unpublished.

I am unable to sleep this morning. I am deeply moved to have the things presented to me, as they are constantly. So many are seeking for the largest place. The best place for each of us is the place which is the fittest for us to do service to God—not the largest place prepared that someone has had to wrestle [for] with difficulties. These will become the best workers.<sup>16</sup>*LtMs, Ms 192, 1901, par. 1*

We have only a little time to form characters perfectly free from every vestige of selfishness. Christ lived not to please Himself. He was in a world of His own creating, yet He had not where to lay His head. “He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” [*Romans 8:32.*] What words shall I use that will arouse individual members of the church to become one with Christ.<sup>16</sup>*LtMs, Ms 192, 1901, par. 2*

\*\*\*\*\*

There are things I must copy from letters written. John gives the description of the personal presence of Jesus Christ. “And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou has seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.” [*Revelation 1:17-20.*]<sup>16</sup>*LtMs, Ms 192, 1901, par. 3*

The churches are represented by the golden lamps. They hold the treasure of the oil and disperse the light. A lamp in itself is not light, it is the instrument, the vessel, from which light is to be dispersed. It must receive both oil and fire before it can shine forth. A church of itself has not grace, the fire, of God's love or His glory. All is wholly dependent upon Christ, the Source of all light. Receiving from Christ the golden treasure of oil and the fire, it can shine forth in distinct rays amid the moral darkness. The Lord's messengers have a message to bear, which is the golden oil of sacred truth, and if these messengers first receive the oil as is represented in *Zechariah 4*, they will present the truth with all fervency, to make it appear in its importance. *16LtMs, Ms 192, 1901, par. 4*

The explanation is given: "And (the angel) said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which re upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? ... Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." [*Verses 2-6.*] [Read also] *verses 7-9.16LtMs, Ms 192, 1901, par. 5*

"For who hath despised the day of small things? for they shall rejoice , and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." [*Verse 10.*] [Read also] *verse 11.16LtMs, Ms 192, 1901, par. 6*

"And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? ... Then said he, These are the two anointed ones, that stand by the Lord of the whole earth" [*verses 12-14.*]. *16LtMs, Ms 192, 1901, par. 7*

My brethren who have the truth for these last days, bear in mind the words of the apostle Paul to Timothy in *2 Timothy [4:]1-4*. Whether the times be favorable or adverse, wherever there is an opportunity,

press in; and when there is no opening, use every means possible to make one. Present the truth. The judge standeth before the door. Sinners are all around you. Speak to them the Word of God. Lose not a chance, [miss] no opportunity to let the light of heaven shine through the human instrument. If the opportunity does not come to you, make your opportunity. Every soul is precious. *16LtMs, Ms 192, 1901, par. 8*

We need to understand the whole description given by the apostle and benefit by the warnings given. Now, just now in 1901, how careful should the church be that they have the light and the oil, which God alone can give, to burn, to send forth divine truth and knowledge of what is truth. We have a message to bear to the fallen churches. Those who know the truth are to bear to them the Word of the Lord, for many precious souls are in the churches. Every way possible should be improved to flash Bible light before the people. For Christ's sake, sow beside all waters, for you know not what shall prosper, this or that. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." They will run for teachers to oppose the present Bible truth with their endless theories. "And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [*Verses 3-5.*] *16LtMs, Ms 192, 1901, par. 9*

Preach Christ crucified for the sins of a whole world. This is the work to be done now. What was the message of God to our world? Angels from heaven were sent at the birth Christ. What was the word brought from the heavenly courts? "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." [*Luke 2:10, 11.*] Now our message is to the churches, just as far as [it is] possible to reach them. Do not denounce, do not condemn and judge, for this will close the door to many hearts; but present Christ the sinless Savior. Make the very best impression possible. Dispense light. *16LtMs, Ms 192, 1901, par. 10*

The quickening influence of the Holy Spirit is to convert souls. The Lord Jesus wants evangelists, ministers, and teachers to let His



light shine through them, clearly and strongly. Let not one word of censure or of a denunciatory character barricade your way. Many church members are living according to the best light they have, and they are to be approached as Christians. God has His oil and His fire for you to use, not your own human inventions. All who have been converted to the truth are to seek in some way to be the Lord's messenger to convert others. Satan's wrath will be kindled, but let no words be spoken by the messengers to create a prejudice so that they will not hear and will prevent others from hearing.<sup>16</sup>*LtMs, Ms 192, 1901, par. 11*

## Ms 193, 1901

The St. Helena Sanitarium

NP

January 15, 1901

Previously unpublished.

I awake this morning at one o'clock a.m. I tried to sleep, but could not and finally at three o'clock dressed and commenced to write to relieve my mind. What has kept me awake at this early hour? In my dreams we were in a meeting of what could be done for the health retreat. One of authority seemed to be listening to the propositions to purchase more land, and some things were introduced in reference to the managing force at the Sanitarium.<sup>16</sup>*LtMs, Ms 193, 1901, par. 1*

A physician was presented as one who could serve in more ways than in one capacity. Then said the One who seemed to be considering questions and propositions, "Should you place another one on the paying list who has not proved himself as capable of exceeding any you [now] have? It will not be wise to add to your paying list until you have managing capabilities that can handle the responsibilities. There are those who would do them best, but they have not the qualifications in wise, far-discerning capabilities to know what needs to be done to produce as well as consume. There needs [to be] experienced judgment to devise and plan, and execute as well, in order to carry things successfully and reveal producers above consumers of means. There are to be revealed as managers men [who are] deep thinkers, [who] have large perception and power to arrange and execute. Until this is brought about, all the additional help that will be added will be consumers and not producers. There needs [to be] men with deep religious experience who shall make it a special study to elevate the spiritual above everything that has been hitherto."<sup>16</sup>*LtMs, Ms 193, 1901, par. 2*

The Sanitarium has been a crippled institution nearly all its existence because of defective capabilities to manage. There needs

[to be] less expense in various lines, [such as, the] maintenance of horses that are consumers and not producers. The extra [expense] in horse flesh requiring care needs to be invested in the accomplishments of the Sanitarium to make it convenient and more comfortable in facilities to accommodate the sick. The cellar-like rooms without the sunlight and depending on lamplight in the daytime is an injury to all who shall serve in them. The expense is to human life and in the appearance made, detracting from the influence the institution should have. The extra shanties and tents are decidedly objectionable to the appearance, and are no special advantage unless everything like the objectionable outward appearance are removed. The Sanitarium does not in healthful appearance correspond with the name. It is not the greatest need to purchase more land. *16LtMs, Ms 193, 1901, par. 3*

The Lord calls for deeper spirituality; not outside show, but deep, inward piety. There must be more capabilities brought in and a more thorough, equipped, working force. The love of God is to be made prominent in the working force. Capabilities must be changed. [There must be] new qualities, new energies, and minds that can look beneath the surface before there will be light and strength and carrying things as God would have them carried. *16LtMs, Ms 193, 1901, par. 4*

The Sanitarium is to accomplish a work not only acting as a hospital, but as instrumental in communicating the knowledge of the truth. There is to be a company of faithful workers as physicians of the soul, where the weary and heavy-laden souls are to find rest. [Read] *Matthew 13:33*. The leaven introduced in the meal is something brought and placed in the meal. It is not a natural product of the meal, or any part of the meal itself. The leaven represents divine grace, which is something we cannot create, but altogether a heavenly production. The introduction of the principles occasions a gathering to itself, which is a life contest. The leaven in the meal is an active, working element; the grace of God is a living, working element to absorb. The grace of truth in the heart works by faith and love in the patience of hope; it purifies and vivifies the whole mass. This very working agency is needed to convince the poor, sin-sick souls that shall come to the Sanitarium that they need a Saviour. Their repentance of sins brings pardon and hope. "What

carefulness it wrought in you, ... yea what zeal.” [2 *Corinthians* 7:11.] *16LtMs, Ms 193, 1901, par. 5*

The leaven is assimilating; it has a converting power. The leaven does not destroy the substance it works upon, but changes the quality through communication of the leaven. The Lord would have the Sanitarium [to be] a place where the truth shall act as the leaven. The principles of truth received have their transforming power on the character. It is the same man physically as before, but he has become a new man in Christ Jesus. The divine truth has leavened the man, the holy heavenly nature of truth so converted the agency that there is a new man. *16LtMs, Ms 193, 1901, par. 6*

The operation of leaven is gradual. The leaven of truth is renewed day by day and there is a following on to know the Lord until “his going forth is prepared as the morning.” [*Hosea* 6:3.] The God of all grace hath shined in his heart. There is a going on from strength to a greater strength. *16LtMs, Ms 193, 1901, par. 7*

The influence of the leaven is dispersed; it affects the whole man—in the family, in the church, in all his business relations. Whether he eats or drinks or whatever he does, he does all to the glory of God. The leaven of truth has its sanctifying influence upon the physical, mental, and moral powers. It will perfect the entire man, sanctifying soul, body, and spirit. *16LtMs, Ms 193, 1901, par. 8*

## Ms 194, 1901

### Words of Warning

NP

January 13, 1901 [typed]

Previously unpublished.

Satan is a diligent student of the Scriptures. He understands what is symbolized by the Jewish service. He sees that the day of atonement has a bearing on his life; that the scapegoat chosen to bear the sins of the people represents himself; that he must bear the sins of all who come to Jesus; and that those who continue in transgression must bear their own sins. *16LtMs, Ms 194, 1901, par. 1*

Satan calls his angels together, and a council is held. The great day of judgment is soon to come. It is right upon them. But God will not punish transgressors until the world has been warned. The message of the third angel is to be proclaimed. What course shall be pursued to hinder the proclamation of this message from going to the world? Satan sees that he must make the most of the present opportunity. His time is very short. He must make a grand rally of his followers against Christ. *16LtMs, Ms 194, 1901, par. 2*

From the time of his expulsion from heaven, Satan directed his efforts against the law of God. He heaped upon it the rubbish of tradition and prejudice. But in 1844 God directed the eyes of his people to the sanctuary, and the first angel's message was proclaimed. Satan saw that this work must not go forward unhindered, or the world would soon be warned. He said, "This must not be. If we cannot do something to hinder the advancement of this work, the knowledge of the binding claims of God's law will go speedily to the world. A vast army will be raised up for the Lord, to enter the dark places of the earth. Our rule will come to an end. The sins of those who accept Christ will be laid upon us." *16LtMs, Ms 194, 1901, par. 3*

Satan went forth as a deceiver, to put a lying spirit in the mouth of

his prophets. He accomplished that which he purposed. Taking advantage of the disappointment of 1844, he shook the faith of the believers in Christ's coming. He threw them off the track, blinding their understanding in regard to the sanctuary question, which, if properly understood, would have established their faith in the prophecies. Unbelief came in. Many gave up the faith. Some remained in confusion and perplexity, not knowing what to believe as truth. Had they been able to see the temple of God opened in heaven, their faith would have been established and strengthened. Love and harmony would have prevailed.<sup>16</sup>*LtMs, Ms 194, 1901, par. 4*

Up to 1844 the body of Advent believers were united in their work. Brotherly love was cherished, and prevailed. This was an important time—the beginning of the great day of atonement. Oh, if all had been obedient to the light sent from heaven, if all had held their position without wavering, if none had cast away their confidence, if there had been no drawing back, how gloriously would the Lord's purpose have been fulfilled! Strong in his strength, the Adventists would have united their voices in proclaiming the third angel's message. The Sabbath reform would have gone forward with greater power than did the reform under Martin Luther. The truth would have been given to nations, kindreds, and tongues. In all the countries of the world sentinels for God would have raised their voices in defense of his truth. Speedily the tares would have been bound in bundles to be burned, and the wheat would have been gathered into the heavenly garner.<sup>16</sup>*LtMs, Ms 194, 1901, par. 5*

But Satan's device succeeded marvelously. Division came in among the believers, and God's work was hindered.<sup>16</sup>*LtMs, Ms 194, 1901, par. 6*

Shortly after the disappointment of 1844 there were a few who began to search earnestly for the truth on the sanctuary question. Great light shone upon them from the open door. They found a firm platform of faith, and took their stand steadfastly upon it. Those who refused to accept the light upon the sanctuary question became bitter opponents of those who advocated the truth. Their obstinate determination not to see light made them an easy prey to Satan's devices. They joined the world and the churches in opposing the

truth. They became instruments in Satan's hands to present to the people fables and traditions. The enemy exulted that he had been able so completely to deceive those who had been used by the Lord in giving light to the world. *16LtMs, Ms 194, 1901, par. 7*

Thus was hindered the work which began so gloriously, and which should have moved forward in majesty and power. This is why we are still on the earth. The great adversary hindered the work which should have been done in a few months. *16LtMs, Ms 194, 1901, par. 8*

Nevertheless, the cause of God is moving forward to its final consummation. Two messages have been given, and they are followed by a third, which contains a fearful denunciation against commandment-breakers. A great work is yet to be done, and God calls upon his watchmen to sound the warning notes. But Satan continues to deceive. Long ago the time came when the Lord's messengers should have been fully equipped for warfare. But there has been among believers a settling down at ease. Sleepy, self-indulgent, back-slidden, the people of God have not worked as they should. Few of those who claim to know the truth have gained a glimpse of the work that is being done the heavenly sanctuary. *16LtMs, Ms 194, 1901, par. 9*

Satan is doing his utmost to lead men to disobey God. He knows that when they violate the divine law, they take part with him against Jehovah. The enemy is not what many take him to be—a contemptible being of little consequence. He has a power which we do not rightly estimate, and as the end draws near, this power will be felt more decidedly. Filled with implacable malignity against all good, he works incessantly against truth and righteousness; and he is not alone in this warfare; for he controls all who do not by faith accept Christ. *16LtMs, Ms 194, 1901, par. 10*

Many rest satisfied with saying, I believe that Christ is the Son of God. But the devils also believe and tremble. We need a living, active faith, a faith that works by love and purifies the soul. Satan is keen and persevering. He is determined to gain the world to his side, and he knows no rest. He is a skillful general. He knows that of which many are ignorant—that everything in the plan of salvation

centers in the sanctuary. Hating God's law because it stands between him and the object he hopes to gain, he works against it with all the power of his being. He longs to see God put out of the thoughts. Through appetite he destroys thousands and tens of thousands. Giving men liquor and tobacco, he beclouds their perceptive faculties, making them incapable of distinguishing between right and wrong. He rejoices to see human beings feeble and indifferent, incapable. It fills him with evil exultation to know that even in this day of atonement many of those who profess to be keeping the law of God are corrupting the soul by self-indulgence. The mind cannot be clear or the brain vigorous, because they yield to base passions. Among his people the Lord sees a want of self-control, of pure, holy motives.*16LtMs, Ms 194, 1901, par. 11*

God calls for a reform. By seductive temptations Satan is trying entirely to deface the Creator's image in human beings, and he is working with marked success. He has set himself to impede all reform. But if those to whom God has given special light will seek to fulfill his purpose, if they will seek wisdom from on high, the world will be warned of the coming doom. Sin will be rolled back with crushing force upon the originator of sin. Satan's reign will come to an end, and Christ will appear in the clouds of heaven with power unto salvation, to gather his jewels to himself and to set up his kingdom on the earth.*16LtMs, Ms 194, 1901, par. 12*



## Ms 195, 1901

### An Appeal to Parents

NP

September 6, 1901 [typed]

Previously unpublished.

During the Los Angeles camp meeting my attention was especially called to a work which has been strangely neglected—the training and education of children. Parents have set aside the work which lies at the very foundation of the salvation of the souls of the household. This neglect was presented to me in a very forcible manner.*16LtMs, Ms 195, 1901, par. 1*

Fathers, mothers, your children have been bought with a price, even the precious blood of the Son of God. They belong to him. From the time the child is a baby in its mother's arms, its every capability should be carefully trained for the Lord.*16LtMs, Ms 195, 1901, par. 2*

Parents, neglect not your work. There is nothing more important than the training of your little ones. Do not leave them to pick up their education here and there. Satan will preoccupy the heart if he is given time and opportunity. Let him control your children, and in their hearts will spring up a harvest of tares.*16LtMs, Ms 195, 1901, par. 3*

As far as possible Seventh-day Adventists should attend the camp meeting held in the district in which they live. Parents should take their children <old enough to be benefitted> with them to the meeting, telling them that they are going to receive the blessing of God, that the camp meeting is a holy convocation, at which the Lord is to meet with his people.*16LtMs, Ms 195, 1901, par. 4*

God desires the camp meeting to be a season of precious blessing to parents and children. It is not to be regarded as a time for amusement. I urge our people to remember that when they go to camp meeting, they go to meet with God. Remember that the

meeting is a sacred gathering. *16LtMs, Ms 195, 1901, par. 5*

Those camping on the ground should not allow their children to run all over the ground, shouting and playing games. They should insist upon order and obedience. They should realize the responsibility resting upon them, and should impress their children with the necessity of order and quietness. *16LtMs, Ms 195, 1901, par. 6*

When parents attend the services, they should not leave their children to themselves, to run and play about the ground, making noise and disturbance. They should keep their children under their own management. At a camp meeting children bear true testimony in regard to the education they receive in the home. There it is shown whether or not parents have been co-operating with God in the training of their children. *16LtMs, Ms 195, 1901, par. 7*

If children are not helped by attending camp meeting, is it not best for their parents to keep them at home? We do not advise parents to stay at home. We urge them to appreciate the privilege of attending camp meeting. We urge them to set their families in order and to keep them in order during the meeting. Then from the meeting will go forth a Christlike influence. *16LtMs, Ms 195, 1901, par. 8*

God's great lesson book, his holy Word, gives parents instruction regarding the preparation their children must receive before they can be admitted into the heavenly family. Hear the word of the Lord speaking to you: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great who hath the Lord God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous, as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life; but teach them to thy sons and to thy

son's son; especially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear all my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." [*Deuteronomy 4:5-10.*]16LtMs, Ms 195, 1901, par. 9

Here we see that the Lord calls holy and sanctified those who honor him by keeping his commandments and teaching them to his children.16LtMs, Ms 195, 1901, par. 10

"Hear therefore, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might; and these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine head, and they shall be as frontlets between thine eyes." [*Deuteronomy 6:3-8.*]16LtMs, Ms 195, 1901, par. 11

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good." [*Deuteronomy 10:12, 13.*]16LtMs, Ms 195, 1901, par. 12

"And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine, and thine oil. And I will send grass in thy fields for thy cattle that thou mayest eat, and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land, which the Lord giveth you." [*Deuteronomy 11:13-*

These scriptures are for our instruction and admonition. But how much have they been studied? The failure to follow God's plan is greatly displeasing him, and is causing him to remove his blessing from parents and children. If in the home the instruction given by God were faithfully followed, the irreverence so common in the world would not be seen.16LtMs, Ms 195, 1901, par. 14

Many fathers and mothers will have a heavy charge brought against them when they stand before the Judge of all the earth. They do not obey the voice of the Lord. Their unruly, disobedient children testify to their neglect of duty. They permit their children to do wickedly. This greatly dishonors the Lord. The sins which they regard so lightly in their children are carried to other children, and the result lies at the door of the unfaithful parents.16LtMs, Ms 195, 1901, par. 15

I beseech the parents in our churches to make a solemn covenant with God by repentance and confession. Confess your past neglect, and in the fear of God take up the work of educating your children in righteousness. A spiritual revival and reformation must take place. Then God's people can claim the blessings he has promised. When parents take up the cross and follow Christ, when they bring their lives into conformity to the will of God, their children will be converted. The world will take knowledge of them that they have been with Jesus and have learned of him. By their deeds of true religion they will bear witness to the power of Christ's grace.16LtMs, Ms 195, 1901, par. 16

Parents, do you not think that it is time for you to seek the Lord with all the heart, that you may find him and co-operate with him in the saving of your children? The Lord will not pass over your neglect if you fail and do not feed his lambs. Teach your children that they are the younger members of the Lord's family. Guide their feet in the way of holiness. Lead them to God. Guard well your words and actions, that by example as well as by precept you may give the lessons God has instructed you to give. Respond to the striving of the Holy Spirit. Thus you prepare the way for the Spirit to strive with your children.16LtMs, Ms 195, 1901, par. 17

Educate your little ones for Christ. Teach them that every day they are sowing seeds, and that as they sow, so they will reap. Teach them to be polite and respectful. Let them understand that you have been converted to right methods, and that you are prepared to make a practical application of the principles of truth to the everyday life. *16LtMs, Ms 195, 1901, par. 18*

Be Christlike in home life. Let no scolding be heard. There is a better way than this to correct children. Never punish a child when you are angry; for you will punish in a way that will make him angry and stubborn. Never use the rod without first asking God to forgive you for transmitting to your children dispositions and tempers so difficult to manage. In your children you meet yourselves. When correcting them, remember that you are correcting your own habits and practices. First take heed to yourselves, and then take up your God-given work, the neglect of which has made your children what they are. *16LtMs, Ms 195, 1901, par. 19*

O parents, for the sake of yourselves and your children, I make this appeal to you. My heart is greatly burdened. I cannot sleep as I think of parental neglect and its fatal results. I pray that you may be impressed with the importance of the work on which so much depends. There is set before you “a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, ... and a curse, if ye will not obey the commandments of the Lord your God.” [*Verses 26-28.*] Clear the King’s highway. Prepare the way for the coming of the Lord. This is the preparation day. Set your own hearts in order, and work earnestly for the conversion of your children. An unreserved surrender to God will remove many of the obstacles in your way, sweeping aside the barriers which have long defied the approaches of heavenly grace. *16LtMs, Ms 195, 1901, par. 20*